"महर्षि दयानन्द निर्वाण शताब्दि-महोत्सव के उपलक्ष्य में"

वैदिक उपासना-योग

अथवा

दैनिक प्रार्थनापीयूष ॥

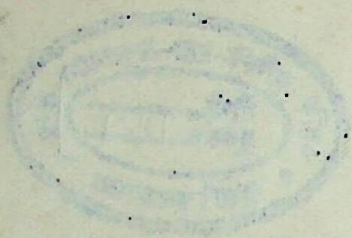
FUNDAMENTAL MYSTICISM IN VEDIC WORSHIP OR THE MYSTERIES OF VEDIC DAILY PRAYERS

[वैदिक सन्ध्या के सन्दर्भ में एक व्यापक एवं गम्भीर दृष्टिकोण की त्रिविधार्थसम्वलिता प्रस्तुति]

मुमुक्षु स्वामी अभ्युदयानन्द सरस्वती
(भूतपूर्व आचार्य आर०पी० जौहरी एम०ए०)

MUMUKSU SVAMI ABHYUDAYANANDA SARASVATI
(Formerly Prof. : R. P. JOHARI, M.A.)

प्रकाशक
Publishers
वेदोदय (धर्मार्थ) निधि
VEDODAY (Charitable) FOUNDATION
ए-१३, कस्तूरबानगर – सिगरा – वाराणसी
A-13, Kasturbanagar – Sigra
VARANASI

पाणिनी कन्या महाविद्यालय को -

शुभकामना सहित -

ज०मो० मोदी

२३. जुलाई १९८८.

"महर्षि दयानन्द निर्वाण शताब्दि-महोत्सव के उपलक्ष्य में"

वै दि क - उ पा स ना - यो ग

अथवा

दैनिक प्रार्थना-पीयूष ॥

Fundamental Mysticism in Vedic Worship

OR

The Mysteries of Vedic Daily Prayers.

[वैदिक सन्ध्या के सन्दर्भ में एक व्यापक एवं
गम्भीर दृष्टिकोण की त्रिविधार्थसम्वलिता प्रस्तुति]

"योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥" —

["जो हम से द्वेष करता है अथवा जिस से हम द्वेषभाव रखते हैं
हम दोनों अपनी इस कुत्सित भावना को व्यवहार में
न लाकर सदा के लिये काल के गाल में
डाल देने का व्रत लेते हैं ॥"]

— (अथर्व० काण्ड ३–सूक्त २७–मं० १–६) ॥

मुमुक्षु स्वामी अभ्युदयानन्द सरस्वती
(भूतपूर्व आचार्य्य आर०पी० जौहरी, एम०ए०)

Mumukṣu Svami Abhyudayananda Sarasvati
(Formerly Prof: R. P. JOHARI, M. A)

प्र का श क :
PUBLISHERS:

वे दो द य (ध र्मा र्थ) नि धि
(स्वर्गीया रानी जानकीदेवी एवं राय सोहनलाल जी की पुण्यस्मृति में)
~~के-१२, कस्तूरबानगर – सिगरा~~ – वाराणसी

VEDODAYA (CHARITABLE) FOUNDATION
(in Pious Memory of Late Rani Janaki Devi & Rai Sohan Lal ji)
~~K-12, Kasturbanagar – Sigra~~ – Varanasi.
45/2 Kabir Nagar.

प्रकाशक —
वेदोदय (धर्मार्थ) निधि
[स्वर्गीया रानी जानकी देवी एवं
राय सोहनलाल जी की पुण्य स्मृति में]
~~ए-१३, कस्तूरबानगर-सिगरा~~-वाराणसी
(२२१०१०)

पुस्तक मिलने का पता —

To be had from :
Managing Trustee,
Vedodaya (Charitable) Foundation,
~~A-13, Kasturbanagar -Sigra~~ -
Varanasi (221010)
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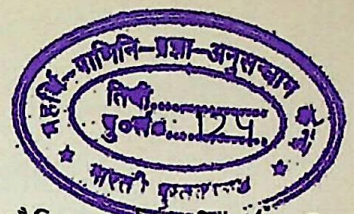
Varanasi - 221010

वेदोदय (धर्मार्थ) निधि का मुख्योद्देश्य :

["वेदसंमित विज्ञान का प्राचीन त्रिविधार्थशैली के अनुकूल ही यथाविधि आनुक्रमिक विज्ञापन, राष्ट्रीय पुरस्कारों द्वारा प्रोत्साहन, अनुसन्धान, तथा प्रकाशन के माध्यम से प्राचीन भारतीय संस्कृति तथा जीवनदर्शन के पुनः उद्धार एवं प्रसार सहित वैदिकविज्ञान की सुरक्षा द्वारा समाज व देश की सेवा" ॥]

प्रथम संस्करण : ११०० / आश्विन २०४० ॥
First Edition : 1100 / October, 1983.

मूल्य : ५० रुपये
Inland Price : Rs. 50 only
विदेश / Foreign : 8 Dollars

मुद्रक / Printers :
पं० परसराम कौशिक
लोकचेतना प्रिन्टिंग प्रेस,
देहली रोड, रोहतक (१२४००१)।

प्रकाशकीय आभाराहुति ।।

यह लिखते हुए कि प्रस्तुत ग्रन्थ **'वैदिक-उपासना-योग'** अथवा **'दैनिक-प्रार्थना-पीयूष'** महर्षि दयानन्द निर्वाण शताब्दी के पुनीत अवसर पर **'वेदोदय (धर्मार्थ) निधि'** का सर्वप्रथम सुपुष्पित प्रकाशन है हमें अत्यन्त हर्ष ही नहीं अपितु सम्यग् गौरव भी अनुभूत होता है और वस्तुतः उस के अनेक कारण भी हैं। पूज्य श्री मुमुक्षु स्वामी अभ्युदयानन्द सरस्वती जी महाराज ने अपने माता-पिता स्वर्गीया रानी जानकी देवी एवं राय सोहन लाल जी की पुण्यस्मृति में "वेदोदय (धर्मार्थ) निधि" की सर्वथा सम्प्रेरक स्थापना तो की ही है जो स्वयं अकेले ही एक उच्च एवं अतिश्लाघ्य कर्तव्यपरायण कृत्य (व्रत) की पूर्त्ति तथा सम्पन्नता कही जाने योग्य है। केवल इस के लिए ही हमें उन का बहुत-२ धन्यवाद करना उचित है। परन्तु विशेषता तो यह है कि उन्होंने इस वित्तीय निधि को इस की सुन्दर रूप-रेखा दे कर ही सन्तोष नहीं किया। उन्हों ने अपनी वैदिक स्वाध्यायरूपी ज्ञान-निधि में निष्णात इस "दैनिक सन्ध्या" को एक उत्तम एवं गम्भीर रूप में ढाल कर सम्बन्धित वेदमन्त्रों की त्रिविधार्थशैली के अनुरूप ही संस्कृत-हिन्दी-तथा अंग्रेज़ी तीन भाषाओं में समुचित पदान्वय और पदभावामृतसहित अन्त में उन की सरल–सुबोध–हृदयग्राही–एवं विवेकोद्वाहिनी व्याख्या की अनुपम सरिता भी प्रवाहित कर के उसे एक पावनी वर्षा के सतत–स्रोत सुखसागर का रूप दिया और हमारी प्रार्थना पर सर्वसाधारण एवं विचार-शील दोनों प्रकार की जागरूक आत्माओं के कल्याण हेतु वेदोदय-निधि द्वारा निरन्तर स्वच्छ जनहिताय मुद्रणार्थ अर्पण करना भी बड़ी उदारता से स्वीकार कर लिया। इतना ही नहीं। उस पर प्रथम बार हुआ समस्त मुद्रण आदि का व्यय भी स्वयं ही वहन करने का वचन भी दिया, और तदर्थ ११०००)रु० (ग्यारह सहस्र रुपये) की तुरन्त प्रारम्भिक सहायता करने की कृपा की। हम निधि के सभी शुभाकांक्षी एवं प्रबन्धक जन पूज्य स्वामी जी के नितान्त आभारी तथा अनुगृहीत हैं कि उन्होंने हमारे वर्तमान तथा भावी दोनों हितों के लिये बहुत कुछ प्रदान करते हुये धनसहित, अलौकिक उदारता से ओत-प्रोत, एवं प्रेरणासार उत्कृष्ट वैदिक ज्ञान से भरे संक्षिप्त प्रवचनों में देश–समाज व जाति को आह्वान किया है कि निजी व्यक्तिगत जीवन की सुख-शान्ति के साथ-२ भारत की प्राचीन सभ्यता और निर्विवाद उत्तम संस्कृति की स्थायी सुरक्षा का एकमात्र हेतु एवं उपाय वैदिक स्वाध्याय द्वारा सिञ्चित भारतीय जीवन-सिद्धान्तों पर श्रद्धाधारित, नित्य हिंसा तथा द्वेषभाव से परिशुद्ध और परिमार्जित मानवीय नैतिक आचरण ही हो सकता है। कदाचित् हम सब मिलकर तथा पृथक्-पृथक् भी वेद की इस महौषधिमय वाणी और आदर्शरूप उपदेशसुधा का तृप्तिपूर्वक अभीष्ट आस्वादन करने में भर-पूर समर्थ हो सकें!

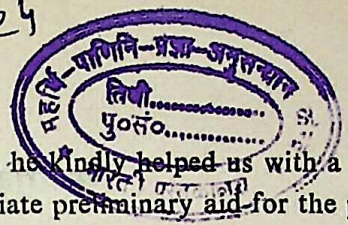
पूज्य स्वामी जी के प्रति पुनः एक बार हम सब अपनी तथा वैदिक जिज्ञासुओं की ओर से कृतज्ञता अभिव्यक्त करते हुये, उन के सदा अनुगृहीत एवं पूर्णतया आभारी— मानवाभीष्टमङ्गलप्राथिनः

१. श्याम बहादुर सक्सेना, सुपरिन्टेण्डेन्ट, ए०जी० आफ़िस, इलाहाबाद — यू०पी० ।।
२. डा० जे०पी० सक्सेना, सीनियर सर्जन, रामपुर — ,, ।।
३. नरेन्द्र मोहन जौहरी, पार्क-डेविस—इण्डिया, वाराणसी — ,, ।।
४. सुरेन्द्र मोहन जौहरी, राजकीय सिंचाई विभाग, बरेली — ,, ।।
५. डा० उमेश विग, मेडिकल कालेज, रोहतक (हरियाणा) ।।
६. डा० बल्देव राज, मेडिकल कालेज, ,, — ,, ।।
७. मनोहर लाल आनन्द, इक्जीक्यूटिव इञ्जीनियर नहर विभाग, ,, — ,, ।।
८. वेद प्रकाश आर्य, महा मन्त्री आर्य वीर दल हरियाणा, ,, — ,, ।।
९. विद्याव्रत शास्त्री, सह-सम्पादक "यज्ञ-योग-ज्योति", ,, — ,, ।।
१०. स्वामी युक्तेश्वरानन्द सरस्वती, हिसार — ,, ।।
११. स्वर्गीया (कु०) किरन अहलावत, सुपुत्री (कप्तान) राजेन्द्रसिंह अहलावत रोहतक — ,, ।।

Publishers' Grateful Acknowledgement.

That the treatise in hand, the "FUNDAMENTAL MYSTICISM IN VEDIC WORSHIP" or "THE MYSTERIES OF VEDIC DAILY PRAYERS" is coming out as the No. 1 cherished as well as desirably fulfilled publication of the VEDODAYA (CHARITABLE) FOUNDATION on this memorable & conscientiously heart-searching occasion of Maharṣi Dayananda's Nirvāṇa Centenary Celebrations is not only a matter of utmost joy for us but also the cause of a worthy sense of pride on our part; &, indeed, there are enough sound reasons for it. Revered Mumukṣu Svami Abhyudayananda Sarasvatiji Maharaj has, of course, ideally & laudably, too, established in pious memory of his parents, Late Rani Janaki Devi & Rai Sohan Lalji, this Endowment called Vedodaya with a specific praiseworthy purpose to serve as an altogether highly inspiring Public Endowment in respect of Appropriate Expositions and Interpretations of the Vedic Texts; but in itself, at the same time, this lofty step of his deserves to be viewed as an honourably worthy completion and culmination of a sublime vow, or a dutiful performance of an actively dedicated life of renunciation, after all. For it alone, it is meet that we convey our due thankfulness to him.

However, what is still more humane and philanthropic about it is that he has not contented himself with barely substantiating the handsome outlines of this monetary Foundation, related to the *Jñāna-yajña* of Vedic revival in the country. Having fairly spun out and also drenched the present exposition of the "Vedic Daily Prayers" in the enriched depths of his Vedic studies, intimately enlightened by intuitive reflections, he has, no doubt, imparted to it a wholly welcome (albeit slightly more serious) & distilled flavour of its own by rendering the related Hymns with their sufficiently detailed shades of meaning and far-sighted interpretations in the three suitably well-known languages, viz: Sanskrit, Hindi, and English, alongside of a grammatical account of terms, their etymological analyses, as well as their various acceptable senses on different planes, while simultaneously adopting the once prevalent triple reaches of ancient, authentic exposition, and, at the end, appending a short dissertation on every 'mantra' by way of the delightful sweep of an overflowing and thrillingly inspiring tidal-wave, as it were, of simple, easy, and overwhelming commentary, but seldom without its thought-provoking & rationally healing touch of Reason as well, in any case. This little blossom of intuitive, spiritual, moral, and mundane incenses, on our insistent requests, swamiji has quite willingly and very large-heartedly acceded to offer for a neat printing and publication of it by the Vedodaya Foundation for the benefit of the general people, particularly those wakefully inquisitive souls that are always eager about their ethical and spiritual noursishment.

Our obligation to Swamiji even rose to a higher dimension when we were further blessed by him with his voluntary promise to contribute the entire expenses

on the printing, &c. of the book's Ist Edition, and he Kindly helped us with a sum of Rs. 11,000/- (Rs. Eleven Thousand) as an immediate preliminary aid for the purpose. All of us, the well-wishers and the trustees of the Foundation are very much grateful and indebted to revered swamiji that, even while doing a good deal for our present as well as future, and individual as well as social and national welfare —with money, and equally generously inspired Short Discourses, which are unmistakably surcharged with the soul - stirring and ever conscience-quickening messages from the Vedas, likwise, — he has given through them a clarion call to the human race, his countrymen, and the present society alike that the only possible and logically reasonable Aim as well as Means of success in regard to the maintenance of human life, its happiness, and tranquility in the individual aspect, falling naturally in line with the Ideals and Precepts of the Ancient Indian Civilization and its indisputably most refined & exalted culture, can be the one that is basically founded and nursed on the Indian concepts of life as a whole, as they are culled out of our studies of the Vedas, and is faithfully wedded to a ceaseless abhorence of all ungentle violence in our habitually humane conduct, for it has been so cultivated and nurtured as to harbour no malice or ill-will at all for others. Would that all of us together in the world, and no less individually as well, in our different casts of life assigned by the Absolute Laws of Mercy bred on Unfailing Justice, may be amply granted to relish and richly assimilate this Immortal Panacea-like Elixir, flowing perpetually from the Divine word and wisdom of the Vedas !

Once again, expressing on behalf of the beneficiary Vedic Students, and also our own, deep gratitude towards Revered Swamiji,

We remain, all of us,
Ever Beholden, and Sincerely Indebted for his
Timely Benefaction — —

1 Shyam Bahadur Saxena, Suprintendent, A. G.'s Office, Allahabad (U. P.)
2 Dr. J. P. Saxena, Senior Surgeon, Rampur, (U. P.)
3 Narendra Mohan Johari, Parke-Davis, India, Varanasi (U. P.)
4 Surendra Mohan Johari, Irrigation Deptt., Bareilly, (U. P.)
5 Dr. Umesh Wig, Medical College, Rohtak, (Haryana)
6 Dr. Baldev Raj, Medicel College, Rohtak (,,)
7 Manoher Lal Anand, Executive Enginere Irregation Deptt. Rohtak (Haryana)
8 Ved Prakash Arya, General Secretary, Arya Vir Dal, (Haryana)
9 Vidyavrata S'astri, Joint Editor, "Yajna-yoga-Jyoti," Rohtak
10 Swami Yuktes'warananda Saraswati, Hissar, (Haryana)
11 Late (Km.) Kiran Ahlawat, D/o (Capt.) Rajendra Singh Ahlawat, Rohtak

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वरदेषु

श्रीचरणष्वि

यवैवेदकलिका

सहभक्त्या

समर्पिता !

प्रयुक्तकोष्ठकीयग्रंथादिसङ्केतविवरणम्

अथर्व० = अथर्ववेदः ।
Atharva : = *Atharvaveda*
ऋ०/ऋग्वे० = ऋग्वेदः ।
Ṛg: = *Ṛgveda*
यजु० = यजुर्वेदः ।
Yajuḥ : = *Yajurveda*
साम० = सामवेदः ।
Sāma : = *Sāmaveda*
अष्टा० =(पाणिनीय) अष्टाध्यायी (व्याकरणम्)
Aṣṭā =(*Paṇini's*) *Aṣṭādhyāyi* (*Grammar*)
उणा० = उणादिकोषः ।
पा० महाभा० = पातञ्जल (अष्टाध्यायी) महाभाष्यम् ॥
Pātanjala (*Aṣṭādhyāyi*) *Mahābhāṣyam*
ऋ० भा० भू० = ऋग्वेदादिभाष्यभूमिका ।
ऐत० ब्रा० = ऐतरेयब्राह्मणम् ।
क० कठसं० = कपिष्ठलकठसंहिता ।
कौषी० ब्रा० = कौषीतकिब्राह्मणम् ।
गो० ब्रा० पू० = गोपथब्राह्मणम् (पूर्वभागः) ।
„ „ उ० = „ (उत्तरभागः) ।
जैमि०उप०ब्रा० = जैमिनीयोपनिषद्ब्राह्मणम् ।
जैमि० ब्रा० = जैमिनीयब्राह्मणम् ।
ताण्ड्यम० ब्रा० = ताण्ड्यमहाब्राह्मणम् ।
तैत्ति० आ० = तैत्तिरीयारण्यकम् ।
तैत्ति० ब्रा० = तैत्तिरीयब्राह्मणम् ।
तैत्ति० सं० = तैत्तिरीयसंहिता ।
निघं० = निघण्टुः ।
Nighan. = *Nighanṭuḥ.*

निरु० = (यास्कीय) निरुक्तशास्त्रम् ।
Niruk. = *Nirukta*
निरु० टी० दुर्गं० = निरुक्तटीका–दुर्गाचार्यः ।
मैत्रा० सं० = मैत्रायणीसंहिता
मनु० = मनुस्मृतिः ।
Manu. = *Manusmṛtiḥ*
योग० द० = योगदर्शनम् ।
Yoga Dar. = *Yoga Dars'anam*
वैशेषि० द० = वैशेषिकदर्शनम् ।
Vais'. Dar = *Vais'eṣika Darṣanam*
शत० ब्रा० = शतपथब्राह्मणम् ।
प्रपा० अनु० = प्रपाठक–अनुवाक् ।
अ० = अनिट् धातुः ।
से० = सेट् धातुः ।
आ० = आत्मनेपदीधातुः ।
प० = परस्मैपदीधातुः ।
उ० = उभयपदीधातुः ।
अदा० = अदादिगणः ।
क्र्या० = क्र्यादिगणः ।
चुरा० = चुरादिगणः ।
जुहो० = जुहोत्यादिगणः ।
तना० = तनादिगणः ।
तुदा० = तुदादिगणः ।
दिवा० = दिवादिगणः ।
भ्वा० = भ्वादिगणः ।
रुधा० = रुधादिगणः ।
स्वा० = स्वादिगणः ॥

FOREWORD

Among living creatures other than the humans, in accordance with the scheme of their life, a number of guiding urges and instincts, certain amenable powers, organs of action, and environs have been naturally provided to them for a safe conduct of their lives on earth. On some serious thinking, we find that experience is a witness to the fact that in their indifferent walks of life the propensity to purity & cleanliness of any kind seldom enjoys as high a place of persistent endeavour as it does in human life, after all. In man's life, physical and bodily cleanliness is wanted above every other ordinary thing; and, quite in consonance with this native necessity, whether habitually he desires it or not, an utter need is felt much more strongly, and at a far higher level than in the case of the body for a purity of thought — of feeling — of resoluteness — of hope and faith — of reciprocal behaviour in society — in short, of chastity of the highest order in every sphere of his free conscious being.

As in other worldly pairs of opposites, in the 'double-opposite' formed by purity and impurity, too, there is no absolute stability worth its name to be found anywhere in its march of mutual matching. Neither purity nor felinity under the sun has an abiding face. Each of the two conditions of existence is either developing or declining only in contrast to the other, and that also depends on the agent in question, or the definite and willing strength of the people's efforts as well as its proper utilization, or otherwise, by them. In the Absolute Supreme Spirit, or Brahma, there is the Perfection of Absolute and Unblemishable Purity, so easily born of Absolute Omniscience and Ideal Wisdom. In the inert, non-egoistical entity known as Matter, there is a vacuousness of both; that is to say, in that Yet-Unmoved Pure Triad of three types of Immobile Particles, there is neither purity nor impurity to be met with. Due to their mutable nature and a compulsive commingling of these different particles under a dominant superior force, the appearance of these two variant states at war with each other becomes possible. The lord of life — the Finite Spirit — however, is itself by nature a conscious and unpolluted entity. Changeability, as such, — particularly that of its inherent traits — is not a part of its nature. Largely owing to its confining ignorance and circumespect finiteness of vision, it somehow begins to regard the illusory appearances of the worldly phenomena as a source of deriving unembittered pleasure in this world, and thus, mistakenly betrayed, is tempted to forsake its ancient and lasting quietude for the slough of Despond and Despair with an ever-smarting pain while here on earth, embodied in a carnal frame crying for its own shortlived, viperous satisfaction above everything else. But as and when it succeeds in turning its immortal trait

of True Knowledge and the Consciousness of Ultimate Realities once again into a vital constituent and a fundamental attribute of his life,— in other words, in recognising unflinchingly its own Eternal, Pure, and Conscious Identity — it is of itself blest to spur back to its original home and heaven (Haven !), the Omniscient and Omnipresent Absolute Bliss, in the wake of its own redemption from vice and sin, & re-entrance into the former state of purity & unsoiled goodness,in the end. Evidently, therefore, this rare Divine Gift of life, astir with ideal sinews of promising industry, has been granted to man for removing his thick-laid dark layers of foul ignorance which is entirely against the grain of his noble nature, & by beguiling him from the right path of unmixed True Wisdom & Knowledge, always victimises him into the frightful dens of error, perversity, and uncertainty, on the whole; & for impeccably re-establishing in himself his own inherently divine & eternal piety of every shade, of the soul of intuition along with the virtuous mode of life, of the body, etc., by means of his pristine & immortal light of true wisdom & insight into the Reality of Things in order to give a propitious upswing to his future glory & Consummate Greatness of Being. That, indeed, was the principle behind the great sage Manu's dictum when he propounded the vital truth as a rule of life that "the physical parts of the (human) body are cleaned up by water, while the subtler inner force of 'will' is purified by resort to truthfulness alone; the whole man or his complete personality is chastened up by means of truthful learning & selfless discipline, while the intellect for its thorough cleansing requires the soft edge of knowldge that prunes but never hurts."—(*Manu Smṛti* 5–109)●. In the Science of Yoga, too, the great philosopher Patanjali, having summed up the main scope of yogic theory at the very start, in his second aphorism, "Yoga stands for quelling, controlling, disciplining, & sublimating the rising impulses of the heart-cum-brain complex = *citta*, (Yoga Dars'ana 1–1–2)+, asserts the same principle that "*Cittamca yogena saṃs'uddhimāpnoti*" = the intuitive forces of the mind are purified by the discipline provided by the pursuit of Adhyātma Yoga.

In order to accomplish this nobly sound quadruple-purification, which is highly beneficial for the human race, the laws that govern action as well as the springs of all human endeavours will invariably have to be taken into consideration alongside of the ideal so earnestly pursued. Even impartial knowledge & recourse to pure truth bear fruits only when they are put into practice & habitually to constant conduct of life. In conclusion, therefore, whereas the fertile grounds of appropriate knowledge & truthfulness are necessary for the thinking soul in man, only

●"*Adbhirgātrāṇi s'udhyanti, manaḥ satyena s'udhyati | Vidyā-tapobhyām bhūtātmā, buddhir jñānena s'uddhyati.*" — (*Manu Smṛti* 5–109).

+*Yogas'cittavṛttinirodhaḥ* — (*Yoga Dars'ana*, 1–1–2).

the pure & inocuous seeds of his sound deeds when sowed in those prolific fields can sprout & yield richly pure harvests to his heart's content. Such sanctifying incense-like impressions being themselves holy & pure, will naturally bring about a gradual waning & recession of the blighting shadows of vice, & simultaneously a general dissemination of the light of inward intuitive purity. It is with this high vision in view that human species has been termed as 'action-oriented'. That only means that in human body, along with a full-orbed radiance of learning & consciousness in active conformity with a discernment of righteousness, a consuming but constrained fire of practical exercise and a disciplined dispensation of things in normal behaviour has its special, wholesome bearing on the whole gamut of natural and fundamental restraint in sublimation of emotions for a practical good of all concerned. Without the assiduous & persistent completion of its progressive phases, one by one until its fullness is achieved, despite the bounty of its Celestial Patron, the sun's immaculate & resplendent sunshine being fairly enough at its sweet disposal, the comely, soft, silver-brilliance of the Full Moon, as such, is hard to be thought of. Setting up of a perennial as well as harmonious dialogue, a balance & union between an awareness of the Ultimate Fundamentals of All Existence & the right performance of Duty in life is the core of all human endeavour & industry, in fact; for, a communion of both not only leads to a mutual strengthening of each other, but also provides an occasion for their respective comprehensiveness. The lofty culmination of both as well can be reaehed only when wisdom & truth are made to rest in good deeds, & the bed-rock of all action is firmly set & rooted in right knowledge, or the upholding principles of Truth & Righteousness. In such a supra-mundane state of accomplishment, knowledge, which is a self-evident trait — an inalienable attribute or distinction — of all conscious energy, & the effort or action following it, without which it cannot be even deemed a conscious entity, along with the span of life that serves as a nursery & fertile field for both these harvests of high merit, — all the three together are galvanized into one supreme amalgam of brilliant excellence. In this manner, true knowledge that comes to be climaxed in action, or say, awareness of reality nursed by a discriminative intelligence, is able to raise the stature of an ordinary human being to the very sublime heights of goodness & unbedimmed spiritual transparency, which is but another name for the loftiest citadel of human deliverance, or *mokṣa*, in truth. That is why in our holy Scriptures such deeds & elegant actions have been defined as *yajñas*.* Indeed, intuitively chastened actions & entire conduct of such duties as are

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* '*Yaja*' *deva pūjā-saṃgatikaraṇa-dāneṣu*. From this root carrying the given senses the term *yajña* is derived. The process of yajna itself is a contriver of purities of *three* types : (1) The Creator of this world, God Himself sustains, supports, →

nourished with self-restraint & successfully pursued with discerning discreetness, so that with their simple purity & excellence they prove meaningful in rendering the life of their patron capable of entering into the ever-coveted state & ideal haven of *mokṣa* with a lasting peace & blissfulness, have been designated as yajnas. Compare, for instance — "*Yajño vāi s'reṣṭhatamam karma*" — (*S'ata. Brāhm.* 1–7–1–5); "*Yajño vāi vasustasmādāha vasoḥ pavitramasiti*" — (*S'ata. Brāhm.* 1–7–1–9).

The yajna-oriented deeds, too, according to their respective significance, or the guiding motive, are of more than one category. *Barhma-yajña* (prayers to God); *deva-yajña* (service & patronage of the truthful & the learned); *bhūta-yajña* (removal of elemental pollution); *pitṛ-yajña* (service of the elders); *atithi-yajña* (hospitality to guests) or *Nṛ-yajña* (considerateness towards all humanity) — these five daily observances, at least, are commonly well-known as the vital duties of every God-fearing man and woman. But due to its highest fundamental importance among all the other usual as well as unusual yajnas, *Brahma-yajña*, proper adoration of the Almighty and All-wise God, has a primary and central value, because its locus and peculiar effect are linked up with both society & the whole of individual life at the same time. The loftiest vision of life, in which are strung together all other aims & dreams of the earthly course of existence, is well inherent in this comprehensive aspiration of regaining spiritual emancipation, at long last. In its unfortunate absence, there is no other way of winning back one's freedom & rescue from beastly inhumanity, vainglorious egotism, and the blinding gloom of delusive ignorance in life. Notwithstanding all else, and the acquisition of the best riches of the world, if this Divine Wealth is ignored and left wanting, even the fair chances of fundamental wisdom, righteous practice, purity and charitable compassion of the heart, thought, & deed are profanely chilled out as though under frost from hopefully budding forth in man; somuch so that their blooming and flowering altogether remains a far-cry, and a hope against hope for him. For this very basic implication, therefore, according to the traditions of life that take their rise from the Vedas, not only an air of preponderance for the Brahma-yajna, but even a sense of its inevitability has been given, maintained, and virtually emphasised as well for everybody, right from

→and protects the entire Created Universe by an impartial process of selfless yajna; (2) Yajna is a veritable means of purifying the five elemental forces that constitute Nature; (3) *Yajña* in the form of spiritual discipline or yoga is the only medium through which the soul can be finally resurrected to its inherent positive purity. As such, being connotive of the three highest splendours of Supreme Divinity, of Cosmic or Natural Inevitability, as well as human spirituality, it also suggestively combines them all.

childhood to old age for man as well as woman, for the rich and poor alike, for every soul in whatever pressing or prestigeous plight it may be, if it can raise its hands to its Loving Lord; avoiding which would only mean self-annihilation for it. Unlike other deeds, not being an outward action or external yajna, *Brahmayajña* is an introvert, spiritual & intuitive process. All the means of performance of this yajna, too, invariably internally associated with the inner faculties directly in touch with the soul and answerable for its growth or otherwise; and, thus, for an utmost desirable success, restrict its choice to little else than a sincere pursuit of intuitive yoga, and meditative prayers, at best. In fact, the entire mode, modality, and the final ministration of a *Brahmayajña* is to take place at the sacred altar of the *Citta* (heart's cavity) with dispassionate offerings made to the rising flames of detachment and with a spirit of dedicated self-abnegation by a pure and well-resigned soul for pleasing its most beloved Lord within the heart, where both the seeker and the fondly sought inseparably meet without impediment. There the incenses to be burnt, the igniting bits of wood, purified butter, chanted mantras, the performer, his guiding '*ṛtviks*', etc., are all quite different, and much of another cast—all having a strange weirdness of the unique impress, derived from the imperceptible Vision they all have to serve. Outside in the world, of course, a miraculous wonder-world of creation, *Māyā*, as wrought out ('*abhiddhāttapasodhyajāyata*' = *paramajnānamanthanājjātā*) in consequence of a deep igniting = imaginatively Creative process of His Absolute Wisdom, by the Great '*Mā*+*ya*+*ā*+*vin*' = Wizard of Perfect Powers, the Supreme Being, can well be apprehended by man's intellectual insight; but He Himself is always revealed and realized, enthroned as a Paramount Sovereign of the Cordial cave, in that very unbounded undistracted citadel of quietude in the closest moments of abstract meditation and tranquility to a soul which has crossed over all frontiers of earthly yearnings and barriers of dividing dualities of a hectic course of life. And then the gorgeous and glorious end of a life-long *yajñic* ritual—the Omega of all sacred duties and endeavours is reached in that one indescribable awareness of the Lord. Hence, the foremost primacy and the highest significance attached to the *Brahmayajña* promises an accomplishment of a rare order, in the end. "*Yastanna veda kimṛcā kariṣyati, ya ittadvidusta ime samāsate.*"—(Ṛg. 1-164-39).

Brahmayajna begins with the daily devotional prayers, and ends in the spiritual fulfilment of yoga. If spiritual consummation be regarded as life's great artifice and holy mansion, its foundations would have to be laid firmly on a regular godly psychology and daily devotion; inasmuch as a constantly purifying and deepening influence left on the subconscious by an unceasing process of daily prayers has to assume later on the developing quality of inner psychic peace and

tranquility, detached dispassionateness, unthwarted meditation, & its uninterrupted abstraction in the Absolute. As long as the impurities and corrupt impulses of the heart (*citta*) remain uncleansed and un-eliminated from life, which is certainly not the job of a year or two, there cannot be a steady and stable consciousness of the Absolute on the part of the seeiag divine soul, because it has not been able to set aglow its own light of the purest beams. Genuine yoga and its commutative proficiency, at any rate, consists in the acquired power of concentration, its unabated continuance, and abstraction of the *citta* during the progressive stages of mental concentration,contemplation & abstract meditation,respectively. The earlier three fourths of the foregoing necessary constituents of the Eight-tiered Yoga System, viz : *Yama* (cultivated behaviouristic restraints of the mind and the heart); *Niyam* (resolute pursuit of certain crucial principles of personal advancement); *Āsana* (different postural exercises with a view to securing good health); *Prāṇāyāma* (exercise in the control and suspension of breath at will); *Pratyāhāra* (subjugation of the senses and conquest of 'will') are only preliminary but indispensable aids to the culminating competence of a yogi, The Vaidic System of Daily Prayers, serving as the herald and the forerunner of that system of consummate Yoga, astutely culled out of the Vedas themselves, lays down, and enjoins upon the seeker, the initial mode of its acceptance as well as an integrated pursuit, as a result of whose faithful and regular observance even from the start of childhood all those desirable propensities, powers and, potentialities of Brahmayajna and Absolute Spiritual Yoga automatically begin to be fostered and enhanced in man. Consequently, if this wholly profound system of Divine Devotion and Prayers,—which is at once a rare source of inward happiness and, highly propitious to human well - being, a wonderful detergent for the intellect, the 'will' as well as the heart, and above all, universally practicable for every human being, everywhere—be construed as a positive, and no less promising background of the most sacred of the *Yajñas*, or, for that matter, *Astāmga Yoga*, it should not at all make anybody clinch his brows narrower. For that very reason, Maharṣi Dayananda who was a great Yogi and firmly rooted in the realised consciousness of the Supreme Being, while expounding the incomparable value and importance of regular prayers and devotion to the Almighty, has rightly laid particular stress upon them in these words — "*S'arira-s'uddhessakās'ād Ātmā'ntaḥkaraṇas'uddhiravas'yam Sarvāissampādaniyā. Tasyāssarvotkṛṣṭatvāt Parabrahmaprāptyekasādhanatvācca.*" —(*Pancamahāyajñavidhi*).

Now, a question may be asked as to the need of prefacing 'Divine Prayers or 'Worship' with the word '*Sandhyā*' as is usually done. An explanation to that, may be duly rewarding. (1) '*Sandhyāyanti samyag dhyanam kurvanti*) *Sandhyāyate*

Sandhiyate vā Parabrahma yasyām vidhāū dhāraṇāyām vā Sandhyoccate'. The term is derived from the root with a prefix before it ; *Sam* + '*dhyāi*' *cintāyām* (*Bhuā*. - *Pa*. - *A*.) used in the following senses, to brood; to contemplate. The feminine form of the noun '*Sandhya*' is thus obtained with the inflection of the feminine suffixes '*Amg*' & '*ṭāp*' in accordance with the grammatical provision *Ātas'copasarge* in *Aṣṭādhyāyi* (3-3-106). (2) Or another derivation of the term, meaning a juxtaposition of the night and day, i, e., morning and evening, during which two conjunctures of time prayers and worship are offered, may also be possible. Thus, *sandhikāle sādhvarthe ca sandadhāti naktandivayoḥ prātaḥ sāyamubhayoḥ sandhyayor vā yā samyaktayā kriyate sampādyate vā vandanā'rcanā kriyā sā'pi sandhyābhavati*. As a result of the prefix '*sam*' (well; thoroughly) + the root '*Dudhāñ*' *dhāraṇā-poṣaṇayoḥ* (*Juho.-ubha.-a.*), used in the context of fostering, having or holding together the term *Sandhyā* is obtained after '*Ātolopaḥ*',the inflection of the substantive suffix '*yak*' as well as '*ṭāp*' to form a feminine noun from it, in accordance with the irregular *Uṇādi sūtra*, '*Aghnyādayas'ca* (*Uṇā. 4-112*). These etymological derivations of the word clearly indicate that a hearty spirit of devotion is directly influenced by moments of perfect calm and peacefulness, and a process of abstruse thinking and quiet meditation carried on during such times and surroundings has its own beneficial aspect. *Sandhyānameva hopāsanam*! And, if it is true that unperturbed tranquility of mind and contemplation is the basis of all devotional depth and intensity of mood, how can, in that case, without the facility of musing and ruminating over the endless non-pareil attributes of the Ever - Worshippable Supreme Spirit, the very hope and dream of integrating yoga, and accomplishing life's great requiting discipline be creditably fulfilled ? So the time of prayers and the environment for it, too, have to be pleasing and encouraging. Generally, during these two stretches of dawn and dusk, everyday that passes, it is more appropriately possible to centralise thought & meditate upon newly perceived truths and profundities in addition to the thoughts embodied in the mantras themselves for about a couple of hours, at least, single-mindedly with a fresh feeling of undivided devotion and without disturbance at a continuous stretch of concentration of requisite attention, It has been amply pointed out for human guidance in so many ways and places in the scriptures themselves. In the *Ṛgveda* (1 - 1 - 7) itself soon in the wake of the start, and in Yajur (3 - 22), too, we get a hymn—"*Upatvā'gne ! dive - dive doṣāvastar dhiyāvayam / Namo bharanta emasi*" In *Atharvaveda* (*19-55-3 & 4*)— "*Sāyam Sāyam gṛhapatirno agniḥ prātaḥ prātaḥ Sāūmanasasya dāta / Vasorvasorvasudāna* ! *Edhi vayam tvendhānāstanvam puṣema* (*3*). *Prātaḥ prātargṛhapatirno agniḥ sāyam sāyam sāūmanasasya dātā / Vasorvasorvasudāna*! *Edhindhānāstvā s'atam himā ṛdhema* (*4*). Also (in *Ṣaḍavins'a. Brāhm. Prapā. 4—Khaṇḍa 5*)—"*Tasm-*

ādbrāhmaṇo' horātrasya sanyoge sandhyāmupāste. Sa jyotiṣyājyotiṣo dars'anāt—so' syāḥ kālaḥ sā sandhyā. Tat sandhyāyāh sandhyātvam..' And *Tāitiriya Āraṇyaka* (*2 - Prapā. 2 - Anu. 2*) — "*Udyantamastamyantamādityamabhidhyāyankurvan brāhmaṇo vidvān sakalam bhadramas'nute.*" The first expositor of the *Yājñika* philosophy and Law - giver of that system sage Manu as well has so far stressed upon the urgency of regular prayers that he asks a *dvija* (*Brāhmaṇa* or *Kṣatriya*, or *Vāis'ya*) who neglects and foregoes his morning and evening prayers, to be assigned only manual services and jobs meant for the unlettered and uninitiated people (*s'udrās*) as a social punishment for his spiritual delinquency in the acquitance of tnis basic responsibility; for, it is certain that such a dull tendency on his errant part will never confirm and take him far into the rich abundance of the verities of this world, and on the vital path of *mokṣa*, which is a *sine qua non* approach to the divine realization of the Supreme Being. Hence, his words : "*Na tiṣṭhati tu yaḥ pūrvām nopāste yas'ca pas'cimām sa s'ūdravat vahiṣkāryah sarvasmād dvijakarmaṇaḥ*" (Manusmr. 2 - 103). And further on he prescribes—"*Pūrvām sandhyam japanstiṣṭhet sāvitrimārkadars'anāt / Pas'cimām tu samāsinaḥ samyagṛkṣavibhāvanāt.*"—(*Manusmṛ* 2 - 201). In order to draw the fullest possible benefit out of a heartful and rewarding devotion combined with sincere prayers, it is necessary to get absorbed in an accustomed mode of meditation in the midst of a newly revived fresh spirit of energetic zeal, whipped in by the night-long rest at the close of a quickened, quivering sleep within the dallying and dandling arms of the quietly waking early Dawn, or at the end of a day-long sweating Languor, lending intent ears to the inner lullabies of the soul, after some still more refreshingly good wash to give yourself entirely up, while seated in a comfortable, calm, and motionless posture in a place that is evenly levelled and without a fast breeze to disturb its natural equanimity, in any way; and it is particularly qualifying in respect of a fuller pratice of yoga in future, as well.

Further still, it may be pointed out—"Why Vaidic Prayers alone, then, with such a particular emphasis, after all ? Cannot the Holy Prayers be offered in the devotees' own diverse languages, or even dialects ?? Yes, certainly; they can be offered in people's own natural tongues. Moreover, in actuality the entire process of deeper thought and close constant contemplation is always done in ones' own native tongue which is generally nearest to the heart, too. A hearty communion with the heart, which conceals the Loveliest Image of the Dearest Darling is not possible in words that are borrowed and taken on trust from outside it. They must rise out of its inherent, indigenous stream. But the speech and the vocabulary resorted to, become mere vehicles of thoughts, emotions, and other psychic attitudes belonging to the determining souls. No spoken media, however,

soars to breed ideas, resolves, and feelings, that go beyond the ordinary. The noble birth as well as regeneration of high soul - stirring emotions is exclusively the gift of Literature, Music, and Art alone. A spoken tongue is able to function well, and fulfil its trust royally only when its stock of words has been attuned to the various shades and strokes of emotional as well as intellectual rhythm derived from their parent sources, and has been fully capitalised in its wide sweep of expressiveness. Besides, in the structure of every popularly used dialect, or spoken language, there is always when compared to another, some sort of deficiency of a balancing receptivity either a stumbling poverty or an obtrusive lop-sided richness—confronting as another hurdle in the way. Owing to all these limitations, an aspirant to successful devotion will have to give a serious thought not merely to his words but to the deeper source and richer fund of spiritually vibrating thoughts and emotions as well. In a way, it may be said, he will be called upon to give priority to and place a primary importance on the truthfulness and sincerity of his thoughts and affections as such. In worship and adoration, where an attitude of perfect sincerity, love, devotion, and genuineness of sacrificing faith is called for, the true devotee will naturally, first of all, think of as to what contents of his devotional attentions & responses he should faithfully pour out in the Exalting Presence of his Beloved Kind Lord. Words and Speech arise afterwards and give a suitable form to those truly gilded offerings. In a lively and true expression, words, no doubt, have a marvellous charm, effect, and even indispensability; but on the whole, only next to the strangeness of magic underlying Universal Truths and Realities of thought and emotion which they claim to report. This solid treasure of noble attitudes, thoughts, affections, soft musings on the Eternal Attributes of the Supreme Spirit, soul - dissolving devotions, and prayers to the Prime Lord of all things in the world, and what not ?—vital things, indeed, which surely enliven the devotee's worship and prayers, and which, for his consistent consummation, too, are capable of imparting to him a rich intellectual lore of learning, at once exalting and over-thirlling, on every conceivable subject in the world, ranging from the creator and the creation of this vast universe to all types of sciences possible for the human mind—lies only in the Vedas in its fundamental and essential seed-form at man's intelligent disposal for his diligent handling and sagacious prosperity of all. Whether such profundities of thought, say, the Inevitability of Existence of a Supereme Universal Spirit as Creator and His Inherent Nature and Identity; the Inceptive unfolding as well as the ultimate Dissolution of this Limitless Expanse of Creation; a superb and ideal frame-work of human life, and similar other involved mysteries puzzling human mind are so appropriately and convincingly obtainable with highly rational explanations, elsewhere, too, or not. as

they are found in the immortal philosophical doctrines, ever so beautifully garbed in a highly rhythmic & poetic habiliment at their best, in the Vedas, is, of course, to be perceived and determinable by those alone who blessedly take courage to drink deep at the Divine springs of Vedic Wisdom as well, alongside of other philosophies indiffierently available to them. "*Devasya pas'ya kāvyam na mamāra na jiryati*"-(*Atharva. 10-8-32*). *Vais'eṣika Dars'*. (*6-1-1*)-"*Buddhipūrvā vākyakṛtirvede.*"

A viable increasing purification,sublimation, & firm reliability of thoughts & emotions is always gradually established in the mind through an intuitive repetition of mantras; but a psychic absorption with their truly cryptic messages alone releases a purer and surer hold with indubitable mastery over the fields of power implied by them. With a view to achieving this extra-ordinary capacity of thought-power and mastery over the mantras, a high melting appeal of the sense, import, & central idea of every mantra, and the explicitness of every word used in it can be effectively utilized in bringing the whole thing to an intuitive experience closest to the heart. Otherwise, much as in the case of a poor parrot, repeated words refuse to settle down deeper and being towed beyond the active tongue; then, how little of possible advantage to the repeating warbling tongue and the warbler, does it leave behind is not difficult to understand. Consequently, a serious and thoughtful acquaintance and fair connotative knowledge of Vedic words, backed up by their etymological derivations as well as required grammatical traditions assume a vital significance, which is not only admirably conducive to the cherished advantage but even proves indispensable. Does not the popular adage aptly, remind us that many a little (drop of water) goes to make a mickle (of pond) ? The mass of Vedic learning is both intensively & extensively very vast, indeed; and, at the same time, surely somewhat arduous, too; the Vaidic Sanskrit in its style. idiom as well as terminology is a bit more terse and abstruse, as it ought to be, than its customary form of common usage today as a *lingua populi*. Ordinary people, who are busy in their day-to-day engagements, and inspite of their desire find it hard to eke out enough time, encouraging perseverence, and adequate inclination, seem to be almost afraid of taking even a pleasure-plunge in this Perfect Pool of Knowledge, as though it were a young child who was being asked to enter into a fresh cool, and healthy water bath-tub, and initially being unduly timorous, he wanted to avoid it, and somehow run away for safety, if he could. However, does such a reaction pertain to cent per cent people in society ? No ; in fact, only a small and limited section of people happens to be under such a false fear or constraint of circumstances, young boys and girls, in their bubbling youth, educated men and women of middle age with a settled fortune in life, literate enthusiastic people well-

off in industry and trade or commerce, along with a horde of those engaged prosperously in farming in villages and towns have plenty of time left with them. If they lack anything, at all, it is only a well-guided relative interest and proper inclination, formative faith in life, and a self-building resolve on their part. For this larger half of society, comfortably lodged in worldly success and care-freeness after all, to show signs of diffidence, and take shelter for an escape under some sophistical pretences or pretexts, when they should willingly, even at the cost of some necessary discomfort and self-sacrifice for their spiritual integration, regularly with the intellectual enlightenment they already have at their beck and call, and fearlessly take a studious recourse to healthy plunges in the sacred and refreshingly rippling stream of Vedic Wisdom, is really inexcusable, at any rate. In regard to the other moiety of human intelligence; the age-batterd and toil-pestered, the physically disabled and those in distress, even if it be granted that due to the constraining and persistent drags on their energies, they cannot do much in respect of the tough Vedic studies;——and to this category may belong tender teen-agers; sufficiently old people; men and women deprived of the normal intelleclual training; people conversant only with Hindi, or any other regional language; those confined to Urdu alone; educated and intelligent people but completely divorced of all background in Sanskrit; and last of all, the so-called ultra-modern flibbertigibbets, who fondly strut about armed with a mockery of English cant without enough substance in it, and with a vain air of solemn philosophy would readily condemn every dunce who cares not to oblige them with his assent that time consumed in wading through the shallows of 'cheap. adventure and sham romance' —laden, impassioned and melodramatic fiction, bandit-heroing thrillers, and such other fantastic stories in the best sellers of the fashionable world of today represents not only the most sociable as well as cultured way, but also undoubtedly its best use in life;—now, can it possibly be believed that they are not in a position to bring the no unwieldy Twenty small Mantras of daily devotion to their steady and serious study, and uuravelling contemplation with a depth that may truly inspire and transform their hearts, in Twenty years (let it be their whole life-span, if they so please !) as a helpful contribution, on their part, to their own eternal good, to that of the society, which has done its best for them, and above all, to an assured future of the coming generations of children after them ? We shall have to ponder whether withont Vedic education on a social scale, Indian culture will be able to survive against hostile and alien inroads, or even the future of mankind shall remain as safe as it ought to be; inasmuch as only the inherently tolerant precepts of life as enunciated and ordained by the Vedas can be the exclusive means to the safety as well as the hopeful dawn of prosperity for both, the individual and his aggregate alike.

In order to create an unflinehing faith in and acute desire for these truly beneficial principles, and firmly establish them in people's liberal disposition, an untiring effort will have to be made to incorporate some adjustable teaching of Sanskrit in the country-wide system of education to students of all grades during their formative period of learning, at least. For other grown-up individuals, likewise, literary material with sufficient appeal for a new vision of life, which may simultaneously give interesting satisfaction to both the inquisitive minds and the thirsty hearts of all, will have to be put into their eager hands. To start with, at least, in respect of the Brahmayajna prayers and the daily ritual of sacrificial Fire, the sooner this need is fulfilled, the better and more appropriately advantageous and happier for all would it positively be; because then with its inspiring presence even though on a very frugal seale,it would have served the aspirants as much as the people at large,a fairly sanguine trust in the success of propagation concerning Vaidic precepts on a larger scale and in a much more extensive & wider field in the future, may well be possible for us. After they have assimilated these two minor but very valuable adaptations in their personal study, the people can further be expected to expand it to the larger *saṃhitās* (volumes of Vedas), Mandals, Chapters, and *Sūktās* as well with a still deeper approach and understanding of higher significance and advantage. Whatever shortage or gap in this important sphere seems to be looming large at present must immediately be taken care of and thoughtfully resolved by those who would dare risk the present ease and eomplacence for the future glory of man on earth.

This really profound and creative work cannot be taken as implying mere transliteration from one language to another, which may be more commonly acceptable to all, or giving synonyms for original terms in an easier cast. A decisive recourse to an interpretation of terms occurring in the Vaidic Texts, while keeping in mind their particular contexts,[1] in the light of the specific '*devatā*'[2] the pivot of the guiding topic of the mantra) and the '*ṛṣi*' (the chief faculty or power of the seeker concerned with its full visualisation) as associated with each one, on the basis of their suggestive ramifications[3] in accordance with and supported by their etymological root-meanings, is no doubt, the most dependable and yet unsurpassable mode of realising the pervasive spirit[4] of the mantras without sacrificing their inebriating intellectual flights, and at the same time doubly steeling up their powerful force of conviction through a consistent elucidation of their mysterious riddles. To apply the constricting spirit of 'so-far-and-no-more' fed by convention[5] and customary usage to Vaidic substantives and thereafter to associate imprisoned,

N.B.— Tiny Reference Figures From [1] to [15] *Supra* : *q. v.* Sanskrit quotations in footnotes are to be referred to [1]—[15] given in the Hindi version earlier.

imbecile, and often meaninglessly imposed senses with them is nothing short of belittling their universal fecundity as well as comprehensiveness. All Vaidic terms, being root-born carry no man-given, conventional, and shrunken facet of meaning with them; on the contrary, they invariably bear a peculiarly large, free and pervasive suggestiveness[6] about them, whieh cannot be overlooked without its attendent peril. The possibility of derivation of the same word from different pertinent roots[7] stretching the scope[8] of its meaning further, has also been amply accepted and recognised. The principle of plurality[9] of meanings inhering the Vaidic words has been unanimously acceptable to all the ancient grammarians and Vaidic stalwarts of the past. In the expository *Brāhmaṇa* & *Āraṇyaka* treatises, this style is generally prevalent. Later on, the *Nairuktas*[10] or commentators like Yāska, &c., deliberately opt for this style because their whole mission of an intellectual interpretation is founded on the avoidance of all conceptual narrowness and the confirmation of a wider horizon[11] of thought and meaning alike; and, as such, in every sense, it depends upon a strong hold on grammar and etymology itself. It differs in its outlook from the glossary-like collections of words with similar connotations like the *Nighaṇṭūs*[12]. While concentrating on the idea and the pertinent sense, to make a search for its direct compatibility in the terms conveying it, is, indeed, the very claimed domain of inquiry, which *Nirukta*[13] the science of Linguistic Verities professes to traverse and investigate; so that such interpretation as is really built up on the invulnerable rocks of truth and their equally infragile expression on the whole, which would fail to emerge without a thorough understanding of the words' root-based lineology; and an undwindling proficiency in the plurality of meanings ascribed to roots themselves, would demand a bold grappling of the sciences concerned with words and their nature. Again, the close meaningful affinity between a qualifying term[14] and another substantive qualified by it by way of an attribute and its principal, plays a very striking significance in the Vedas owing to the fact that it becomes possible only on the basis of root-borne derivation of words, and seldom otherwise, from a conventional, traditionalistic approach to the superficially labelled meanings of words. The *Āraṇyakās* as well as *Brāhmaṇa* treatises, and *Nirukta*, all principally subscribe to this quite liberal style of interpretation. Yāska, Skanda, Durga, Vararuci, Bhartṛhari, Ātmānanda, Jaitirtha, and many others (though, of course, successively shrinking lesser and lesser in their faith as well as command over it) without exception pursue this very line of approach. Bhattabhāskara, Uvaṭa, Mahidhara, S'atrughnācārya, Bharataswāmi, and Sāyaṇācārya, too, inspite of their exclusive stand on yājñika interpretation, seem to be forced, here and there, when unable to steer through, to resort to the more suggestive and symbolic derivative style as well in their expositions. At last, by the time history comes to produce Sāyaṇa, and he,

too, tries to play with the Timeless Image of the Vedas themselves, this handsome and extremely valuable time-honoured system of interpreting the mantras appears to have almost slipped into the woeful oblivion of antiquity and dearth; which remained infructuous and buried under the dull debris of the Middle Ages,—the whole splendour of its earliest dawn submerged; its very first ray of relief, of hope, of translucence overwhelmed and denied, not until after many centuries had bleakly rolled away, and Maharṣi Dayananda appeared on the scene to peer with a far-sighted boldness into the glorious hoary past and confidently took upon himself once again to revive it in his own expositions and commentaries of the Vedas. It was only about the end of the 19th c. (A.D.) that he earned this unprecedented title[15] to eternal glory by dint of his vast learning, love of truth, and queer spiritual insight—all revolving round the central destiny of India and the human race as a whole.

Why should the interpretations of Vedic hymns be necessary on three levels? Why not on one alone, which may be quite simple and easy for everybody ?? What is to be carefully noted here is the fact that these are not three kinds of separate versions relating to the mantras' elucidations. They may be said to be three rungs of the one and the same ladder, or interpretations, which help to determine and demarcate the bounds of knowledge on the part of a devotee or thinker, who may according to his mental girth and by means of his intellectual flights either ascend thougtfully upwards from an ordinary surface position to a higher stage of contemplation, or *vice-versa* descend from higher thoughts of a subtler and nobler acumen to the common-sense stage of human commonalty, as he may be able to do; and cultivate by practice the more advanced one towards the ideal synthesis of the two. Today, due to misconception, on the one hand, according to one view an elucidation of the Vedic texts only in the light of the Divine Exposition of the Supreme Universal Spirit is believed to be its sole purpose and indivisible aim; and the argument is that only the Knowledge of God's attributes which are otherwise beyond man's imagination deserves to be in the Vedas as their pick and poise, in truth, and it can well be an adequately exclusive aid to the soul's highest well-being; where is, after all, it is said, the need, or even the usefulness of any other level, or the unwarranted headache of its search ? Another school of thought, on the other hand, maintains—why not have a direct access to the words and the mantras as they normally disclose themselves in imparting their contents, and offer some untwisted message, or prudent advice that may straight - forwardly be simple and unsophisticated for the common people and yet practically effective in their daily modes of living ? Wherefore go through those winged phantasies—all self-devised and totally nursed in mere fancy and ungently endeavour to beguile, con-

fuse and confound the innocent, simple souls around you ?? The prophets (?) as well as supporters of both these schools of thought, while professing and affirming their own respective dogmas as the only universally tenable doctrines do not at all hesitate in rendering fatal blows to the inviolable principles of Truthfulness, Reality, and Universality of the ultimate things that govern all appearances. They do not mind ignoring the evidence of history, too. Up till the epoch of the Great Mahābhārata War, Veda mantras and Vaidic doctrines along with Sanskrit Terminology were accorded a very distinctively high place in the then prevalent order of Indian thought, and among the top Vaidic scholars a laudable tradition handed down from one generation to another for millions of years in the past in the sphere of zealous investigation into their mystifying secrets, research, and exposition both on the individual and collective scales, in literature as well as science and philosophy, and the path of spiritual consummation had been edifying the entire structure of life with an eloquently graceful effect. Quite unfortunately, in its wake, owing to a serious unvedic depravity having by that time crept into the yājnika ritual, while Buddhism was able to put an end to that vicious and diseased custom, no less did it prove like the midnight's perverse gloom, a dire obstruction to this wholesome, scientific, and inquisitive approach to the basic elements of thought as well as general existence, too. After a long passage of time, as the mainly ethos-oriented Buddhist psychology itself began to suffer from far worse athiestic maladies than the one which had earlier assailed the ancient yājnika ritual, in the last days of its fated decline, S'ankarācārya's New Vedāntic bolt from the blue coming up brilliantly to the surface, gave it its last sweeping burial; but in its novel form it laid an entirely Conservative and illiberal, albeit emotional, emphasis to the Bhakti Cult at the cost of all other equally salient segments of life, as a result of which, in its own due course of time, many fairly liberal as well as multangular ancient Vaidic traditions had to face utter indifference and irremediable neglect almost in every sphere of intellectual enquiry and activity. In such circumstances, a woeful indifference protracted for centuries, and whipped up by other hostile alien forces could not have been expected to bear other sanguine fruits but what clearly reflected in the outlooks of Sāyaṇa, Uvaṭa Mahidhara, &c. It was sometime about the end of the 19th. century of the Christian Era that Maharṣi Dayanand with his yoga-sanctified powers of Reasoning and immensely subtle and sublimated insight resuscitated this almost forgotten ancient style of Vaidic Exposition and Hymnic Interpretation once again with a well deserved discerning profoundness in every aspect. Whatever accounts of history, and ancient works of Vaidic literary or philosophical composition we do have today unequivocally bring us to this definite conclusion.

The fundamental principles of truthfulness and reality want that this whole Adumberation of a conscious Creative Energy as well as the Non-Conscious Passive Energy should legitimately be viewed as a weird display of no less than three factors, on three levels, of course, consisting of the Brilliant Starry Sphere (*Dyāū-loka*); Planetary Dark Sphere (*Pṛthivi-loka*); and the Intermediary Void (*Antarikṣa-loka*); which obviously represent and symbolize respectively their three Causal Sources in effect, viz., the Self-luminous Conscious Supreme Being, the Creator; the Inert, Non-Conscious and Material, i.e., lifeless, un-modified, non-active entity, called *Prakṛti*; and the Conscious Finite Spirit, the active dweller within the passive body-cabin, yet all through circumscribed by the allied powers of the other two Immensities. The endless drama of this vast universe, happy and unhappy alike, happens to be based on, and is a staging of, nothing else but the collective performance of these three chief characters. Right Knowledge and wisdom, right action, and right devotion—the finite soul's everlasting fosterers of well-being themselves present the ideals of *Satyam-S'ivam-Sundaram*, in their best form amidst combinations of the three material particles of *Satva-Rajas-Tamas*, always through the Trio of Primordial Divine Powers of *Brahmā-Viṣṇu & Mahes'a* at the beginning of Creation itself, as they emanate from the three Most Characteristic attributes of the Absolute Creator Himself, namely, *Bhūḥ-Bhuvaḥ-Svaḥ*. The intermediary created world, too, is busy, whirling about and fulfilling the three highest values of *Mahaḥ-Janaḥ-&-Tapaḥ* in the Antarikṣa, the space that spreads between the other two spheres. The finite soul—the lone heir to knowledge in this world—aspires ceaselessly for a life-long quest of the Absolute Truth; its opposite, the Untruth that mars it, as well as the path of Duty or Righteousness, on all their three respective ascents under the Sun. Naturally, his action-oriented course of life cannot but cogently be required to rest on three distinct branches of knowledge, pertaining to the Absolute Wisdom and Consciousness, to Cosmic Creation, and to his own stock of personal learning and experience. He has got to know fairly well the great characteristic Attributes of the Supreme Spirit, and along with an understanding of the all-pervasive Cosmic Laws of Ṛta, a correct knowledge of the Laws of Truth, governing all physical Nature as well as the inveterate qualities and mutations of Matter itself. Further still, as it may be, unless he seeks to learn as to what he himself ought to do amidst situations brought about by a joint play of the other two superior forces and often bearing contradictory pulls, which demand a bold choice and requisite action in favour of one at the sacrifice of the other, all his wealth or mere learning, however varied in nature and plump in degree it may be, may prove not only futile, but even harmful to his abiding good. When tested on the touchstone of an impartial study, the Vaidic wealth of wisdom proves an

unquestionable treasure of the Highest Divine Reflection; it is also replete with an unlimited fund of objective knowledge in regard to material things and contrived events of this world;—and it can hardly be viewed with scepticism that the highest laws of human nature, behaviour, and discipline in this Great Ocean of Multi-fluent Knowledge, too, are indubitably and equally unsurpassable. In conclusion, therefore, the Vedas shall have to be regarded as a veritable mine of the *Ādhyātmika vijñāna*, the Ultimate Divine Wisdom of the Absolute; of *Ādhibhāutika vidhāna*, i.e., the working constitution of the whole Cosmic Creation; and no less of an *Ādhidāivika Prajnānapunja* of rich and noble counsels as well as precepts for the cherished good of the human soul, which, indeed occupies the crest among all other creatures, as such, relating to every field of its worthy endeavour—even the least of the spiritual claims and calls on human life not being excepted. Again, the notion that this characteristic trend is present only in some of the hymns and not in others, fails to carry weight and be borne out by a careful and logical study; nor is this view due to its extreme angularity and narrow tendency in any way helpful as confirming the Divine and Supra-human Origin and the All-powerful, Boundless Extent of Omniscience of the Vedas. Judging everything thoughtfully enough, the knowledge and wisdon fostered and imparted by the Vedas must necessarily be, like its Master, the Omniscient Supreme Principle, universally pervasive, Unyielding throughout the three phases of Time, and equally the common source of good for all, and, in consequence, fully steeped in these three high aims, not only in every letter, word, phrase, sentence, and choice of pith alone, but also in its very uppermost fundamental thought in every respect, and every context, without the least ambiguity or suspense. The conventional vagaries, and earthly exceptions of time, place, means, motive, &c., have no bearing there. Quite unlike the Supreme Divine Lustre itself, if it fails to have the inevitability of Omnipresence, Omnibeneficence, and Omnilucence, it cannot be deemed to deserve the title of Supreme Divine Wisdom, at any rate; — and the tint and flaw of human limitation of knowledge will easily manifest its presence in it. In practical use, to bring into a particular adjustment and apply some term, or part of a hymn, or the whole *mantra* or *Sūkta* itself, according to different contexts, or perhaps, occasions, to human welfare, is indicative of human initiative, which man is entirely free to do for his own inspiration and encouragement at all times and in all circumstances. But to confine the sugestive scope and broad possibilities of interpretation of a term, or mantra, which is a veritable epitome and compendium of omniscience, in every sense, into any one of the gorge-like stream-beds, will be, to speak the truth, unsacredly improper and detrimental, and even a great sin. Any restriction of the freely-flowing meanings of the mantras, their profound reaches of ideas, intellectual

stimuli and impulses as well as rhythmic ripples of high poetry and music in the vast cohesive domain of Piety and Righteousness to one single clinched channel of human contrivance is really contrary to the Great Divine Scheme of Creation, and, therefore, hollow and absurd. too. Although in every mantra, there is a distinctively broad-based priority of the Divine Edge given to its central sense, still the application of the three-way interpretation of every mantra is not barred, and, on the whole, rather capably brings out its completeness of scope as well as the beneficial comprehensiveness of its total message. With a view to achieving an all-possible and the noblest evolution of the human mind, that is to say, imbibing into it a healthy capability of soaring up to the most refined ideas, dreams, and visions of the unexplored realms of thought, it is incumbent on the student of the Vedas that every mantra be relevantly kept in close touch with high sky-piercing flights of creative imagination, intellectual churning of the eluding problems of vital import, and deep contemplation, on all the three levels of approach, strictly in conformity with its own allotted '*devatā*', or the genius of its wide-ranging subject-matter, and the '*ṛṣi*', the particular requisite faculty or power for its reliable mastery. In this manner, keeping alive with regularity and perseverence the occasions of appropriate plunges into the profundities of these mantras by means of an enquiring intellect, sifting reason, resolute 'will', and a chaste conscience (*Citta*) can definitely prove a positive and successful source of comprehensive and consistent development = *Abhyudaya* for every human being. And, without due, over-all consummate advancement (*abhyudaya*), where would "*Niḥ-S'reyasasiddhi*"—as the (*Vais'eṣika Dars*'. 1–2) pronounces, the attainment of the Final Beatitude and pure everlasting Blissfulness of life, at last, be possible ? In the national or social sphere as well, how can the dream of universal well-being, a socialist welfare-state, and dynastic nobility be meaningfully materialized ?? In order to evolve quite naturally the integrated human individuality and the best in men as well, how utterly inevitable and really propitious a suitable development of the bodily strength, a proper education, including habitual discipline which is able to inspire the inner intuitive faculties, and the pivotal truths and realities, which sufficiently disclose as well as invigorate the basic mystery of the over-all supervising power of the soul—in short, in every condition and every sense, the three-fold promptings that happen to be, it can be hardly overlooked; nor can it be over-emphasised.

Vaidic Prayers, in truth, can be claimed to be the Alpha, or the auspicious initiation into the spiritual yoga, and the first rung of the Intuitive Ascent. In an all-round sublimation of the human faculties, Vaidic Devotion and Prayers, if they are rightly and perseverently pursued with true faith and increasing depth of self-renunciation, unfailingly prove most inspiring and consummately exalting; for,

while offering them to the Beloved Lord, the devotee's attention is of itself, constantly every morning and evening, drawn to all the pertinent factors of a genuine value concerned with them. Invariably, in a well determined manner, it fully provides for the total welfare of the whole man, right from the inceptive value of bodily (organic) and worldly resistence and rise, —the *Aghamarṣaṇa & Manasā Parikramā Mantras*—through the cherished splendour and power, cleaned and solemnized by the holy effects of Divine Purity, working from all sides upon the internal senses, viz., the mind, will, conscience, and the mysterious principle of ego residing within the fleshly frame, up to the adequate and steady cultivation of intuitive concentration and contemplative meditation during the course of the last *Upasthāna mantras*, meant to attract the aspirant into closer proximity of feeling and being with the Lord. Not only this, it has in a seed-form a further capability of shedding enough light on many other aspects of knowledge conducive to human well-being; such as, the essential secret of physical prowess and virility; the order and succession of Creative Manifestation; the Ideal Environment for a good Society; the Divine Magnificence and Grandeur of the Supreme Being; and so on. What is absolutely needed is that with persistent constancy every morning and evening, always during the prayer-time for at least an hour or two, in a perfectly quiet state of single-mindedness, a regular practice of reflecting upon the solemn contents of the mantras as well as their guiding contexts, with growing clarity and clearer enlightenment should become a daily routine with everyone of us. Moreover, with such a customary quality of private meditation, as far as possible and within one's power, unfailing and serious efforts should also be continually made to mould the usual rut of life and daily behaviour in accordance with the suave tenets culled out of these rational exercises as well as peerings into the inner self. Thus, an almost all-embracing enlightenment, which this beautiful mode of Vaidic devotion naturally brings about in the devotee comes to form a firm bed-rock of peace and happiness, cemented with a reciprocative good-will and universal candour among the people for raising an ideally stout structure of life on all its planes whether personal or social, national, present or future, — with such another possibility scarcely available otherwise, or anywhere else; because here in an ever-expanding atmosphere of unfathomable love and tranquility of Dawn, inspired with the novel breezes of a quickened life — of rare glimpses of virgin Divine Wisdom as well as emotional innocence; — of moon-like silver brilliance enlivened by a spirit of Eternal Kindness, universal love and well-being without a ray of malice or ill-will, the devotee is being regularly put under fresh showers of spiritual nutrition, yielding unknown calm and exaltation *par excellence*. A disposition rooted in universal love, an unflinching faith, in truth, a resolve and conviction in his own bright future, an unshakable belief in his kind Benefactor and *Saccidānanda Swarupa* Om-

nipotent Master, itself becomes the devotee's uufaltering guide and sure Leader on every forward step to safety and victory alike.

In order to be effective and inspiring, a thoroughly wide and open study of our Ancient Scriptures and *Āraṇkyas, Brāhmaṇa Granthas, Dharmasūtras, S'rauta Sūtras, Nirukta, Nighanṭūs, Upaniṣad, Dars'anas,* &c., including other authentic and authoritative works linked with Vaidic literary and philosophical traditions should unrestrictedly be encouraged. A system of study & interpretation of the Vaidic verities, indeed, developed on the basis of precepts established & far-sightedly propounded by their selflessly erudite authors can succeed better in desirably & adequately impressing & capturing the peesent-day rationally conscious minnds than could be expected in the case of the past less-awakened people of the middle ages and the centuries that followed them, to be sure. The crucial pioneer work in this respect, which was illustriously done by a Single *Virajānanda* & his ideal disciple Great Dayananda by way of setting the path for others alight, is certainly becoming more & more urgent, calling for the dedicated-energies of many a true, selfless Vaidic scholar to foster it further after them, if not take it virtually a step further on the forward march, & so work for a brighter, better, & happier future of not only this country & nation itself, but also of the hopes & aspirations of the whole human race, for long despairingly unsoothed in its thirst for vital Truth. As a matter of fact, it is during the unmixed gloom of the midnight that the urgency and utter want of the doom-dispelling rays of delivering light is keenly felt along with a sense of their superior worth, after all. A well-defined and aptly devised system of progressive research and investigation in respect of Vaidic mantras and their terminology on all the different levels of their suggestive etymology — (at least, the three most rewarding ones) — even as supported and corroborated by authoritative ancient masters' own parallel proofs, would be the only way to strengthen, once again, from its very root the now-drooping branch of Indian Vaidic Culture and philosophy of life. Besides, such thorough research work on Vaidic profundities will have to be kept up by a usefully calculated scheme of specialized publications, marked for their exclusive trend of enquiry, research, depth of vision and substance, impressively clean in every way, and free from errors that unwittingly and yet unwarily bedevil the unsuspecting reader, will also be necessarily called for in all true interests of the honestly eager public, earnest students, people staking their talents in the service of creative literature, and the youths, who are still to find out their posts, and march on to their worthy fronts in life. Indeed, if we could serviceably plan out all these steps of a vital national significance, after all, we should be far more sensibly in a position to feel proud and honoured that after being born and bred on the rich soil of India—veri-

tably the sweet lap of our Motherland ! — we have not shirked from devoting our lives to the protection and prosperity of our rich, and first-born indigenous culture of India and the great Golden Wisdom of the Vedas in which its basic ideals and traditions happen to be so essentially rooted, & even derived from; nor, at all, have we spared any nerve or thought in accomplishing our prime duty with regard to our cherished aim of spiritual peace and lasting Bliss, in the end.

In the present volume, of course, an all-out serious attempt has been made to place at the aspirant's disposal, in Sanskrit a grammatically defining prose order; the essential spirit and sense conveyed by every term that occurs in the text of a mantra, in Sanskrit, Devanagari, and English, along with its etymological derivation based on rules of Vaidic grammar and idiom; meangings of every salient substantive on three levels, viz., *Ādhyātmika* (symbolically suggestive of the Divine and the spiritual essence); *Ādhibhaūtika* (suggestive of the Cosmic and Physical in Nature); and *Ādhidaivika* (suggestive of man's finite spirit and 'ego'), in Sanskrit, *Devanāgari*, and English again; as well as a brief useful collection of authentic references and suggestive illustrations from well-known scriptural treatises, in the three respective spheres of meaning, in Sanskrit only, in all the mantras, for a ready reference at one careful glance. In the end, summing up everything, &, of course, severally covering the three (by now familier) levels of interpretation a thought-provoking & penetrative exposition of the whole mantra in the form of a short discourse with some discursive touches & comprising three portions, dealing with the three levels one after another in Nagari & English has been provided, — all with a sincere hope to arouse a deeper interest & resolve in the seeker's mind for improving his contact with an invaluably rich heritage to which he is a worthy heir. Throughout this essay, the letter 'A' with its significantly symbolic suggestiveness for the *Ādhyātmic* level = the Divine sphere of Unbounded splendour; immediately following it, the letter 'I', too, owing to its wide-spread glamour, but always displaying a characteristically downward tendency of motion — only next to the former in importance — herein signifying the *Ādhibhaūtika* level of meaning = the one connected with cosmic & material plane; & the last, though never the least in its position of responsibility as well as the promise of intelligent dimensions, the letter 'U', indicating its inherent nature of being eternally on the upward move, & as such possessed of the inevitable spiritual characteristic of incessantly rising to the *Ādhidaivika* = human level of aspiration for the highest & the noblest; — all these being vowels as well have been used knowingly so as to let them also serve meaningfully by throwing hints about their own unmistakably true & naturally symbolic value, & thus make things speak for themselves with a message that they cannot ignore to deliver to a thinking mind. Even a cursory look on the inhering image of each one of them with a scientific approach will be simply delightful as well as

elating. In the scientifically well-strung & finely contrived firmament of Sanskrit alphabets, if 'A' (=अ) connotes & faithfully denotes the Unlimited Vastness, the largest spring-source of Celestial Light & Force, & the Insuperable Divine Lustre & Glory of the Supreme Being, the next vowel sound 'I' (=इ) represents *Prakṛti*, the material energy & the motherly birth-source of all Created Phenomina of the world, whereas the third fundamental vowel-force 'U' (=उ) rightly stands for the resolutely active Finite Spirit in man who is a sensible creature, livingly embodied,& lovingly nursed by the other two Great Powers around him; for whom, unlike 'I' or dead Matter, without ever sinking into a habitual downward trend, in spite of the presence of all type of situations, now & then, confronting him in life, to remain steadfastly firm only in his sublime ideals & aspirations is quite natural, &, at the same time, fulfilling his final destiny. In fact, was it not out of a Kindly Disposition of the Divine Good - Will towards the helpless finite soul that along with the Universal Spirit, this entire amazing Creation, the marvellous revelation of the Vedas, breathing and rippling with the loftiest springs of all kinds of knowledge and inspiring wisdom as well as ideals of Piety and Righteousness, and the queer design and constitution of the human body,all this by way of his Eternal Sovereignty and his Immortal Supremacy was superbly brought into its present scheme of existence ? Simultaneously with the symbolic choice of these first three original vowels (A–I–U), the naturalness of their proper sequence, too, has been preserved with some conscious purpose. If the symbol 'A' is taken for the prime seed and root of everything to take place, the symbol 'I' would mean the encompassing expansion of a towering tree; and the buddingly intelligent heir to this inherently grand bequest and personality, who is intended to be an inherently questful and industrious user of this vast Banyan Tree (=*As'vattha*) laden with fascinating foliage, blossoms, and fruits — the pride of an immortal tribe, the Young Eagle (=*Suparṇa*) is betokened by the symol 'U', for whose well-directed future destiny alone the Great and Benign Father's benevolent directions in the form of instructive precepts through every Vaidic mantra, vibrating with full spiritual verve, have so been ordained that this prince among the gods — the Crown of Creation and the noblest of all the living beings — Man may rightfully rise to a complete consummation of virtue, and be thus blessed to realise his final Beatitude as well as Divine Blissfulness, at last. Let the spiritual seeker not forget thoughtfully to take note of this essential aspect, forming the core of all philosophy in regard to human life on earth. It is with this aim in view that this somewhat strange, but really symbolic and suggestive selection of the three unusual vowel-letters with their logical rather than customary sequence has been preferably adopted in the course of this professedly small survey. It is sincerely hoped that the triple-pronged approaches to the

subtleties of the prayer mantras as presented herein in tune with the time-honoured and better suited system of three-phase interpretation will go to help the aspirants of spiritual advancement quite conducively as far as may be expected of them towards a usefully greater interest and better comprehension as well as deeper sincerity of devotional aptitude.

Notwithstanding the fact that during the long shattering period of nearly fifty centuries in the just by-gone past, most of the very healthy traditions of life as well as enough guiding material relating to the Vaidic studies and research were destroyed by the hostile trends of time,yet whatever little is still safe and available, can certainly go a long way to inspire us, and sufficiently enlighten and encourage our tremorous onward steps. Were we to fail, while time and opportunity still beckon us to turn to our advantage this valuable treasure and mature guidance luckily even to-day left at our disposal, and to take it into our grateful confidence as a trusted and venerable companion-in-study ought to be, the baneful blame, no doubt, would lie at our own door. Learned scholars, and worthy seekers of life's noblest quintessence, all ! Come; let us eliminate from our lives all mutual malefic tendency to ill-will and vanity, and singeing malice, born of sheer self-conceit for good; and in the midst of pure sociability and good-will, offering grateful words of praise to our Kind Heavenly Father, Who never lets us down in his Unceasing Care, try to know Him and ourselves better with more appropriate attention and love, always intent upon successfully endeavoming to render our gifted lives peaceful, happy, and prosperous in their truest perspectives ! In the absence of positive and definite Divine Blessings, it is certain that the springs of prosperity and full tide of desired totality of sucess are invariably eluding us in whatever work we put our hand to, Hence, it should be considered as a very necessary and proper duty on our part that our hearts are fully ingratiated with Divine Love and Kindness, which for its basis calls for a deep inflowing conciousness of gratitude towards the Almighty Supreme Father Himself. Furthermore, the Steel–Foundation, like a sure & unshakable background & the central base, on which this gradually rising three-storeyed tower of sublime thought, embllished with the golden flush of dawn & refrshed with the mystical, blithesome morning breeze has been raised aloft, is verily, indeed, a death-defying boon to us from our ancient sages, venerable *ṛṣis & munis* along with their recent scholarly followers, who trustfully chose to tread in the footprints of their seniors, who were not only the gifted & proud pioneers of those inestimable gems which Vaidic doctrines, concepts, & ideal missions indubitably were to them, but who had also realised in the depths of their 'being' the fundamental reality of those profound truths through a life-long intuitive churning, & a pure, austere, & guiltless self-hood.

For every grain of excellence, or pleasing merit, found here & there in the course of this self-expressive modest attempt, that may attract a serious student's pensive attention & arouse his appreciation, we would not only bow our beholden heads to all those peerless expounders of the *S'āstrās*, & far-sighted doyens of profound sagacity as our seniors, from whose pioneer examples & works of far nobler value we all have gleaned a great deal in our lesser lives,but even pledge hereby that we will not be found wanting in resolutely, reverently, & still steadfastly pursuing the royal highway so importantly they first laid out for us. Mankind's mute indebtedness to *Maharṣi Dayananda*,—that over-towering Scholar-Seer of his age & the Mystic Visionary with a popular Mission, indeed ! —will come to be indubiously acknowledged by the future generations of men as well as Vedic scholars of tomorrow with a purer vision & a broader perspective, of course. To miss an appreciative sense of his great service in respect of the wide-ranging perspicacity discoverable in his Vaidic commentaries & expository interpretations will in no way be short of ingratitude. *Sri Pt. S'ripāda Dāmodara Sātavalekar*, *Sri Pt. Kṣema Karaṇa Das Dvivedi* (Commentary on Atharvaveda), & *Sri Pt. Jai Deva S'arma* did a lot of work by way of their learned Commentaries on Vedas, which prove very helpful & encouraging to every Seeker of the Vaidic lore. The three-phased Commentary on the first ten Chapters of *Yajurveda* with a rich detailed introduction by the great grammarian scholar, *S'ri Pandit Brahmadutta Jijñāsu* in conformity with the style of *Maharṣi Dayananda*, & the fine, rich research work particularly of *S'ri Pt. Bhagavaddatta* & guruvarya, *S'ri Pt. Yudhiṣṭhira Mimānsaka ji* have their own places of unparalleled gravity in the sphere of solemn investigation, & a sense of meek gratefulness towards them very naturally begins to shape itself, after all. The Dayananda Vaidic Lexicon, compiled by *S'ri Pt. Rājavira S'āstri*, too, fills up a long-existing gap, which otherwise until recently frightfully yawned against a fruitful coverage of *Maharṣi Dayānanda's* far-ranging reaches of creative thought, which is always so wonderfully rewarding to those who choose to carry on their Vaidika Studies under an ideal guidance. May the Lord so ordain — that our youth — the would-be builders and pilots of the Nation be inspired by a genuine urge to make the most of this rare and centrally poised Vedic heritage, so propitiously descending upon their young but amply promising and energetic shoulders, and be blessed even to add to it their own mightier & more significant worth of life & thought, if granted to them ! Ityom S'am.

I am also particularly thankful to my valued friend Prof: L. C. Kaushik, M.A., *Sāhityacārya*, formerly Head of the Sanskrit Deptt., Bareilly College, for having taken the arduous Love's Labour of critically going through the MSS of

thls somewhat lengthy as well as tanglesome survey, designed to peer into the splendour of the Divine Word.

A–13, Kasturhanagar. Sigra,
Varanasi (221010) :
Tuesday, the Festive Day of
the Full Moon, March 8,1982.
Publication : Arya Samaja,
S'vaji Colony, Rohtak : Vijayā-
das'ami, Sunday, October 16, 1983.

In willing service of the brilliant,
who wisely know the Vedas as well
as they know themselves and Un-
grudgingly serve as Ensigns of Light
to others ——

Mumuksu Svami Abhyudayananda Sarasvati.

आ मु ख म्

मनुष्येतर अन्य जीवधारियों में उनकी जीवनव्यवस्था के अनुकूल ही नैसर्गिकरूप से उनके लिए जीवनमापन के नियम तथा उपयोगी शक्तियां, इन्द्रियां, वृत्तियां, एवं परिस्थितियां भी प्रदान की गई हैं। थोड़ा विचार करने पर अनुभव सिद्ध करता है कि उनके जीवन में किसी भी प्रकार की शुद्धता का उतना ऊंचा स्थान नहीं है जितना कि मनुष्य जीवन में है। मानव में शारीरिक शुद्धि की अत्यन्त अपेक्षा है और तदनुसार ही उसकी स्वाभाविक इच्छा हो या न हो उससे कहीं अधिक उत्कृष्टता के स्तर पर विचार की—भावना की—संकल्प की—आशा की—पारस्परिक व्यवहार की यहां तक कि हर प्रकार से ऊंची से ऊंची स्तरीय पवित्रता की आवश्यकता अनुभव की जाती है ॥

अन्य सांसारिक द्वन्द्वों के समान ही पवित्रता तथा निकृष्टता के द्वन्द्व में भी नित्यता कहीं पर भी नहीं हैं। यहां न पवित्रता स्थाई है और न मलीनता ही। दोनों स्थितियों में हर एक का एक-दूसरे की तुलना में विकास वा ह्रास होता रहता है और वह निर्भर होता हैं सम्वन्धित कर्त्ता अथवा मनुष्य के निश्चित पुरुषार्थबल तथा उसके उपयोग पर। पूर्ण चेतन ब्रह्म में पूर्णज्ञानोपन्न पूर्णपवित्रता का बाहुल्य एवं नित्यत्व है। अचेतन मूढ़ प्रकृति में दोनों की शून्यता है अर्थात् उस अविकृत गुणत्रयी तत्व में न पवित्रता है और न अपवित्रता ही। परिवर्त्तनशील होने के कारण विभिन्न परमाणुओं के संघात से ही दोनों स्थितियों की उत्पत्ति सम्भव हो जाती है। जीव स्वभाव से स्वयं चेतन और निर्मल तत्व है। उस में, उस के स्वभाव में, परिवर्त्तनशीलता नहीं। अल्पज्ञता और अविद्या के कारण सांसारिक मायाजाल को सुखप्राप्ति का साधन मानता है और भूल में पड़ कर अपने नित्य धर्म के परित्यागवश दुःख का भागी बनता है। परन्तु जैसे ही अपने सत्यज्ञानरूपी अविनाशी धर्म को पुनः अपने जीवन का मौलिक अङ्ग व स्वाभाविक गुण बनाने में समर्थ हो जाता है—अपने नित्य—शुद्ध—बुद्ध स्वरूप को अडिग रूप से पहचान लेता है—वैसे ही अपनी पूर्वमुक्ति की अवस्था को भी स्वतः प्राप्त हो कर उत्तमज्ञानमय ब्रह्मानन्दरूपी अपने वास्तविक स्वनिवासस्थल स्वंग में लौट जाता है। अतः यह विचित्र दिव्य जीवन-वरदान तो परमपुरुषार्थसहित मनुष्य को अपनी अविद्यान्धकाररूपी घोर मलीनता को जो उस के स्व-भाव के सर्वथा विपरीत है और शुद्ध तत्वज्ञान से उसे भ्रमित कर के सदा विपर्यय और विकल्प का शिकार बनाती रहती है, दूर कर के अपनी स्वाभाविक अमरज्ञानज्योति द्वारा दिव्य अमृतसम आध्यात्मिक, अन्तःकरण, नैतिक, शारीरिक आदि सभी भांति की पवित्रता अपने आप में अपनी भविष्यगरिमा को स्थापित करने हेतु ही प्राप्त होता है। तभी तो भगवत्पाद मनुमहाराज ने भी विधान किया—"अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुद्धयति। विद्यातपोभ्याम्भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥" —(मनु० ५-१०६) ॥ महामुनि पतञ्जलि भी योगदर्शन (१-१-२) में "योगश्चित्तवृत्तिनिरोधः" कह कर प्रारम्भ में ही चित्तञ्च योगेन संशुद्धिमाप्नोति का मूलसिद्धान्त प्रतिपादित करते हैं ॥

इस सर्वोत्तम एवं मानवमात्रोपयोगी शुद्धिचतुष्टय को चरितार्थ करने के लिये नित्य पुरुषार्थसहित कर्मविधान को भी साथ में लेना पड़ेगा। शुद्धज्ञान एवं शुद्धसत्य का आश्रय भी तब ही फलीभूत होता है जब उन्हें स्वाभाविकरूप से व्यवहार में ढाला जाये। निदान जहां चेतन जीव के लिये ज्ञान और सत्य की पवित्र भूमियां आवश्यक हैं वहां यह भी एक ध्रुव सत्य है कि उस के निर्मल कर्मरूपी बीज ही

उन उत्तम भूमियों में बोये जाकर शुद्धफल प्रदान कर सकते हैं। इन शोधक एवं स्वयं शुद्ध संस्कारों द्वारा ही उस के सर्व विकारों व मलों की क्षीणता तथा अन्तःपवित्रता की समृद्धि हो सकेगी। इसी उद्देश्य से मानवयोनि को कर्मप्रधान भी माना गया है। अर्थात् मानवदेह में सत्यधर्मानुकूल चेतना की पूर्णज्ञानमय ज्योत्स्ना के साथ-२ मौलिक एवं स्वाभाविक पवित्रता की जड़ें पक्की करने के लिये क्रिया-अभ्यास–व्यवहारात्मक तपकर्म की निर्लेप अनासक्त आँच भी प्रधानता रखती है। पूर्ण चन्द्र की कमनीय आभा उस की अपनी सम्पूर्णकलारूपी तपःसाधन के बिना आदित्य के श्वेततम प्रकाश के होवे हुए भी सम्भव नहीं हो सकती। तत्वज्ञान तथा सत्यकर्म का जीवन में निरन्तर संयोग बिठाते रहने का नाम ही पुरुषार्थ है, क्योंकि दोनों की सङ्गति ही न केवल एक दूसरे की सम्पोषक है अपितु पूर्णता की ओर परस्पर सम्बर्धक भी है। दोनों की उत्कृष्टता भी तभी प्राप्त होती है जब ज्ञान व सत्य सत्कर्म में ठहरें और समस्त कर्म की आधारशिला सज्ज्ञान अथवा धर्म पर प्रतिष्ठित हो। ऐसी स्थिति में वह ज्ञान जो चेतन का स्वयंसिद्ध धर्म है—अविभज्य गुण वा अधिकार है—और वह प्रयत्न अथवा कर्म जिस के बिना वह चेतन ही न रह पायेगा, तथा इन दोनों उच्च स्थितियों का क्षेत्र रूप वह जीवन, तीनों ही श्रेष्ठता के प्रकाश में समुज्ज्वल हो उठते हैं। इस प्रकार सच्चा कर्मनिष्ठ ज्ञान अर्थात् विवेकपूर्ण तत्वानुभूति मानव को श्रेष्ठता तथा निष्कलुषित आध्यात्मिक पवित्रता के शिखर मोक्षधाम तक उन्नत करने में समर्थ होता है। शास्त्रों में इसी लिये ऐसे सभी कर्मों को यज्ञ* नाम से पुकारा गया है। विविक्त ज्ञान द्वारा संसाधित जो तपोमय कर्म अपनी पवित्रता अर्थात् उत्तमता से मानवजीवन के सर्वोच्च ध्येय अमिट शान्ति व सुख के अनूठे लोक मोक्षका अधिकारी बनाने में सार्थक हों वे कर्तव्य कर्म यज्ञ की उपाधि से सम्बोधित किये गए हैं। यथा—"यज्ञो वै श्रेष्ठतमङ्कर्म" (शत० ब्रा० १-७-१-५)॥ एवं "यज्ञो वै वसुस्तस्मादाह वसोः पवित्रमसीति।" (शत० ब्रा० १-७-१-६)॥

यज्ञ कर्म भी अपने-अपने महत्व एवं आकाँक्षानुसार अनेक श्रेणियों का होता है। ब्रह्मयज्ञ–देवयज्ञ-पितृयज्ञ–भूतयज्ञ–अतिथियज्ञ, ये नैत्यिक पञ्चमहायज्ञ तो ग्रन्थों के मध्य प्रसिद्ध हैं ही। परन्तु अपने उत्कृष्टतम महत्व के कारण ब्रह्मयज्ञ सभी अन्य नैत्यिक एवं विशिष्ट यज्ञों में प्राथमिकता एवं प्रधानता रखता है, क्योंकि उसका स्थान तथा अद्भुत प्रभाव समाज तथा व्यक्ति दोनों के सामूहिक वर्तमान एवं भावी जीवनों से सम्बद्ध है। जीवन का सर्वोच्च ध्येय जिस में अन्य सभी ध्येय निहित हैं, इस एक सर्वोपरि व्यापक ध्येय–मोक्ष की उपलब्धि में समाविष्ट हैं। बिना इस के जीवन में अविद्यान्धकार, अहङ्कार एवं पाशविकता से मुक्ति पाने का कोई अन्य साधन नहीं है। अन्य सब कुछ भी प्राप्त कर लेने पर ब्रह्म-प्राप्ति के अभाव में तत्वज्ञान, सत्कर्म, तथा मन–वचन–कर्म की पुनीतता व उदारता की सम्भावना अंकुरित ही नहीं हो पाती, तो उन का वाञ्छनीय उतम विकास तो बहुत दूर की बात हो जाती है।

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*'यज' देवपूजा–संगतिकरण–दानेषु इत्यस्माद् धातोर्यज्ञशब्दः सम्पद्यते॥ यज्ञप्रक्रिया स्वयं तीन प्रकार की पवित्रताओं की साधक है। (१) जगत्स्रष्टा परमात्मा स्वयं समस्त ब्रह्माण्ड का धारण–पोषण–व रक्षण यज्ञ द्वारा ही करते हैं। (२) यज्ञ पञ्चमहाभूतों की संशुद्धि का साधक है। (३) यज्ञ अध्यात्मयोग अर्थात् आत्मा की शुद्धि का एकमात्र साधन है॥ अतः आध्यात्मिक, आधिभौतिक, तथा आधिदैविक तीनों उत्कृष्टताओं का वाचक होने के नाते उन का समन्वय भी करता है॥

वैदिक परम्परा में इसी लिये आबालवृद्ध, स्त्री-पुरुष, धनी-निर्धनी पर्य्यन्त मनुष्यमात्र को हर स्थिति के अधीन ब्रह्मयज्ञ की प्रमुखता ही नहीं अपितु अनिवार्यता का स्वरूप स्थिर रखा गया है जिससे विमुख होने का अर्थ आत्महनन से कम नही होगा। ब्रह्मयज्ञ अन्य कर्मों के समान बाह्य कर्म न हो कर अन्तर्मुखी अध्यात्म यज्ञ है। इस में साधन भी आन्तरिक अन्तःकरण सम्बन्धी आत्मोचित योगाभ्यास एवं सन्ध्योपासना ही होते हैं। वास्तव में ब्रह्मयज्ञ की सारी विधि–विधान तथा पूर्णाहुति चित्तरूपी यज्ञ की वेदी में वैराग्य की उत्कट भावनारूपी प्रज्वलन्त ज्वालासहित अपने प्रियतम स्वामी को रिझाने के लिए निर्लिप्त आत्मा द्वारा हृदय में जहां अभिप्रार्थी और संप्रार्थ्य दोनों प्राप्तव्य हैं सम्पन्न होती है। वहां की सामग्री, समिधा, घृत, मन्त्र, यजमान, ऋत्विक् आदि सब ही कुछ और हैंऔर अपने 'साध्य' की अद्वितीय छाया की अनोखी विलक्षणता रखते हैं। संसार में उस 'मा + य + आ + विन्' परब्रह्म की "अभीद्धात्तपसोऽध्यजायत" = परमज्ञानमन्थनाज्जाता विचित्र माया तो दृष्ट व अदृष्ट दोनों रूपों में बुद्धिगोचर होती है, परन्तु वह स्वयं सर्वदा चित्तगुहासीन उसी अनन्त निश्चल गुफा में निरीह–निर्द्वन्द्व-निर्विकल्प समाधि के समीपतम क्षणों में प्रकट होता है। जीवनयज्ञ के साथ-२ सारे यज्ञों अर्थात् उत्तम कर्मों की इतिश्री भी वहीं हो जाती है। अतः ब्रह्मयज्ञ का ही सर्वप्रथम स्थान एवं वृहत्तमगणना सर्वथा श्रेयस्कर है। "यस्तन्न वेद किमृचा करिष्यति, य इत्तद्विदुस्त इमे समासते"।– (ऋग्० १-१६४-३९)॥

ब्रह्मयज्ञ का प्रारम्भ होता है नैत्यिकी सन्ध्योपासना से; तथा अन्त होता है अध्यात्म योग में। अध्यात्म योग यदि जीवन की अट्टालिका कही जाये तो उस की नींव सन्ध्योपासना पर ही मानना और रखना पड़ेगी, क्योंकि सन्ध्योपासन की नित्य प्रक्रिया का अन्तःकरण पर पड़ा परिशुद्ध एवं प्रगाढ़ प्रभाव ही आगे बढ़ कर चित्त की शान्ति व निश्चलता, निदिध्यासन, एवं ईश्वरप्रणिधान का रूप ग्रहण करता है। चित्त के मलों व विकारों की जब तक पूर्णतया अभ्यास द्वारा सफ़ाई हो कर उन का निराकरण नहीं हो जाता जो एक-दो वर्ष का काम नहीं है तब तक वहां शुद्धदर्शक आत्मा का दिव्य प्रकाश भासित न हो पाने के कारण ब्रह्मप्रणिधान भी नहीं हो सकेगा। वास्तविक योग एवं उस की फलदायक क्षमता तो 'धारणा–ध्यान–समाधि' की चित्तसम्बन्धी एकाग्रता, उस की 'एकतानता' और निर्विकल्पता की अभ्यस्त शक्ति में समाहित होती है। उस से पूर्व अष्टाङ्गयोग के तीन-चौथाई अङ्ग अर्थात् यम–नियम-आसन–प्राणायाम–प्रत्याहार तो उस क्षमता की प्राप्ति के प्रारम्भिक परन्तु अनिवार्य साधनमात्र होते हैं। वैदिक सन्ध्योपासना इस पूर्ण वैदिक अध्यात्मयोग की पुरःसर होते हुये उस की अग्रगामिनी विधि विहित करती है जिस के नित्य पालन करने से बाल्यकाल से ही मनुष्य में ब्रह्मयज्ञ और ब्रह्माध्यात्मयोग की वे सब प्रशस्य योग्यतायें–शक्तियां–वा क्षमतायें स्वतः पनपने लगती हैं। अतः इस अत्यन्त कल्याण-कारी, बुद्धि–मन–चित्तविशोधिनी, और मनुष्यमात्र के लिए सार्वभौमरूप से सम्भव ईश्वरोपासना को यदि अध्यात्मयज्ञ किंवा अष्टाङ्गयोग की सफल पृष्ठभूमि कहा जाये तो कोई अत्युक्ति न होगी। परम-योगी परमात्मनिष्ठ महर्षि दयानन्द ने इसी कारण सन्ध्योपासना का अनुपम महत्व दर्शाते हुये ठीक ही कहा है — "शरीर ...... आत्मान्तःकरणशुद्धिरवश्यं सर्वैस्सम्पादनीया। तस्यास्सर्वोत्कृष्टत्वात्परब्रह्म प्राप्त्येकसाधनत्वाच्च" ॥

अब प्रश्न हो सकता है कि ईश्वर की उपासना या पूजा से सन्ध्याशब्द को जोड़ने की क्या आवश्यकता है ? तो इस का महत्व भी समझ लेना हितकर सिद्ध होगा। (१) संध्यायन्ति (सम्यग् ध्यानं

कुर्वन्ति) सन्ध्यायते संधीयते वा परब्रह्म यस्यां विधौ धारणायां वा सा सन्ध्योच्यते । सम् + ध्यै चिन्तयाम् (भ्वा०-प०-अ०) धातोर"तश्चोपसर्गे" (अष्टा० ३-३-१०६) 'अङि' प्रत्यये स्त्रियां टापि च रूपम् । अथवा (२) सन्धिकाले साध्वर्थे च सन्दधाति नक्तन्दिवयोः प्रातःसायमुभयोः सन्ध्ययोर्वा या सम्यक्तया क्रियते सम्पाद्यते वा वन्दनाऽर्चना क्रिया वा साऽपि सन्ध्या भवति । आतो लोपस्स्त्रियां टाप् च । समुपसर्गपूर्वाड् + डुधाञ्' धारणपोषणयोः (जुहो०-उ०-अ०) धातौः सन्ध्येति शब्दो यगन्तो निपातः । 'अघ्न्यादयश्च' (उणा० ४-११२) इति सूत्रेण स्त्रियां कर्तृभिन्ने कारके संज्ञायां यक् प्रत्ययान्तो निपात्यते ॥

पदव्युत्पत्ति से पता चलता है कि उपासना-निदिध्यासन का साम्यावस्थित प्रशान्त समय से निर्विघ्न सम्बन्ध है और उस में चिन्तन-मनन शान्तियुक्त निदिध्यासनक्रिया का समावेश भी विशेषता रखता है । सन्ध्यानमेव ह्युपासनम् ! परमात्मदेव के अनन्त उत्तम-२ गुणों के मनन-ध्यान बिना तो योग की भूमिका तथा यज्ञ की सम्पन्नता की आशा किस प्रकार सार्थक हो सकती हैं ? उस की आकर्षक वेला भी सुन्दर और सहायक ब्रह्ममुहूर्त्त ही होनी चाहिये । प्रायः इन दोनों सन्धिकालों में मन्त्रार्थों के साथ-२ नवीन रहस्यमय उद्भासित तथ्यों पर अनन्य भक्तिभावपूर्ण निर्विघ्न और निरन्तर दो घड़ी भर एकाग्रमन द्वारा मन्थन किया जाना अधिक सम्भव होता है । यथा — "उप त्वा ऽग्ने दिवे दिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥" (ऋ० १-१-७/यजु० ३-२२) ॥ "सायं सायं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता । वसोर्वसोर्वसुदान ! एधि वयं त्वेन्धानास्तन्वं पुषेम ॥३॥ प्रातः प्रातर्गृहपतिर्नो अग्निः सायं सायं सौमनसस्य दाता । वसोर्वसोर्वसुदान ! एधीन्धानास्त्वा शतं हिमा ऋधेम ॥"४॥ (अथर्व० १९-५५-३/४) ॥ "तस्माद्ब्राह्मणोऽहोरात्रस्य संयोगे सन्ध्यामुपास्ते । स ज्योतिष्याज्योतिषो दर्शनात् सोऽस्याः कालः सा सन्ध्या । तत् सन्ध्यायाः सन्ध्यात्वम्" ॥ (षड्विंश ब्रा०, प्रपा० ४–खण्ड ५) ॥ "उद्यन्तमस्तं यन्तमाऽऽदित्यमभि–ध्यायन् कुर्वन् ब्राह्मणो विद्वान् सकलं भद्रमश्नुते ॥" (तैत्ति० आ० २–प्रपा० २–अनु० २) ॥ आदियज्ञकर्मविधायक मनुमहाराज ने भी यहां तक बल दिया है कि प्रातः-सायं सन्ध्योपासना न करने वाले द्विज अर्थात् ब्राह्मण–क्षत्रिय–वैश्य को केवल शारीरिक सेवा का अपढ़ शूद्र कर्म ही समाज में करते रहने का अधिकार देना चाहिए क्योंकि उस की मनोवृत्ति-तत्वज्ञान की वृद्धि एवं ब्रह्मप्राप्ति के साधन मोक्ष में कोई रुचि स्थापित नही कर पायेगी । यथा—"न तिष्ठति तु यः पूर्वां नोपास्ते यश्च पश्चिमाम् । स शूद्रवद् बहिष्कार्य्यः सर्वस्माद् द्विजकर्मणः ॥ "—"पूर्वां सन्ध्यां जपंस्तिष्ठेत् सावित्रीमर्कदर्शनात् । पश्चिमां तु समासीनः सम्यगृक्षविभावनात्"॥ (मनु० २-१०३/२-२०१) ॥ सच्ची सफल उपासना से पूरा लाभ उठाने के लिए अत्यंत शान्त प्रातः निद्रा की प्रस्फुरित समाप्ति तथा विश्रामप्रदत्त नवीन उत्साह के मध्य स्नानादि से निवृत्त होकर समतल-निर्वात स्थान में सुखदायक आसन ले कर अभ्यस्त रीति से ध्यान में निमग्न होना आवश्यक है और आगे चल कर पूर्ण योगसाधना में विशेष गुणकारी भी है ॥

पुनः वैदिक सन्ध्योपासना ही क्यों ? क्या अपनी-२ पृथक् भाषाओं में ईश्वरोपासना नहीं की जा सकती ?— हां, अवश्य की जा सकती है । और वास्तव में मनन व निदिध्यासन की सारी प्रक्रिया तो अपनी-२ भाषा–हृदयान्तर्गत बोली-में होती ही है । हृदय में समाहित प्रिय पुरुष से बाहर की उधार ली

हुई भाषा में सम्वादन नहीं किया जाता। परन्तु भाषा तथा शब्दावलि विचारों की, भावनाओं, और सङ्कल्पादि बुद्धिगत विषयों की वाहनमात्र होती है। कोई बोल-चाल की भाषा उच्च विचारों एवं भावनाओं आदि की जननी नहीं होती। भावों की उत्पत्ति तथा संस्कृति तो साहित्य–सङ्गीत–और कला द्वारा ही सम्भव होती है। साधारण भाषा के शब्दभण्डार को इन के द्वारा गृहीत भावों के अनुकूल तथा उन की अभिव्यक्ति में भली-भाँति सक्षम बनाने पर ही वह अपना धर्मपालन कर पाती है। हर भाषा के गठन में दूसरी की तुलना में एक सी ऊंची शक्ति का अभाव अथवा उस की न्यूनता वा विकृत अधिकता पाई जाती है। इन सारे कारणों के वशीभूत उपासक को शब्दों के साथ-२ भावों के उत्तम स्रोत एवं भण्डार की भी चिन्ता करनी पड़ेगी। एक प्रकार से उसे भावों की सत्यता एवं गहराई को पहले प्राथमिकता देनी होगी। उपासना में जहां सत्यता, प्रेम, और वास्तविकता का व्यवहार अपेक्षित है वहां उपासक को सर्वप्रथम तो यह विचार करना होगा कि वह अपने प्यारे प्रभु के सम्मुख सच्चाई के साथ कौन-कौनसे भावों का उद्‌गार रखे। तब शब्दों और भाषा की बारी आयेगी। सच्ची-२ अभिव्यक्ति में शब्दों का महत्व अवश्य है किन्तु भावों की याथातथ्यता के पश्चात्। यह ठोस भाव–विचार–भावनायें–ब्रह्मगुणगान–वन्दनायें आदि जिन से उपासक की पूजा–अर्चना में विश्वस्त जान पैदा होती है और जिनके द्वारा ईश्वर से लेकर अन्य सभी पदार्थों एवं विज्ञानों तक हर विषय का बुद्धिपूर्वक रोमाञ्चकारी ज्ञान उसे गद्‌गद् करने में समर्थ होता है, केवल वेदों में ही प्राप्तव्य है। ब्रह्म का अस्तित्व व मौलिक स्वरूप; संसार का आदि व अन्त; और मनुष्यसम्बन्धी उच्चतम आदर्शजीवन की रूप-रेखा इत्यादि गम्भीर विषय जैसे वेदों के सुन्दर काव्यमय-सङ्गीतपूर्ण-तथा अमर दार्शनिक सिद्धान्तों में प्राप्य हैं वैसे कहीं अन्यत्र सुलभ हैं या नहीं इस का निर्णीत ज्ञान उन अमृतपान करने वालों को ही होता है जो अन्य दर्शनों के साथ-२ वैदिक विज्ञान का भी स्वाध्याय करने का साहस करते हैं। "देवस्य पश्य काव्यं न ममार न जीर्यति ॥–(अथर्व० १०-८-३२)। "बुद्धिपूर्वा वाक्यकृतिर्वेदे !! – (वैशेषि०-दर्श० ६-१-१) ॥

मन्त्रों द्वारा भावों की परिशुद्धि, उत्कृष्टता, एवं दृढ़ता नित्य क्रमपूर्वक सम्पादित होती रहती है। किन्तु उन्हें विवेकसहित अर्थों के साथ स्मरण करने से ही अर्थों पर अधिकाधिक वशत्व प्राप्त होता है। इस के लिये मन्त्रार्थ एवं उस के एक-२ शब्द की स्पष्टता के साथ-२ अर्थ की उच्चतापूर्ण रसिकता ही उसे हृदयङ्गम कराने का साधन हो सकती है। अन्यथा तो शुकवृत्ति के समान मुख के शब्द मुख तक ही रहते हैं और उस से लाभ की सम्भावना कितनी कम रह जाती है यह समझना कुछ कठिन नहीं है। अतः व्याकरणानुसार पदों की गम्भीरता का परिचय व ज्ञान अत्यन्त लाभदायक तथा अनिवार्य हो जाता है। लोकोक्ति है कि बूंद-२ कर के तालाब भर जाया करता है। वेदभण्डार अति विशाल है और अवश्य ही थोड़ा कठिन भी है क्योंकि वैदिक संस्कृत लौकिक संस्कृत से भी अधिक दुर्गम है। साधारणतया जो लोग अपने अन्य कार्यों में व्यस्त रहते हैं और स्वाध्याय के लिये पर्य्याप्त समय का अभाव व इच्छा होते हुये भी सामर्थ्य तथा उचित रुचि की भी कमी पाते हैं इस पूर्णज्ञानोदधि में प्रवेश करने से ऐसे भयभीत से होते हैं जैसे कि एक बालक शीतल, स्वास्थ्यप्रद जल से स्नान करते समय आरम्भ में डरता है और उस से भागने का प्रयत्न करता है। तो यह स्थिति क्या सौ में सौ व्यक्तियों की होती है?—नहीं, केवल कुछों की ही होती है। नवयुवक एवं युवतियों, जीवन में सम्पन्न, प्रौढ़ आयु के

सुशिक्षित स्त्री-पुरुषों, तथा शिक्षित व्यापारी और कृषि में लगे जनसमुदाय के पास समय बहुत है। यदि नहीं है तो केवल उचित रुचि, श्रद्धा, और निष्ठा की भावना। समाज के इस सफल अर्धभाग के लिए तो नित्य बुद्धिप्रकाश द्वारा आत्मबल बढ़ाने के लिए इस वैदिक पवित्र ज्ञान-गंगा में स्नान करने से डरना और उससे दूर भागने का कुछ न कुछ कुतर्क ढूंढ़ना अक्षम्य ही है। शेष वृद्ध-व्यस्त विकृत-विकल वर्ग के लिए यदि मान भी लिया जाये कि वे सब वेदाध्ययन अपनी अपनी दुर्बलता के कारण नहीं कर सकते हैं—बालक-बूढ़े, अधिक बोध से वञ्चित स्त्रियां व पुरुष, साधारण हिन्दी या अन्य भाषा का बोध रखने वाले, उर्दू ही जानने वाले, संस्कृत नितान्त न जानने वाले, और केवल अंग्रेजी के 'दिलदादा' आज के चिकने चुपड़े लोग जो अपना समय व्यसनभरी काल्पनिक कहानियों में बिताना अधिक रुचिकर और शिष्टतर भी मानते हैं; —तो क्या सन्ध्योपासना के बीस छोटे छोटे मन्त्रों को अच्छी हृदयग्राही गहराई के साथ बीस वर्ष में (जीवन भर में ही सही!) अपने तथा समाज के और अपने आगे आने वाली बच्चों की पीढ़ी के सुदृढ़ निर्माण में सहयोगार्थ नित्य स्वाध्याय में ले आना उन के लिए सम्भव नहीं? हमें सोचना होगा कि भारत की संस्कृति वेदों के स्वाध्याय के बिना न आगे जीवित रह सकेगी और न ही मानव जाति का भविष्य यथाविधि सुरक्षित रह पायेगा क्योंकि वेदप्रोक्त जीवनसिद्धान्त ही दोनों की अभिलषित सुरक्षा एवं भावी निर्माण के एकमात्र साधन हो सकते हैं॥

इन हितकर सिद्धान्तों में पूर्ण श्रद्धा व रुचि उत्पन्न करने और भली भांति प्रतिष्ठित करने के लिये प्रचलित शिक्षाक्रम में संस्कृत का यथायोग्य थोड़ा बहुत प्रशिक्षण युवावर्ग के प्रशिक्षणकाल में सम्मिलित करने का उपाय करना होगा। अन्य प्रौढ़ व्यक्तियों के लिये भी उसी प्रकार पर्य्याप्त आकर्षक सामग्री जो सभी के जिज्ञासापूर्ण मस्तिष्क व हृदय दोनों को एक साथ रुचिपूर्वक सन्तोष प्रदान कर सके उन के हाथों में रखना होगी। कम से कम प्रारम्भ में उपासना एवं दैनिक भौतिकयज्ञ के सम्बन्ध में तो यह शीघ्रातिशीघ्र करने की आवश्यकता है क्योंकि इन की विद्यमानता से ही बड़े स्तर पर सार्वभौम क्षेत्र में वेदों के प्रकाश के सम्बन्ध में आशाजनक सफलता हो सकती है। इन दोनों ही के यद्यपि आंशिक तथापि महत्वशाली व्यक्तिगत स्वाध्याय के साथ-साथ आगे और अधिक गम्भीरतापूर्वक पूरी संहिताओं, पूरे मण्डलों, अध्यायों, सूक्तों के विधिपूर्वक अध्ययन की उन से आशा की जा सकती है। इस क्षेत्र में जो अभाव है उस की आपूर्ति की तुरन्त चिन्ता की जानी चाहिये॥

यह महत्वपूर्ण कार्य केवल शब्दार्थों का सार्वजनिक भाषा में उल्था कर के नहीं किया जा सकता। वेद मन्त्रों में आये शब्दों को सन्दर्भसहित[1] उन से सम्बन्धित देवता[2] तथा ऋषि को ध्यान में रख कर

(1) "अर्थप्रधानं निरुक्तम्। निरुक्त टीका-दुर्गाचार्यः॥ "न ह्येतेषु अर्थस्येयत्तावधारणमस्ति। महार्थो ह्येते दुष्परिज्ञानाश्च·····एवमेते वक्तृवैशिष्टयात् साधून् साधूतरांश्चार्थान् स्रवन्ति॥" (निरु॰टी॰ दुर्ग॰ २-८)॥ "प्रकरणसामर्थ्याच्छब्दोऽप्यर्थान्तरं भजते।" (निरु॰ टी॰ दुर्ग॰ ५-१)॥ भर्तृहरिः – वाक्यपदीये (२-३१६ व १७)—"वाक्यात्प्रकरणादर्थादौचित्याद् देशकालतः। शब्दार्थाः प्रविभज्यन्ते न रूपादेव केवलात्॥ ३१६॥ संसर्गो विप्रयोगश्च साहचर्यमविरोधता / अर्थः प्रकरणं लिङ्गं शब्दस्यान्यस्य सन्निधिः" ॥३१७॥

(2) यास्कः–निरुक्ते (७-१)—"यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः→

यौगिक[3] अर्थों को धात्वर्थ द्वारा पुष्ट करते हुये लक्षणा वृत्ति से निर्वचन[4] का निर्णय करना अर्थ की उच्चता एवं उस की बौद्धिक ग्राह्यता का अपूर्व साधन सिद्ध होता है। रूढिवाद[5] की इयत्ता द्वारा वैदिक पदों के साथ लौकिक क्षीण मान्यताओं व अर्थों को जोड़ना उन की महानता की अवहेलना करना है। धातुज होने से वैदिक पदों में अर्थ की व्यापकता[6] व विशालता उन की एक विशेषता है

→स मन्त्रो भवति" ॥ महर्षि दयानन्दः –(ऋग्वे०भा०भू०) — "यस्य यस्य मन्त्रस्य यो योऽर्थोऽस्ति स सोऽर्थस्तस्य तस्य देवताशब्देनाभिप्रायविज्ञापनार्थं प्रकाश्यते। एतदर्थं देवताशब्दलेखनं कृतम्" ॥ "तर्क एव ऋषिः"—निरु० (१३-१२) ॥

(3) अष्टा० (३-३-१)–"नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम्"। पात० महाभाष्य-वचनमपि--"नैगमाश्च रूढिभवाश्च"॥ महाभाष्ये (१-३-१)–"बह्वर्था अपि धातवो भवन्तीति"॥ मीमांसा भाष्येऽपि (१-२-४१)—"निगम–निरुक्त–व्याकरणवशेन धातुतोऽर्थः कल्पयितव्यः"॥ निरुक्ते च (१-१२)—"नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च"॥ "पुरुषविद्याऽनित्यत्वात् कर्मसम्पत्तिर्मन्त्रो वेदे–" निरु० (१-२) ॥ "नियतवाचो युक्तयो नियतानुपूर्व्या भवन्ति"—निरु० (१-१५) ॥ स्कन्दस्वामी – निरु० टी० भाष्ये (५-१)—"एवमेतत् सर्वनाम्नामाख्यातजत्वं प्रतिपादितम्। तत किमर्थम्? उच्यते—अर्थान्तरे यो रूढिशब्दस्तस्यार्थान्तरे प्रयोगः·······रूढ्यर्थस्याभावात् कर्मनिमित्तो यथा प्रतीयेतेत्येवमर्थम्"॥ अन्यत्रापि स्कन्द निरु० टीकायाम् (२-५)—"तथाप्यस्य तत्र-तत्र मन्त्रवाक्यार्थं समवाय सम्भवादभिधेयं निश्चित्य····"॥ स्कन्द ऋग्वेद भाष्ये (१-६-७) –"इन्द्रः परमैश्वर्यवान् मरुद्गणः।" स एव निरु०टी० भाग २– "(इन्द्रः) आदित्य ईश्वरश्च" ॥ दुर्गाचार्यः निरु० टी० (१-१४) – "स्वभावतो हि शब्दानां क्रियाजत्वेऽपि सति कांचिदेव क्रियामङ्गीकृत्यावस्थितिर्भवति"॥ वररुचिर्निरुक्तसमुच्चये–"ब्रह्म नामानि सर्वाणि सामान्येनाख्यातजानि हि। नैरुक्तसमयत्वात् क्रियायोगमङ्गीकृत्य प्रयोगः" ॥

(4) निरु० स्कन्द टी० (७-१६) – "अर्थप्रधानत्वाच्च नैरुक्तस्य सर्वत्रैवार्थप्रधानस्य पर्यनुयोगो निर्वचनञ्च, अग्निः कस्मात्। जातवेदाः कस्मात्?"

(5) "सर्वे गत्यर्था (धातवः) ज्ञानार्थाः"— ऋग्वेदभाष्यकार आचार्य स्कन्दस्वामी–निरुक्त टीकायाम् (२-१६) ॥ दुर्गाचार्य – निरु० टीका— "अपि गुरिति चैष गमिस्तदा ज्ञानार्थः" ॥ भट्टभास्करोऽपि तैत्ति० आरण्य० भाष्ये "गत्यर्था बुद्ध्यर्थाः" ॥ आत्मानन्दोऽस्यवामीयसूक्तभाष्ये–"अग्निं परमेश्वरमाहुः ·······अङ्गं नयतीत्यग्निः। गत्यर्था ज्ञानार्थाः ॥"

(6) पात० महाभाष्ये (१-१-५७)–"वाक्यं हि वक्त्रधीनम्" ॥ मीमांसा (२-१-३५)–"अर्थवशेन पादव्यवस्था" ॥ निरुक्त (१-२०)–"अर्थं वाचः पुष्पफलमाह याज्ञदैवते पुष्पफले देवताऽऽध्यात्मे वा"॥ स्कन्द–निरु० टी० (७-५)– "सर्वदर्शनेषु च सर्वे मन्त्रा योजनीयाः। कुतः? स्वयमेव भाष्यकारेण सर्वमन्त्राणां त्रिप्रकारस्य विषयस्य प्रदर्शनाय 'अर्थं वाचः पुष्पफलमाह; इति यज्ञादीनां पुष्पफलत्वेन प्रतिज्ञानात्" ॥ दुर्गाचार्य–निरु० टी० (४-१६)–"मन्त्रार्थपरिज्ञानादेव ह्यग्नेराध्यात्माधिदैवाधिभूताधियज्ञेषु स्थानं याथात्म्यतो दृश्यते" ॥

जिसे बिना हानि के अनदेखा नहीं किया जा सकता। विभिन्न धातुओं[7] से भी एक शब्द की व्युत्पत्ति[8] की सम्भावना को भरपूर मान्यता दी गई है। उन के अनेकार्थत्व[9] को सभी प्राचीन वैयाकरणों तथा वैदिक विद्वानों ने सिद्धान्त रूप में अङ्गीकार किया है। ब्राह्मण ग्रन्थों एवं आरण्यकों में तो यह प्रथा सर्वत्र ही सुलभ है। यास्कादि नैरुक्तों[10] की निर्वचन-शैली ही अर्थों[11] की विस्तृति एवं निस्सङ्कीर्णता पर निर्भर है और सर्वथा व्याकरण पर आश्रित है। वह नैघण्टुक[12] शब्दावलियों से भिन्नता रखती है। अर्थ को लक्षित करते हुये पदों में उस की क्षमता को ढूँढ करना ही निरुक्त[13] का प्रसिद्ध विषय-क्षेत्र है। निर्वचन अर्थात् शब्दों का धात्वाधार समझने और धातुओं की बह्वर्थता का सम्पादन गम्भीर भाषाविज्ञान को मांग करता है। पुनः वाच्य व वाचक पदों का विशेष्य[14] एवं विशेषणात्मक घनिष्ठ

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(7) आत्मानन्दः – अस्यवामीयसूक्तभाष्ये – "वेदानामर्थनानात्वप्रतीतावपि सन्ततिः। मुनिवाक्यानुरोधेन व्याख्यां कुर्वन्न दुष्यति" ॥–"अधियज्ञं स्कन्दादि भाष्यम्। निरुक्तमधिदैवतम्। इदन्तु भाष्यमध्यात्मविषयमिति। न च भिन्नविषयाणां विरोधः" ॥ आनन्दतीर्थोऽपि स्व चत्वारिंशदृक्सूक्तभाष्येचाह – ',गुणाधिक्यं येन भवेद्वेदस्यार्थः स एव हि। प्रयोजकत्वान्नान्यस्य फलाभावात् तदर्थता" ॥

(8) भर्तृहरिः–वाक्यपदीये (२-१७५)–"गौरिति शब्दस्य कैश्चिन्निर्वचनं भिन्नं गिरते-गर्जते-गमेः। गवते–गदते–र्वापि गौरित्यत्रानुदर्शितम्" ॥ भट्टभास्करः–तैत्ति० सं० भाष्ये (भाग १)–"गावो गन्तारो जनाः"। –"यज्ञं परमात्मानं विष्णुम्" ॥ –तैत्ति० आरण्य० (भाग १) "वसवो रश्मयः" ॥ उवट–यजु० भाष्ये (२-११)–"पिता पाता"–"वरुणः परब्रह्म" ॥ महीधरोऽपि यजु० भाष्ये "सवितुः परमेश्वरस्य"। "इन्द्र–आत्मा" (यजु० ६-२०) ॥

(9) महर्षि दयानन्दः – ऋग्वेदादिभाष्यभूमिकायाम्–"अतो मन्त्राणां बहुविधोऽर्थः सम्भवोऽस्तीति सिद्धान्तम्। परन्तु नैवेश्वरस्यैकस्मिन्नपि मन्त्रार्थेऽत्यन्तं त्यागो भवति" ॥

(10) निरुक्त–दुर्ग टी० (३-१२)–"तत्र तत्र एक एव ह्यासावादित्यमण्डले चाधिदैवते चाध्यात्मे च बुद्धयधिदेवताभूतः स एव तत्रोपेक्षितव्यः। ……अध्यात्मेऽपि हृदयाकाशाद् यानीन्द्रियाणि प्रसर्पन्ति त एव रश्मयः। अधिदैवते च त एव विश्वेदेवा इत्युक्तम्। एवं तत्र तत्र योज्यम्" ॥

(11) निरु० दुर्गटीकायामेवम् (२-८)–"तत्रैवं सति प्रतिविनियोगमस्यान्येनार्थेन भवितव्यम्। त एते वक्तुरभिप्रायवशादन्यत्वमपि भजन्ते मन्त्राः" ॥

(12) निघण्टुओं में पढ़े पद अर्थ की व्यापकता के अनुकूल हैं। केवल पर्यायमात्र नहीं ॥

(13) वात्स्यायनो न्यायभाष्ये (१–२–६) –"यस्य येनार्थसम्बन्धो दूरस्थस्यापि तस्य सः०" ॥ दुर्ग-निरुक्त-टीकायाम् — "दूरस्थस्यापि तस्य तत्"। एवं सति सामर्थ्ये दूरस्थानामपि पदानामन्वयो भवति। तदनुसारं वाक्यरचनायामपि न दोषः। व्याख्यातृ भेदाद् वाक्यभेदोऽपि भवितुमर्हति" ॥

(14) स्कन्दस्वामी – ऋग्भाष्ये (१–१–४) — ("अध्वरशब्दोऽयं यज्ञमित्यनेन …… पौनर्युक्तान्न यज्ञनाम। किन्तर्हि ? विशेषणम् ॥" नरसिंहयतिः – आनन्दतीर्थस्य चत्वारिंशदृक्सूक्त–भाष्योपरि छलारी टीकायाम् — "विशेष्य विशेषेण भावे कामचारः" ॥ अष्टा० (२–१–५७) —"विशेषणं विशेष्येण बहुलम्" ॥ महाभाष्यकारश्च — "विशेषणविशेष्ययोरुभयविशेषणत्वादुभयविशेष्यत्वादुपसर्जना प्रसिद्धिः। तदुभयं विशेषणभवत्युभयं च विशेष्यम्" ॥

अर्थवत्ता भी वेदों में विचित्र महत्व रखती है जो धातुज व्युत्पत्ति द्वारा ही सम्भव है—रूढ़िरूपिता से कदापि सम्भव नहीं। आरण्यक, ब्राह्मणग्रन्थ तथा निरुक्त तो पूर्णतया इस निर्वचन शैली को ही अपनाते हैं। यास्क, स्कन्दस्वामी, दुर्गाचार्य्य, वररुचि:, भर्तृहरि, आत्मानन्द, जयतीर्थ आदि (यद्यपि अपनी आस्ता एवं पूर्ण वशत्व में क्रमश: न्यूनता की ओर बढ़ते हुये) इसी शैली का ग्रहण करते हैं। इन प्राचीन परम्परानुगामी विद्वानों के पश्चात्, यही कहना होगा कि दीर्घकाल की कुचाल तथा शास्त्रों में अनध्यवसाय की मनोवृत्ति के साथ-२ परिवर्तित्त स्थितियों में से जैसे-२ भारतीय सभाज आधुनिक युग की ओर बढ़ता गया वैसे-२ भट्टभास्कर, उवट, महीधर, शत्रुघ्नाचार्य, भरतस्वामी, सायणाचार्य आदि भाष्यकारों ने याज्ञिकमात्र अर्थों को मुख्यता देना ही सब कुछ समझ लिया पर अपने भाष्यों में यत्र-तत्र वे भी यौगिकार्थों का आश्रय लेने को बाध्य से प्रतीत होते हैं। सायण तक पहुंचते-२ यह सुन्दर एवं अत्यन्त गौरवमय मन्त्र-व्याख्या की परम्परा लुप्तप्राय सी दिखाई देने लगती है। जिस के कई शताब्यियों के अनन्तर हां ईसवी १९वीं शती के अन्त में महर्षि दयानन्द ने फिर उसे एक बार अपने वेदभाष्यों में पुनर्जागृत[15] करने का श्रेय प्राप्त किया ॥

वेद की ऋचाओं के अर्थ भी तीन स्तरों पर क्यों होने आवश्यक हैं? एक क्यों नहीं, जो अत्यन्त सरल हो?? ध्यान देने की बात यह है कि यह अर्थों के तीन भिन्न-भिन्न प्रकार नहीं हैं। एक ही अर्थ की तीन सीढ़ियां हैं जो या तो नीचे साधारण स्तर से ऊपर की ओर अथवा उच्च विचारों के उत्कृष्ट स्तर से सामान्य मानवीय स्तर तक बुद्धि की उड़ान द्वारा विचारक वा उपासक के ज्ञान की सीमाएं निर्धारित करती हैं। भ्रान्तिवश आज एक मतानुकूल तो केवल ब्रह्मपरक अर्थ ही वेदोक्त वाणी का ध्येय होना माना जाता है। परमात्मा के गुणों का ज्ञान ही वेदों में सर्वोच्च ज्ञान के रूप में होना चाहिये और वह जीव के सर्वोत्तम कल्याण का एकमात्र पर्याप्त साधन भी हो सकता है। किसी अन्य 'स्तर-विस्तर' की क्या आबश्यकता अथवा उपादेयता है? दूसरा पक्ष कहता है कि शब्दों का और मन्त्रों का सीधा-साधा अर्थ क्यों नहीं करते जो जन-साधारण के लिए सरल भी हो और दैनिक जीवनचर्या में लाभदायक भी? क्यों ऊंची-ऊंची कपोलकल्पित मनमानी उड़ानें भरते हो और सीधी-साधी बुद्धियों को चक्कर में डालने का कुत्सित प्रयास करते हो?? दोनों पक्षों के आचार्य (?) तथा समर्थकगण अपना-२ मत ही सर्वग्राह्य मानते हुए तत्वों की सत्यता—वास्तविकता—तथा सार्वभौमता के अटल सिद्धान्तों पर कुठाराघात करने में हिचकिचाते नही। वे इतिहास की साक्षी से भी अनभिज्ञ प्रतीत होते हैं। महाभारत काल तक वेदमन्त्रों और वैदिक सिद्धान्तों एवं वाङ्मय को अत्यन्त उत्कृष्ट स्थान प्राप्त था और वैदिक विद्वानों में परम्परागत उन के रहस्यों के अन्वेषण, अनुसन्धान, तथा व्याख्यान की उत्तम प्रथा व्यक्ति एवं समाज तथा साहित्य, दर्शनशास्त्र और अध्यात्मयोगसिद्धि के मार्ग को अनूठी रीति से प्रशस्त

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(15) महर्षिदयानन्द: — ऋग्वेदादिभाष्यभूमिकायाम् — "पुनरस्तत् कथनेनानृषिकृतग्रन्थवत् पुनरुक्तपिष्टपेषणदोषापत्तेश्चेति। तस्माद्युक्तिसिद्धोवेदादि प्रमाणानुकूलो मन्त्रार्थानुसृतस्तदुक्तोऽपि विनियोगो ग्रहीतुम् योग्योऽस्ति। ...... अथात्र यस्य मन्त्रस्य पारमार्थिकव्यवहारिकयोर्द्वयोरर्थयो: श्लेषालङ्कारादिना सप्रमाण: सम्भवोऽस्ति तस्य द्वौ द्वावर्थौ विधास्येते, नैवेश्वरस्यैकस्मिन्नपि मन्त्रार्थेऽत्यन्तं त्यागो भवति" ॥

करती रही थी । दुर्भाग्यवश उस के पश्चात् जहां याज्ञिक कर्मकाण्ड के अत्यन्त दोषपूर्ण हो जाने के कारण बौद्धकाल उस विकृत यज्ञपद्धति का बहिष्कार करने में समर्थ हुआ वहां इस विज्ञानमयी ज्ञानवर्धक विचारप्रक्रिया के लिये रात्रि के गहन अन्धकार का कारण ही सिद्ध हुआ । कालान्तर में नैतिकता-प्रधान बौद्ध दृष्टिकोण में भी जब उस यज्ञ कर्म के विकार से भी कहीं अधिक विकारों की भर-मार हुई, तो उस के क्षय की अन्तिम घड़ियों में शङ्कराचार्य का वेदान्तदर्शन उभरा तो, परन्तु अपने नवीन रूप में उस ने भक्ति–भाव में भावना की सङ्कीर्णता को बल दिया जिस के कारण परमोदार और सर्वाङ्गीण प्राचीन वैदिक परम्पराओं को लगभग हर क्षेत्र में उदासीनता एवं अपरिहार्य विस्मरण का मुख ही देखना पड़ा । ऐसी दशा में शताब्दियों तक वेदों के प्रति उदासीनता का फल वही हो सकता था जो सायण, उवट, महीधर आदि के दृष्टिकोणों में भली भाँति प्रदर्शित है । बीसवीं विक्रमी शती के अन्त में महर्षि दयानन्द की योगविमल मेधा ने अपनी अतिसूक्ष्म दृष्टि से इस प्राचीन लुप्तप्राय वेदार्थ-शैली को व्यवसायात्मिका गम्भीरता सहित पुनर्जीवित किया । वैदिक साहित्य का तथा उस काल का जो कुछ इतिहास व कृतियां इस समय प्राप्त हैं वह हमें इसी निष्कर्ष पर पहुंचाती हैं ।।

सत्यता और वास्तविकता की मांग यही है कि इस समस्त सृष्टि को तीन निर्माणक तत्वों का तीन स्तरों पर ही प्रसार माना जाय । द्यौलोक–पृथिवीलोक– तथा अन्तरिक्षलोक प्रतिनिधित्व करते हैं अपने तीन ही विशिष्ट कारणस्रोतों का - स्वप्रकाशवान् चेतनब्रह्म (स्रष्टा); जड़ अचेतन प्रकृति तत्व (निष्क्रिय निर्जीव सृष्टिसाधन); तथा इन दोनों के संयोग से बंधा अचेतन देह का वासी चेतन अल्प जीव । विश्व का सम्पूर्ण अच्छा-बुरा नाटक इन्हीं तीन पात्रों का सामूहिक चरित्र-क्रिया का प्रदर्शन है । जीव के सतत हितसाधक ज्ञान-कर्म-उपासना भी सत्यं शिवं-सुन्दरम् के आदर्शों को भूः-भुवः-स्वः की तीन ब्राह्मी शक्तियों (ब्रह्मा-विष्णु-महेश) द्वारा प्रकृति के सत्व-रजस्-तमस् रूपी गुणत्रय के मध्य ही उत्तमरूप से प्रस्तुत करते हैं । मध्यस्थानीय सृष्ट जगत् भी अन्तरिक्ष में महः–जनः–तपः के उद्देश्यों की पूर्त्ति करने में व्यस्त है । ज्ञान का भागी जीवातमा भी परं सत्य, असत्य, और कर्तव्यरूपी तीनों स्तरों पर अपनी निरन्तर खोज जीवन भर चलाने का अधिकारी बनना चाहता है । उस की कर्मप्रधान जीवनचर्या का आधार भी तीन प्रकार का ज्ञान ही समीचीन हो सकता है — ब्रह्मपरक, प्रकृति का समष्टिपरक और स्वकीय अध्यात्मपरक अनुभव । उसे भली भांति ईश्वरीय महान् गुणों एवं ऋत के सर्वव्यापक नियमों के ज्ञान के साथ-२ संसार के प्रबन्धक सत्य के नियमों तथा प्रकृति के अमिट गुणों (विकृतियों) का भी सच्चा-२ ज्ञान होना उचित है । और जब तक वह इन दोनों से संबन्धित प्रायः विपरीतधर्मावलम्बी स्थितियों के बीच उसे स्वयं क्या करना उचित है यह नहीं जानता तब तक सभी प्रकार के ज्ञानभण्डार की प्राप्ति उस के लिए केवल व्यर्थ ही नहीं, अहितकर भी सिद्ध हो सकती है । निष्पक्ष अनुभव व स्वाध्याय की कसौटी पर परखा हुआ वेदज्ञान ब्रह्मविद्या का अचूक पुञ्ज सिद्ध होता है — सत्यपदार्थ विद्या से भी परिपूर्ण है तथा निस्सन्देह सर्वोत्तम मानवधर्मनिधि भी उतना ही महान् है, इस में कोई संशय नहीं किया जा सकता । अतः वेदों को ब्रह्मसम्बन्धी आध्यात्मिक ज्ञान की, प्रकृतिपरक और सृष्टि सम्बन्धी आधिभौतिक विधान विवरण की, और देवोत्तम देव जीव के निमित्त उत्कृष्टतम मन्त्रणाओं एवं उपदेशों की — हर विषय में, मानवजीवन के छोटे से छोटे कक्ष से सम्बन्धित धर्मों तथा कर्तव्यों की – एकमात्र आधिदैविक खान भी अवश्य ही मानना पड़ेगा । पुनः ऐसा विधान कुछ ही वेदमन्त्रों में विद्यमान हो और अन्य में न हो, ऐसा विवेकपूर्ण स्वाध्याय से सिद्ध

नहीं होता और न ही यह द्रष्टिकोण वेदों के अपौरुषेय लक्षण एवं ईश्वरीय ज्ञानसत्ता की प्रतीकता रखने में सहायक होता है। वेदज्ञान अपने स्वामी ब्रह्मसत्तावत् सार्वभौम - त्रिकालव्यापी तथा सर्वजन हितसाधक होने के नाते अपने एक-२ अक्षर, शब्द, पद, वाक्यरचना में ही नहीं, सर्वोपरि मूलविचार में भी सर्वत्र ही सर्वथा तीनों लक्ष्यों से ओत-प्रोत होना चाहिए। उस में देश-काल-निमित्त-प्रयोजन आदि का लौकिक भेद-भाव होना अपेक्षित नहीं है। ब्रह्मतेज के समान ही यदि वह सर्वव्यापक, सर्व-साधक, तथा सर्वप्रकाशक होने की अनिवार्यता नहीं रखता तो वह ब्रह्मज्ञान की अभिधा का अधि-कारी ज्ञान नहीं — तथा उस में कहीं न कहीं पौरुषेय ज्ञान की अल्पता का दोष उपस्थित हो जायगा। किसी पद का — मन्त्रांश का — अथवा सम्पूर्ण मन्त्र या सूक्त का विशेष रूप से विनियोग भिन्न-२ सन्दर्भों वा अवसरों के अनुकूल कर लेना तो मानव कृति का द्योतक है जिसे मनुष्य अपने प्रोत्साहन एवं प्रेरणार्थ करने का अधिकारी है। किन्तु असीम मन्त्रज्ञान को इस विनियोग की विशेष सीमा में बांधना अनुचित तथा हानिकारक ही नहीं अपितु महापाप भी है। मन्त्रों के धाराप्रवाह अर्थो-भावों-प्रेरणाओं-सङ्गीतलहरियों को धर्मज्ञान के क्षेत्र में किसी एक रूप में पगबाधित करना ब्राह्मीविधान के प्रतिकूल ही है। यद्यपि हर मन्त्र में अध्यात्मपरक अर्थ की प्रधानता है तथापि त्रिविध शैली का हर एक में समावेश मन्त्र को पूर्णता एवं अर्थ को हितकारी व्यापकता देने में समर्थता प्रदान करता है। मानवबुद्धि के यथासम्भव एवं उत्कृटतम विकास के लिए अर्थात उस में सूक्ष्म से सूक्ष्म भावों की उड़ान की क्षमता उत्पन्न करने के लिए आवश्यक है कि हर मन्त्र को अपने-अपने ऋषि व देवताविष-यानुसार तीनों स्तरों पर गहन विचार-मनन और गगनभेदी उड़ानों से सम्बद्ध रखा जावे। इस प्रकार मानव प्रज्ञा-मेधा-मन- और चित्त द्वारा नित्य उस में उपयुक्त गोता लगाते रहने का अवसर बनाये रखना ही मनुष्य मात्र के अभ्युदय का आश्रय सिद्ध हो सकता है। और बिना सर्वाङ्गीण "अभ्युदय" के "निःश्रेयससिद्धिः" (वैशेषि० दर्श० अ० १-आ० १-सू० २) एवं विशुद्ध ब्रह्मानन्द की प्राप्ति जीवन में कहां ? राष्ट्रीय अथवा सामाजिक क्षेत्र में भी विश्वकल्याण, समाजोत्थान, तथा कुलवैशिष्टच का स्वप्न भी कैसे सार्थक हो सकता है ? मनुष्यों के जीवन में संयुक्त प्रभा को सरलता से विकसित करने के हेतु भी शरीरोन्नति, अन्तःकरण को प्रभावित करने वाली शिक्षा, एवं सर्वाधिष्टातृ शक्ति आत्मा की वास्तविकता को उजागर करने वाले तथ्यों की त्रयी स्तरीय प्रेरणा हर स्थिति में कितनी आवश्यक और हितसाध्य है इस को भूलाया नहीं जा सकता ॥

वैदिक सन्ध्या वास्तव में अध्यात्म-योग की श्रीगणेश एवं प्रथम सोपान है। मानव शक्तियों के अभ्युदय के लिए वेदिक सन्ध्योपासना यदि भक्ति की हार्दिक भावना सहित निरन्तर ठीक प्रकार से की जाये तो अतीव सम्प्रेरणाप्रद सिद्ध होती है। क्योंकि उस में उपासक का ध्यान तदर्थ सभी मूल-तत्वों की ओर स्वतः प्रातः सायं आकर्षित होता रहता है। वह निश्चित रीति से सदा शारीरिक अथवा भौतिक उत्थान के प्राथमिक महत्व से लेकर अघमर्षण तथा मनसापरिक्रमा के मन्त्रों में अन्तःकरण अर्थात् बुद्धि-मन-चित्त-अहङ्कार भाव के प्रशस्य यशोबल एवं सम्यक् परिशोधन सहित अन्तिम उपस्थान मन्त्रों में नित्य समुचित धारणा-ध्यान द्वारा अन्तरात्मा की समृद्धि का पूरा-२ विधान करती है। इतना ही नहीं, वरन् बीजरूप मे शरीरौजस, सृष्टिक्रम, समाजसौरभ, तथा पर-मात्मगौरव इत्यादि मानव कल्याणोचित ज्ञानसम्बन्धी सभी पहलुओं पर प्रकाश डालने की क्षमता

रखती है । आवश्यकता इस बात की है कि नियमतापूर्वक नित्य प्रातः-सायं सन्ध्या काल में कम से कम एक घण्टे से दो घण्टे तक निर्विघ्न ध्यान की अवस्था में मन्त्रार्थों तथा उन के सन्दर्भों पर लगातार मनन किया जाये। पुनः ध्यानाभ्यास के साथ-२ यथाशक्ति दैनिक व्यवहार व जीवनचर्या को उन्हीं प्रमन्थित सिद्धान्तों के आधार पर ढालने का सतत प्रयत्न भी किया जाये। वैदिक सन्ध्या के सुचारु माध्यम से जो प्रकाश प्राप्तव्य है उस से समस्त वैयक्तिक तथा सामाजिक, जातीय और अन्तर्राष्ट्रीय, वर्तमान तथा भावी जीवन का निर्माण जिस व्यापक तेजस्विता एवं पारस्परिक सौहार्द्य सहित सुख-शान्ति की आधारशिला पर होता है उस की समानता अन्यत्र सम्भव नहीं — क्योंकि यहाँ अगाध प्रेम-सुमनस्कता के वातावरण में, उषाप्रेरित अनन्य जीवनसामर्थ्य, सच्चे सार्वभौम ज्ञान और भावना की झलक, एवं सदाशिव विश्वमाङ्गलिक, द्वेषरहित सर्वोदय की ललित चन्द्रिका में साधक अविरलरूप से नित्य निष्णात होता रहता है। विश्वप्रेम, सत्य में अटल श्रद्धा, अपने उज्ज्वल भविष्य में निष्ठा, और अपने परमकृपालु सच्चिदान्दस्वरूप प्रभु में अचूक आस्ता ही उस के निशशङ्क पथ-प्रदर्शक एवं पगनायक बन जाते हैं ॥

प्रभावशाली होने के लिए शास्त्रग्रन्थों—आरण्यक, ब्राह्मणग्रन्थ, धर्मसूत्र, श्रौतसूत्र, निरुक्त, निघण्टु, अष्टाध्यायी, महाभाष्य, दर्शनों, उपनिषदों आदि प्राचीन आर्ष-साहित्य का विस्तृत व खुला स्वाध्याय होना चाहिए। उन के द्वारा सम्यक् प्रतिपादित तथा सम्पुष्टशैली सहित ही वेदों को समझने-समझाने का प्रयत्न किया जाना आधुनिक तर्कशील सुजागृत मस्तिष्कों को लाभदायक हो सकता है। जिस मार्मिक कार्य को आचार्यप्रवर विरजानन्द एवं दयानन्द ने सम्पन्न करते हुए जाति व देश का ही नहीं प्रत्युत सच्चाई की प्यासी समस्त मानव सन्तति का मार्गदर्शन किया उसे अनेक सच्चे निःस्वार्थी वैदिक विद्वानों द्वारा आगे बढ़ाते हुए मानवीय धर्मसम्पदा का एक सुन्दर भविष्य निर्माण करना अधिकाधिक आवश्यक होता जा रहा है। अर्धरात्रि के सघन तिमिर-काल में ही प्रकाश की भेदक किरनों की आवश्यकता तथा वरीयता सिद्ध होती है। निश्चित रीति से सुव्यवस्थित योजनानुकूल वैदिक मन्त्रार्थों एवं वाङ्मय पर आर्ष शास्त्रीय प्रमाणों सहित आधारभूत सभी सम्भव स्तरों के सम्बन्ध में व्यापक खोज और अनुसन्धान ही भारतीय वैदिक संस्कृति एवं जीवन दर्शन को पुनः समूल सम्पुष्ट करने में समर्थ हो सकेगा। वैदिक रहस्यों के अन्वेषण के साथ २ ऐसे ठोस–विशुद्ध तथा त्रुटिरहित प्रकाशनों की जिन में उन की ही सर्वतोमुखी प्रधानता हो, इच्छुक जनता, निष्ठाध्येता साहित्यसेवीजन और आगामी युवावर्ग के विशेष लाभार्थ उत्तम योजना भी अनिवार्य होगी। यदि हम यह सब व्यवस्था कर सकें तो हम अधिकारपूर्वक यह गर्व करने में समर्थ होंगे कि हम ने भारत वसुन्धरा की अङ्क में जन्म लेकर भारतीय संस्कृति और उस के मूलाधार वेदज्ञानमहासम्पत्ति की सुरक्षा में अपना जीवनार्पण करते हुए अपने परमध्येय आध्यात्मिक सुख-शान्ति की प्राप्ति के हेतु उचित कर्त्तव्य के अभियोग में कमी नहीं की ॥

प्रस्तुत संस्करण में सन्ध्योपासना सम्बन्धी मन्त्रों का संस्कृत में पदान्वय, पदभावामृत, व्याकरणानुसारी शब्दव्युत्पत्ति, प्रत्येक मुख्य पद के आध्यात्मिक, आधिभौतिक तथा आधिदैविक तीनों स्तरों पर अर्थ, और तीनों स्तरों से सम्बन्धित व्यापक शास्त्रीय उदाहरण एकत्रित करने का दुस्तर प्रयत्न किया गया है। अन्त में तीनों ही स्तरों पर देववाणी नागरी तथा अङ्ग्रेजी भाषा में सम्पूर्ण

मन्त्र पर गम्भीर विवेचनसहित संक्षेप उपदेश के रूप में मननयोग्य सारगर्भित व्याख्या दी गई है। सर्वत्र 'अ' आध्यात्मिक क्षेत्र के लिये उत्तम साङ्केतिक महत्व की दृष्टि से; उसके तुरन्त पश्चात् आधिभौतिक क्षेत्र के सङ्केतार्थ 'इ' भी अपने निम्न गतिशील गौरवप्रदर्शन हेतु; और अन्तिम आधिदैविक स्वाभाविक उच्चप्रयत्नशील लक्षण का सूचक 'उ' अक्षर (जो सब मूल स्वर भी हैं) अपने-अपने सन्निहित मार्मिक लक्षणों पर प्रकाश डालते हुये उपदेशार्थ प्रयुक्त किये गये हैं। प्रत्येक के अन्तर्हित भाव को वैज्ञानिक मनोवृति से समझने में आनन्द आयेगा। संस्कृत वाङ्मय के अनुस्यूत अक्षर-व्योम में 'अ' विराड् - आदित्य - ब्रह्मतेज का द्योतक है तो 'इ' सर्वभूतजननी प्रकृति का परिचायक है, और 'उ' दोनों अनन्त शक्तियों द्वारा परिपोषित पुरुष 'जीवात्मा' का वाचक है जिसे 'इ' के सदृश अधोगतिसेवी न होकर इधर-उधर प्राप्त परिस्थितियों में घूमते-फिरते हुये भी सदा अपने भावी उच्च कल्याणार्थ केवल ऊर्ध्वोन्मुखी रहना ही स्वाभाविक एवं हितकर है। जीव के प्रति सद्भाव में ही तो विश्वात्मासहित समस्त सृष्टि, वेद, धर्म तथा मानव योनि का निर्माण व विधान प्रजा एवं प्रजापति के रूप में अस्तित्व में आया। 'अ–इ–उ' अक्षरों के साङ्केतिक चयन के साथ-साथ उनके स्वाभाविक क्रम की सत्यता भी अनुलक्षित रखी गई है। मूल बीज है 'अ' तो 'इ' वृक्ष का विस्तार है और सम्पूर्ण वृहत् पर्णपुष्प-फलरूप अश्वत्थ का सेवन करने वाला अमर परिवार का मेघावी वत्स व क्रियाशील उद्योगी सुपर्ण-गौरव 'उ' है जिस के सुलक्षित भविष्य-निर्माण के निमित्त ही महान् एवं उदार पिता के ज्ञान-मन्त्रणारूप उपदेश प्रत्येक मन्त्र द्वारा आधिदैविक गम्भीरता सहित देवराज, भूतशिरोमणि जीवेन्द्र मानव के अखिल अभ्युदय एवं स्वात्म निःश्रेयससिद्धि हेतु प्रसारित किए गये हैं। साधक विचारपूर्वक इस तथ्य की महत्ता पर भी ध्यान दें। इसी उद्देश्य से यह अक्षरचयन एवं उसका वैज्ञानिक क्रम भी अपनाया गया है। आशा है इस त्रिविध - मन्त्रार्थ सहित त्रिगुण प्रक्रिया से उपासकगण यथासाध्य उत्साहलाभ एवं भावनागत उच्चता व सुन्दर सौम्यता की प्राप्ति में समर्थ हो सकेंगे।

विगत पचास शताब्दियों के महाविस्फोटक काल में वेद सम्बन्धी बहुत कुछ उत्तम सामग्री व परम्परा के नष्ट हो जाने के पश्चात् भी आज जो कुछ सुरक्षित है वह भी प्रभु की कृपा से हमारे प्रोत्साहन एवं पथप्रदर्शन के लिए पर्याप्त है। यदि इस प्राप्त वैभव व सम्पन्न सुविधा को हम अपना सम्मानित स्वाध्याय-साथी नहीं बना सके तो दोष हमारा ही होगा। मेधावी विद्वद्गण ! उपासकवृन्द ! आइये, द्वेष और दम्भ की सारी पारस्परिक कुत्सित वृत्ति और स्वार्थोपज मनोमालिन्य को सदा के लिए अपने जीवन से निकाल बाहर करें और प्रेमपूर्वक सब मिलकर उस परमदयालु, अविरल शुभचिन्तक पिता के गुणगान करते हुए, उसे और अपने को समझने का यथोचित प्रयत्न करते हुए सच्चे अर्थों में अपने-२ जीवनों को सुखी-शान्त-और समृद्ध बनाने में सफल पुरुषार्थ करें। उस के निश्शङ्क एवं सुनिश्चित आशीर्वाद के बिना किसी भी कार्य में अभिलषित उत्तमता एवं सम्पन्नता का स्रोत नहीं बहता। अतः उस की महती कृपा के प्रति हमारा हृदय भर-पूर अनुगृहीत हो यह सर्वथा उचित और आवश्यक कर्तव्य है। पुनः जिस अडिग तथा निर्भ्रान्त पृष्ठभूमि एवं नाभिस्थल पर उषा के प्रकाश से सज्जित और प्रातः- प्रहरीय ब्राह्मी समीर से सुमण्डित यह उन्नतोन्नत त्रिकक्षीय भुवन निर्मित किया गया है वह लौहनीववत् आधार वैदिक मान्यताओं, विचारों व भावनाओं रूपी दिव्य

रत्नों के धनी प्राचीन ऋषि-मुनियों एवं उन के श्रद्धालु अनुयायी अर्वाचीन प्राज्ञ विद्वानों की अमिट देन है जिन्होंने अपनी पवित्र तथा तपोमय अन्तरात्मा के आजीवन मन्थन द्वारा तथ्यों की वास्तविक सत्यता का साक्षात् किया था। ग्रन्थ में प्राप्य दृष्ट व अदृष्ट हर प्रकार के व्यापक प्रभाव की उत्कृष्टता के लिए उन अपूर्व शास्त्रकारों और सूक्ष्मदर्शी विज्ञानविशारदों की शिष्यसन्तति होने के नाते हम उन सभी गुरुजनों के प्रति न केवल साभार नतमस्तक हैं अपितु उन के सुप्रशस्त राजमार्ग का निष्ठापूर्वक अनुसरण करने का प्रण भी करते हैं। युगपुरुष महर्षि दयानन्द का असीम ऋण तो भविष्य की पीढ़ियां तथा वेदज्ञविद्वान् भी मानने को बाध्य होंगे। उनके वेदभाष्य की महानता के सम्मुख उन के उपकार से विमुख होना तो कृतघ्नता ही कहलाएगी। श्री पं० क्षेमकरण दास द्विवेदी (अथर्ववेद), श्रीपाद दामोदर सातवलेकर तथा श्री पं० जयदेव शर्मा के वेदभाष्य प्रत्येक वेदप्रेमी के लिए अत्यन्त विचारप्रेरक सिद्ध होते हैं। महान् वैय्याकरण श्री पं० ब्रह्मदत्त जिज्ञासु द्वारा यजुर्वेद के प्रथम दस अध्यायों का विशद विवरण सहित त्रयीस्तरीय भाष्य तथा श्री पं० भगवद्दत्त एवं गुरुवर्य श्री पं० युधिष्ठिर मीमांसक जी का अनुसन्धानात्मक कार्य अपना अनुपम स्थान रखते हैं और उन के प्रति विनम्र भावना स्वतः उत्पन्न होने लगती है। श्री पं० राजबीर शास्त्री द्वारा सङ्कलित 'दयानन्द वैदिक कोष' भी वेदाध्ययन में एक बड़ी कमी पूर्ति करता है। प्रभु की प्रेरणा हो कि हमारी सन्तानें इस समस्त अद्वितीय वैदिक सम्पत्ति से पूरा-पूरा लाभ उठाने में सप्रयत्न हों और इससे भी अधिक उपादेयता का सारगर्भित कार्य सम्पन्न करने में समर्थ होवें॥

इत्यो३म् शम्॥

मैं अपने परमस्नेही सखा प्रो० लक्ष्मीचन्द कौशिक, एम० ए०, साहित्याचार्य, भूतपूर्व अध्यक्ष संस्कृत विभाग, बरेली कालेज, का भी अत्यन्त आभारी हूं कि उन्होंने ग्रन्थ की पाण्डुलिपि का आद्योपान्त सतर्क एवं सहर्ष अवलोकन करके मुझे अनुगृहीत किया॥

ए–१३ कस्तूरबानगर, सिगरा – वाराणसी :

वेदविदात्मजितज्योतिःस्तम्भवद्विदुषां-
वशंवदः —
मुमुक्षु स्वामी अभ्युदयानन्द सरस्वती।

भौममङ्गलवासरे फाल्गुनशुक्ला
पूर्णिमा, वि० २०३८॥
ग्रन्थ-प्रकाशन तिथि—
आर्यसमाज मन्दिर, शिवाजी कालोनी, रोहतक:
विजयादशमी, रविवार,
१६ अक्तूबर, १९८३ ई०॥

वै दि क–उ पा स ना–यो ग

अथवा

दैनिक प्रार्थनापीयूष

Fundamental Mysticism In Vedic Worship
OR
The Mysteries of Vedic Daily Prayers.

अथैतन्नित्यं यन्नित्यानां सर्वसिद्धिप्रणायकमेकाक्षरमो३म् ।
'तस्मै ज्येष्ठाय ब्रह्मणे' पूर्णपुरुषाय वारम्वारं मे नमोऽस्तु ॥

दैनिकसन्ध्यायां, उपासनावेलायां, त्रिराचमनकर्मयुक्तो जलेनाऽन्तरात्मनि देहे च शुद्धिकरोऽध्यात्मभौतिकाधिदैविकार्थेषु पर्यावरणसहितं वायुमण्डलानुकूल्यार्थं प्रार्थनामन्त्रः ॥

कथं मनुष्याः सुखिनो भवन्त्वितीदमाह ॥

[१] ओ३म् शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शंयोरभिस्रवन्तु नः ॥

(ऋ० १०–९–४ / यजु० ३६–१२ / किञ्चित्पाठभेदेन सामवेदे पूर्वार्चिक आग्नेयकाण्डे ३३/ अथर्ववेदे १–६–१) ॥ दध्यङ्ङाथर्वण ऋषिः । आपो देवताः । गायत्री छन्दः । षड्जः स्वरः ॥

पदान्वयः — ॐ (संज्ञा-अव्ययपदम्-प्रणवमन्त्रः-सम्बुद्धौ प्रयुक्तम्) । देवीः (विशेषणपदं संज्ञाऽपि वा-प्रथमाबहुवचनं रूपम्) । आपः संज्ञा-स्त्रीलिङ्गे-नित्यं प्रथमाबहुवचनम्) । नः (अस्मत् सर्वनाम्नो द्वितीया-चतुर्थि-षष्ठिविभक्तिषु बहुवचने विभाषारूपम्) । अभिष्टये (विशेषणपदं संज्ञापदमपि वा—स्त्री० चतुर्थ्येकवचनम्) । पीतये (संज्ञा-स्त्रीलिङ्गे चतुर्थ्येकवचनम्) । शम् (संज्ञा-नपुं०-प्रथमैकवचनम्) । भवन्तु (क्रियापदम्-लोटि प्रथमपुरुषबहुवचनम्) ॥ [भवत्कृपयैव नित्यञ्च] शंयोः (संज्ञा-नपुं०-षष्ठ्येकवचने रूपम्) । (प्रचुराधाराः] नः (सर्व०—षष्ठी चतुर्थ्यपि वा बहुवचनरूपम्) । अभि (अव्ययमुपसर्गो वा) । स्रवन्तु (क्रियापदं-धातोर्लोटि प्रथमपुरुषबहुवचनरूपमिदम्) ॥

पदभावामृतम् — **ओ३म्** — अवति, सर्वथा, सर्वदा, सर्वप्रकारैः संरक्षतीत्यो३म् । 'अव' (भ्वा० - प०—से०) धातुर्रक्षण-गति-कान्तिप्रीति-तृप्त्यवगम-प्रवेश-श्रवण-स्वाम्यर्थ-याचनक्रियेच्छादीप्त्यवाप्त्यालिङ्गन-हिंसा-दानभाव वृद्धिषु' प्रयुक्ताऽस्ति । 'अवतेष्टिलोपश्चेति (उणादि१-१४२) सूत्रेण मन् प्रत्ययस्य टिलोपो धातोरुपधानकारयोरूठ्च' । (चादिषु पाठादव्ययत्वम्) । मन्त्रारम्भेपाठविधानात् प्रणवमन्त्रश्चाव्ययं ह्येवैतत्पदम् । इत्येके । अन्ये तु 'आप्लृ' व्याप्तौ (स्वा०-प०-अ०) धातुमाधारं कृत्वा आपेरोङ्कारः सर्वव्यापकेश्वर इति मन्यन्ते । सर्वमाप्नोतीत्यर्थः । गोपथ ब्राह्मणेऽपि प्रोक्तम्—'व्याहृतीनां रसः प्राण एतत्' ॥

तदेतदक्षरमभवदोमिति यदेतत्—(जैमि० उप० ब्रा० १-२३-७)। तानि शुक्राण्यभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयो वर्णा अजायन्त अकार-उकारो-मकारश्चेति। तानेकधा समभरत्तदेतद् ओमिति (ऐत० ब्रा० ५-३२)। ओमित्येतदेवाक्षरममृतम्-(जैमि० उप० ब्रा० ३-३६-५) तदेतत्सत्यमक्षरं यदोमिति। तस्मिन्नाप: प्रतिष्ठिता: (जैमि० उप० ब्रा० १-१०-२)। यथासूच्या पलाशानि सन्तृण्णानि स्युरेवमेतेनाक्षरेणेमेलोका: सन्तृण्णा: (जैमि० उप० ब्रा० १-१०-३)। एवमेवेदं विद्वान् ओमित्येतदेवाक्षरं समारुह्य यददोऽमृतं तपति तत्प्रपद्य ततो मृत्युना पाप्मना व्यावर्त्तते- (जैमि० उप० ब्रा० १-१०-११)। ते (देवा:) ओङ्कारं ब्रह्मण: पुत्रं ज्येष्ठं ददृशु: (गोपथ ब्रा० पू० १-२३)। ब्रह्मण: पुत्रो गायत्रं छन्दं शुक्लो वर्ण: पुंसो वत्सो रुद्रो देवता ओङ्कारो वेदानाम् (गो० ब्रा० पूर्वं० १–२५)। योऽवति सकलं जगदुत्पादयति संरक्षति निलयञ्चाप्यानयति तदाख्यं सर्वाधारं 'ओ३म् खं ब्रह्म' ति (यजु० ४०-१७)। 'पुरुषविशेष ईश्वर:। ....'तस्य वाचक: प्रणव:।' (योगदर्शन १-२४,२७)॥ व्योमवद् व्यापकं चेतनमात्रस्वरूपं ब्रह्म सर्वत्र परिपूर्णो निरतिशयेन वृहद्यशश्च परमात्मा हि ओ३मित्येवाऽस्ति ॥

हे सर्वव्यापी, सर्वज्ञ, चेतनमात्रस्वरूप सर्वशक्तिमन् आराध्यदेवाधिदेव अन्तर्यामिपरमात्मन् !

O All-pervading, All-knowing & Almighty Adorable & worshipful Lord of lords, Immanently enthroned in our innermost hearts !

देवी: *= देव्य:। दिव्यगुणोपेता:। पवमाना:॥ (अ) सर्वप्रकाशक: सर्वानन्दप्रणेता (ईश्वर:)॥ (इ) (आप:=) रोगनाशकानि प्रमोदकानि च जलानि॥ (उ) शान्तिमयज्ञानाग्निप्रदीपिका:। दिव्यां प्रज्ञां प्रापिका:। सुखप्रदा: शुद्धाश्च॥ दिवु क्रीडाविजिगीषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्ति-गतिषु (दिवा०–प०–से०) इत्यर्थेषु प्रयुक्तधातोरच् प्रत्यये टित्वात् स्त्रियां ङीप्। वा च्छन्दसि' (अष्टा० ६-१-१०.२) इति जस: पूर्वसवर्णादेश:॥ देवी: देव्य: (निरुक्त १२-४५)॥

प्राणो वाऽपानो व्यानस्तिस्रो देव्य: (दिव्यशक्तय:)—(ऐत० ब्रा० २-४)। छन्दांसि देव्य: (शतपथ ब्रा० ६-५-१-३६)। अन्तरिक्षं देवी: (जैमि० उप० ब्रा० ३-४-८)। सकलविद्याप्रकाशिकास्त्रिविधा वाण्य: (इडा-सरस्वती-भारती) दैव्या: सार्वभौमिका: क्रिया दिव्या व्यापिनीश्रियो वा — (यजु० २८-८)। अथैव: क: प्रजापतिस्तद्यद् देव्यश्च कश्च तस्माद् देविका: पञ्च भवन्ति पञ्च हि दिश:........ ता वाऽएता देव्य:। दिशो ह्येता:— (शत० ब्रा० ६-५-१-३६)। देवी इयं वै पृथिवी देवी देवयजनी—(शत० ब्रा० ३-२-२-२०) तिस्रो देवीरिडा-मही-भारती-(मैत्रा० सं० ३-११-११)। तुलनार्थं द्रष्टव्यम् तैत्ति० सं० ४-१-८-२,३)। सुखदगुणप्रभावसम्पन्ना दिव्याश्चतुर्दिग्विकीर्णा: शुभमङ्गलकारिका विभिन्ना: प्रोत्साहनप्रदा: शक्तय:। देदीप्यमाना व्यापका: पावनप्रेरणा:॥

चारों ओर से प्रभावशाली दैवी/नैसर्गिक एवं सामाजिक सूक्ष्म तथा स्थूल शक्तिसमुदाय जिनसे हमारा वायुमण्डल बना करता है॥

Divinely celestial/natural/social/ pragmatic or subtle Environment, impersonally inherent or otherwise carved out for us in our congenial surroundings.

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* किञ्चिद्रूपान्तरेण द्रष्टव्य: साम० पूर्वाचिके आग्नेयकाण्डे ३३॥

=ओ३म् शन्नो देवीरभिष्टये शन्नो भवन्तु पीतये। शंयोरभि स्रवन्तु न:॥
२ १ २ ३२३ १ २३ १ २ ३१२ ३ ३ १ २

त्रिशरास्त्वाष्ट्र: तृत आप्तो वा ऋषि:। आपो देवता॥

आपः = (अ) अध्यात्मविषये—सर्वव्याप्तिशीलः परब्रह्मनाम देवेश्वर एव आपः । 'यत्र लोकांश्च कोशांश्चापो ब्रह्मजना विदुः । असच्च यत्र सच्चान्तस्कम्भं तं ब्रूहि कतमः स्विदेव सः'—(अथर्व० काण्ड० १०-सूक्त ७-मन्त्र १०) । अप् शब्देनात्रोपासनासन्दर्भे तु सर्वान्तर्यामिनः परमात्मनो ग्रहणमेवोचितम् । 'आप्लृ' व्याप्तौ (स्वा०-प०-अ०) धातोरापः पदस्य सिद्धिः । आप्नोतेर्ह्रस्वश्चेति—(उणा० २-५८) सूत्रेण क्विप् प्रत्यये ह्रस्वत्वे चाप् शब्दो व्युत्पद्यते । स तु नित्यं स्त्रीलिङ्गे प्रयुक्तो बहुवचनान्तश्च । अथवा 'आपः कर्माख्यायां नुट् च वा' (उणा० ४-२०८) इति सूत्रेणासुन् प्रत्ययो ह्रस्वश्च ॥

आपस्तद्यदब्रवीत आभिर्वाऽअहमिदं सर्वमाप्स्यामि यदिदं किञ्चेति तस्मादापोऽभवंस्तदपामप्त्वमाप्नोति वै स सर्वान् कामान् यान् कामयते - (गो० ब्रा० पू०१-२) । सेद ँ सर्वमाप्नोद् यदिदं किञ्च यदाप्नोत्तस्मादापः - (शत० ब्रा० ६-१-१-६) । अमृतं वाऽआपः (शत० ब्रा० ३-८-२-४) । अमृतत्वं वाऽआपः - (कौषीतकि ब्रा० १२-१) । आपः सत्ये प्रतिष्ठिताः (ऐत० ब्रा० ३-६) । पवित्रं वा आपः (शत० ब्रा० १-१-१-१) । शान्तिरापः (शत० ब्रा० १-२-२-११) । आपो वै देवानां प्रियंधाम-(तैत्ति० ब्रा० ३-२-४-२)। आपो वै प्रजापतिः परमेष्ठी। ता हि परमे स्थाने तिष्ठन्ति—(शत० ब्रा० ८-२-३-१३)। ता वा एताः सप्तदशापः संभरति— (शत० ब्रा० ५-३-४-२२) । तस्मात्पुरुषात्तप्तादापो जायन्ते—(शत० ब्रा० ६-१-३-१) । समुद्रोऽसि तेजसि श्रितः । अपां प्रतिष्ठा—(तैत्ति० ब्रा० ३-११-१-४) । आपो वाऽअस्य सर्वस्य प्रतिष्ठा—(शत० ब्रा० ४-५-२-१४) ॥

सर्वव्यापक सर्वाधार एवं सर्वान्तर्यामी विश्वनायक प्रभु और उसकी महान् दृष्टादृष्ट अनन्त शक्तियां ।।

The Omnipresent Immanence that guides & controls the univese as well as His Countless powcrs which are invariably battering it into its destined course.

(इ) भौतिकपक्षे व्याप्तिशीलान्युदकानि जलानि । आप इत्युदकनामसु पठितम् । पदनामस्वपि पठितम् (निघण्टु १-१२/५-३) ॥ अद्भिर्वाऽइदं सर्वमाप्तम् (शत० ब्रा० १-१-१-१४) । आप्नुवन्तीति व्यापिका अतिसूक्ष्मतन्मात्रा आपः — तुलनार्थं यजु० २७-२५) । अन्तरिक्षे वाष्परूपाणि सूक्ष्मीकृतानि जलानि—तुलनार्थं ऋ० १-११६-६) । प्राणबलानि—(तुलनार्थं ऋ० १-१७८-१)। तद्या एताश्चान्द्रमस्यऽआगामिन्य आपो भवन्ति रश्मयस्ता अपरपक्षेऽपि यन्ति—(निरु० ५-११) । आपो ह वाऽइदमग्रे सलिलमेवास । ताऽअकामयन्त कथं नु प्रजायेमहीति—(शत० ब्रा० ११-१-६-१) आपो ह वा ओषधीनां रसः (शत० ब्रा० ३-६-१-७) । अन्नं वाऽआपः—(शत० ब्रा० १-१-१-३) । एताभिरद्भिर्रश्मिभिर्ह्येनं (वृत्रं = मेघं) इन्द्रो ऽ (विवस्वान् सूर्यो) ऽहन्—(शत० ब्रा० १-१-३-८) । यदापोऽसौ (द्यौः) तत्-(शत० ब्रा० १४-१-२-६) । आपो ह्येतस्य (सोमस्य) लोकः - (शत० ब्रा० ४-४-५-२१) । चन्द्रा ह्यापः (तैत्ति० ब्रा० १-७-६-३) । आपो वै जनयः :— (शत० ब्रा० ६-८-२-३) । प्राणप्रदवायुः तुलनार्थं ऋ० ६-४-११३) । अपामेष ओषधीनां रसो यत्पयः—(शत० ब्रा० १२-८-२-१३) । आपो रेतः प्रजननम् (तैत्ति० ब्रा० ३-३-१०-३) । आपो वै रेवत्यः- (ताण्डय० ब्रा० ७-६-२०) । द्यौर्वाऽअपाँ सदनम्—(शत० ब्रा० ७-५-२-५६) । आपो वै दिव्यं नभः(शत० ब्रा० ६-८-५-३)। वायुरापश्चन्द्रमा ह्येते भृगवः—(गो० ब्रा० पू० २-८) । आप एव सर्वम्—(गो० ब्रा० पू० २-१५) एष वा ऽ अपाँ रसो योऽयं वायुः

पवते (शत० ब्रा० ५-१-२-७)। अद्भ्यो वा एषः (अग्निः) प्रथममाजगाम—(शत० ब्रा० ६-७-४-४)। आपो वै मरुतः—(ऐत० ब्रा० ६-३०/कौषी० ब्रा० १२-८)। अप्सु वै मरुतः श्रिताः—(गो० ब्रा० पू० १-२२)/कौषी० ब्रा० ५-४)। इयं (पृथिवी) वा ऽ अपामयनम्। अस्याᳬह्यापो यन्ति— (शत० ब्रा० ७-५-२०-५०)। समुद्रो वा ऽ पाᳬ योनिः (शत० ब्रा० ७-५-२-५८)। विद्युद्वाऽअपां ज्योतिः—(शत० ब्रा० ७-५-२-४६)। अभ्रंवाऽअपां भस्म—(शत० ब्रा० ७-५-२-४८)। आपो वा ऽ अर्कः (शत० ब्रा० १०-६-५-२)। मेघ्या वा ऽएता आपो भवन्ति या आतपन्ति वर्षन्ति—(शत०ब्रा० ५-३-४-१३)। आपो ह वाऽइदमग्रे सलिलमासीत्—(तैत्ति० ब्रा० १-१-३-५)। आपो ह यश्चिदाप (आकाशः)—(यजु० ३२-७)॥ आधिभौतिकार्थे तु भूम्याकाशगताः पदार्थास्तेषाञ्च सूक्ष्मबहुविधाः प्राकृतिकप्रभावा गृहीतव्याः। उत्तमं मध्यमम् वा ऽ धमं बलं प्रदायिका वातावरणे प्रसारिता विभिन्नाः शक्तय इति भावः।

आकाश और भूमिगत समस्त भौतिक पदार्थ तथा उनके व्यापक बहुविध कार्यरूप प्रभावों से निर्मित वातावरण॥

The multitude of physical objects right down from the earth to the high skies above, and their manifold concordant and discordant natural & wide-ranging and subtly as well as concretely effective influences in the firmament.

(उ) आधिदैविकार्थे व्याप्नुवन्ति विविधव्यवहारान् याभिस्ता आपः प्राणास्त्वेव सर्वचेष्टामूलनिमित्तत्वात्प्राणोपप्राणाश्चापि गृह्यन्तेऽपशब्देनात्र। जलवद्वर्त्तमानाः पोषका मातरः—(तुलनार्थं ऋ०४-१८-८)। जलानीव शान्तप्रवृत्तयः सर्वविद्याव्यापिनो विपश्चितो विद्वांसः—(यजुः०६-१७/२०—२०)। शरीरे या व्याप्नुवान्ति ता इन्द्रियाणि मनोबुद्धिश्चापोऽधिष्ठातृशक्तयः। [कारणाख्या जीवाः प्राणा वा॥ आप्ताः प्रजाः—(यजुः० ६-२७२)। प्राणो ह्यापः—(जैमि० उप० ब्रा० ३-१०-६)। स वाऽएषो(सूर्य्यो) अपः प्रविश्य वरुणो भवति—(कौषी० ब्रा० १८-६)। आप एव वै रयिर्वैश्वानरः—(शत० ब्रा० १०-६-१-५)। विश्वव्यापको यज्ञो वाऽआपः—(कौषी० ब्रा० १२-१/शत० ब्रा० १-१-१-१२/तैत्ति० ब्रा०३-२-४-१)। आपो वै यज्ञः—(ऐत०ब्रा० २-२०)। आपो हि यज्ञः—(शत०ब्रा० ३-१-४-१५)। आपो वै सर्वा देवताः—(ऐत०ब्रा० २-१६/कौषी० ब्रा० ११-४/तैत्ति० ब्रा० ३-२-४-३)। आपो वै सर्वे कामाः—(शत०ब्रा० १०-५-४-१५)। शुक्राश्चापः—(तैत्ति०ब्रा० १-७-६-३)। आपस्सावित्री—(जैमि०उप०ब्रा० ४-२७-३)। धर्मो ह्यापः—(शत० ब्रा० ११-१-६-२४)। आप एव देवतां यजन्ते—(शत० ब्रा० १२-१-३-१३)। आपो वै वरेण्यम्—(जैमि० उप० ब्रा० ४-२८-१)॥ सर्वव्यापिनीदिव्यशक्तय आरोग्यसुखसमृद्धिमोक्षसाधिन्यः क्रिया वा प्रयत्नाश्चात्र मन्तव्याः॥

विभिन्न सूक्ष्म तथा स्थूल सर्वत्रव्यापिनी शक्तियां तथा क्रियायें और प्रयास, जो व्यक्तियों पर अपनी अदृष्ट छाप छोड़ती हैं॥

The various surrounding elements and other subtle forces along with many an effective infiuence that leave their moulding impress upon individuals almost imperceptibly on the whole.

अभिष्टये=(अभि=उपसर्गः+इष्टिः=संज्ञा) 'अभिष्टये' इति चतुर्थीविभक्तावेकवचने रूपम्। (संहितायामचि) 'एचोऽयवायावः'(अष्टा० ६-१-७४,७५)। (अपूर्वस्य योऽशि) लोपः शाकल्यस्य—(अष्टा०

८-३-१७,१९)। इष्टिः यज्ञनामसु पठितम्—(निघण्टु ३-१७)। 'यज्' देवपूजा—सङ्गतिकरण—दानेषु (भ्वा०—उ०-अ०) धातोः स्त्रियां क्तिन्। संज्ञायां यज्ञसाधिकाक्रियार्थे वितच् वा। 'इषु' इच्छायां (तुदा० प०-से०) धातोर्वा पदसिद्धिः। अभिष्टिः खलु अभिलषितसङ्कल्पसिद्धिरेव। 'इष' गतौ (दिवा०-प०-से०) धातोरपि 'स्त्रियां क्तिन्' प्रत्ययः सम्भवति (अष्टा० ३-३-९४) ततः ष्टुना ष्टुः —(अष्टा० ८-४-४०)। 'एमन्नादिषु छन्दसि पररूपं वाच्यम्। 'एङि पररूपमिति' सूत्रस्योपरि महाभाष्यवार्त्तिकेनाऽभेरिकारस्य पररूप एकादेशः। इषति गतिकर्मा धातुः —(निघण्टु २-१४)। अभीष्टकल्याणसिद्धये सर्वेप्सितसुखैश्वर्य्य-संसाधनाय च। स्ववाञ्छितोद्देश्यसमेतसमृद्धिप्राप्तये। तत्त्वज्ञानाद्युत्कृष्टकामनापरिपूर्णाय॥

मनोनीत उच्च तत्त्वज्ञानादि कामनाओं तथा सांसारिक जीवनसुख और उत्कृष्टता की सफलता एवं चरितार्थ विजय के निमित्त॥

In order to enable us to reap the cherished fulfilment of our well-resolved pursuits, desired aims as well as high ideals of life's well-being.

पीतये= (अ) अभिलक्षितमोक्षप्राप्तियोगेन पूर्णानन्द भोगेन च तृप्तये॥ (इ) पानं पीतिः। शुद्धजलपानाय सुखप्रदभोगाय वा॥ (उ) सर्वसुखोपलब्ध्यर्थाय॥

सुख-शान्ति के पान अर्थात् उत्तम भोग और अन्त में मोक्ष प्राप्ति द्वारा अत्यन्त कल्याणकारी ब्रह्मानन्दरूपी सोमरस—पान की सिद्धि के लिए॥

For securing the loftiest joys of life in the world as well as its final consummation by way of attaining the purest and most exalting beatitude of spiritual salvation, at last.

शम्=शं सुखनाम—(निघं० ३-६)। शं सुखम्—(निरु० ११-३०)। शान्तिसुखप्रसारकम्। कल्याणकारकं ज्ञानं साधनं वा। सुखवृद्धिकरोपायनं ऐश्वर्य्यप्रदायकञ्च॥

सुखद तत्वज्ञान व कल्याणवर्धक और उत्कृष्टतम जीवन के निर्माण में सच्चे सहायक। उत्तम सत्यसाधन॥

Means of perfeet happiness & glory in life/a noble souree as conducive to our well-being here on earth as to our final attainment of spiritual bliss in the end/ viable harbingers of peace & true learning of the realities of life, which may lead to our veritablc resurrection from earthly ills & travails of all kinds, to be sure.

भवन्तु='भू' सत्तायाम् (भ्वा०-प०-से०) धातोर्लोटि रूपम्। भावयन्तु। निरापदं सन्तु। प्रापयन्तु॥

होवें। सहायक हों। हेतु बनें॥

May be to our benefit; may favour us; be the helping cause of our noble destiny & total blessedness in life,

शंयोः =अत्यन्तसुखस्य। शं लौकिकं पारमार्थिकञ्च सुखं यस्मिंस्तस्य (मोक्षस्य)—(द्रष्टव्यं ऋ० १—४३—४)। सुखामृतस्य (संसृतयो मधुकूल्याः)। शमो मत्वर्थे युस् प्रत्ययः—'कं शंभ्यां बभयुस्ति-तुतयसः' (अष्टा० ५-२-१३८) इति सूत्रेण। शंयुः, सुखयुः (निरु० ४—२१)। सर्वथा सुखशान्तिमूलक साधनानांस्तैः शुभसाध्यपरिणामानाञ्च॥

कल्याण ही कल्याण की शान्तिप्रवर्तक वृष्टिधारायें ॥

Peace - fostering streams & showers of propitious opportunities & happy means, imbuing with salutary encouragement the entire environment of our righteous acts & living.

(i) **नः अभि**=अस्माकं प्रति । अस्मत्कर्मोपासनव्यवहारेषु चतुर्दिक्षु सर्वत एवाऽभितो बाह्याभ्यन्तरस्थितिषु सर्वप्रकारेण । अस्मिन् समग्रजीवनकाले ॥

जीवन भर हमारे बाह्य तथा आभ्यन्तर वायुमण्डल को ॥

In our internal & external atmosphere throughout life.

स्रवन्तु='स्रु' गतौ (भ्वा०–प०–अ०) धातोर्लोटि रूपम् । नित्यमधिकाधिकं वर्धन्तं पूर्णानन्दं अक्षुण्णधारा इव प्रवहन्तु प्रापयन्तु वा ॥

निर्विघ्न धाराओं के समान प्रवाहित होती रहें और सदा हमें अमिट सुख का अधिकारी बनायें ॥

Flow unceasingly chastening our nature & ways of living for a total glory of life.

अथवा (ii) नः अभिस्रवन्तु (वा)=अनुकूलतया प्रचुरां वृष्टिं कुर्वन्तु साधयन्तु वा । व्यक्तिरूपेणास्मभ्यं समाजक्षेत्रेऽपि च सर्वतो वर्षन्तु । नितरामस्मभ्यं सर्वदिक्षु भूरि कल्याणमयींपरिस्थितिं प्रेरयन्तु ।

हमारे लिये सुखद व परमशान्तिप्रद शक्ति प्रभावों की अनूठी वर्षा होती रहे ॥

May drench us through & through with an atmosphere of divine goadings & urgings in respect of our pristine divinity & noble virtuosity, forming a happy creditworthy account of our consistent consummation of life so benignly gifted to us.

आपः पदेन मन्त्रे (अ) अध्यात्मक्षेत्रे सर्वान्तर्यामिनः परमात्मनो ग्रहणमेवोचितम् । (इ) भौतिक भूम्यन्तरिक्षगतानि विद्युदादीनि पदार्थानि सुष्ठुरसोदकान्येव वृष्टयश्चेति । (उ) आरोग्यसुखसमृद्धिसाधिन्यः क्रियाः प्रयत्नाश्च दिव्यशक्तयो वा ॥

निस्सन्देह मन्त्र में शरीर व आसन की स्फूर्ति तथा अन्तःकरण की शुद्धि दोनों अपेक्षित हैं । यथा—(मनु० अ० ५०–१०६) "अद्भिर्गात्राणि शुध्यन्ति, मनः सत्येन शुध्यति । विद्यातपोभ्यां भूतात्मा, बुद्धिर्ज्ञानेन शुध्यति ॥" यह मन्त्र यजुर्वेद ३६–१२ के अतिरिक्त अन्यत्र ऋ० मण्डल १०–सूक्त ६–मन्त्र ४/ सामवेद पूर्वार्चिक आग्नेयकाण्ड ३३में केवल एक पद के रूपान्तर से/अथर्ववेद काण्ड १–सूक्त ६– मन्त्र १ में भी प्राप्य है ॥

उपासनायोग का यह प्रारम्भिक मन्त्र प्रारम्भ में ही विचारशील उपासकों का ध्यान इस ओर आकर्षित करते हुए एक अचूक-शिक्षा एवं मन्त्रणा प्रदान करता है कि किसी भी कर्मठ जीवन की उत्तम दक्षता के हेतु पर्य्याप्त शक्ति-बल, मनोवल, आत्मबल एवं वायुमण्डल की सक्षम पवित्रता और अनुकूलता सर्वप्रथम प्रार्थनीय तथा सुसाध्य है । अतः आपः पद से यहां —(अ) अध्यात्म क्षेत्र में विश्वव्यापक, सर्वान्तर्यामी परमात्मा को ही ध्यान में रखना उचित है । (इ) भौतिक पक्ष में भूमिगत एवं अन्तरिक्षसम्बन्धी समस्त पेय जल, दुग्ध, विद्युदादि व्यापक भोग्य पदार्थसमूह, सार्वजनिक भावनायें तथा निर्द्वन्द्व वृष्टिधाराओं का ग्रहण करना है । (उ) तथा आधिदैविक अर्थ में प्राणों स्वास्थ्य-सुखशान्तिप्रेरक

प्रयत्नयुक्त क्रियाओं तथा सार्वभौम, पुण्यप्रभावशाली दिव्य शक्ति-तरङ्गों का अवधारण ही सत्यार्थता का समर्थक होगा ।।

सृष्टि का सारा व्यापार निर्विकार नित्याव्यक्त चेतन ब्रह्मतत्त्व और व्यक्त तथा नित्यविकृत अचेतन प्रकृति तत्त्व तथा उन की कार्यकारणगत समाहृत द्वन्द्वात्मक शक्तियों की पारस्परिक क्रियाओं एवं प्रतिक्रियाओं पर आश्रित है। इन्हीं निरतिशयसूक्ष्मतम, उत्तरोत्तरसूक्ष्मीभूत, अतएव अदृष्ट तथा पार्थिव और दृष्टिगोचर स्थूल शक्ति तरङ्गों के निविड़ महोदधि के बीच एकदेशीय, अल्पज्ञ जीवात्मा का अदम्य कार्यकलाप भी सम्पादित हो रहा है। बुद्बुदसमान वेचारा जीव इन महान् नैसर्गिक, दिव्यादिव्य, तरल, दिग्गज भूत और सत्त्वशक्तिधाराओं द्वारा सम्पीडित होता हुआ भी अपने अनन्य बुद्धिवल और दिव्यचेतनायुक्त पवित्रता का आश्रय लेकर ही कठोर जीवनयात्रारूपी नौका द्वारा अपनी भावी सम्भावनाओं के साथ-२ उनके व्यवधानों पर स्वराज्यमयी विजय प्राप्त करता हुआ सुरक्षित ही नहीं अपितु अमर इन्द्रत्व के सुप्रशस्त छोर पर पहुंच सकता है। यदि उसमें परिवर्त्तनशील भौतिक, दैविक एवं सात्त्विक आकर्षणों और विकर्षणों से अपने को सन्तुलित व अक्षुब्ध रखने की सुदीक्षित सामर्थ्य है तो उसका भविष्य उज्ज्वल है। अन्यथा असाध्य विनष्टि ही उसको दुर्भाग्य के भंवर में डाले रहेगी। अतएव नितान्त आवश्यक है कि भवसागर में उतरा हुआ वास्तविक सुखसमृद्धि की आकांक्षा रखने वाला निर्वल-बालसम जीव अपनी त्रिकक्षीय सामर्थ्य—ऐन्द्रिक, अन्तःकरणीय, एवं अतिसूक्ष्म चेतनसत्तापरक बल—को सुदृढ़ व निर्मल और पवित्र करके सभी दुस्सह और विरोधी व्यवधानों की ओर से निश्चिन्त होकर परमपुरुषार्थपूर्वक अजेय बल प्राप्त करे। इसी में उसके कल्याण की आशा हो सकती है कि उसका समग्र वाह्य, आन्तरिक तथा भौगोलिक वातावरण प्रशान्त एवं प्रोत्साहनशील हो। धन्य होगा वह समाज जिसके व्यक्तियों और परिवारों में आरोग्य—बल और शान्तिप्रद नैतिक समृद्धि की स्थापना हो सकेगी ।।

संक्षिप्त मन्त्रोपदेशः—(अ) अध्यात्मपरक उपासना सम्बन्धी भावार्थ—(ओ३म्)हे सर्वत्रव्यापक सर्वलोकेश्वर और सर्वज्ञ विधाता ! हे अन्तर्यामिन् प्रभो ! आप समस्त जगत् और अल्पशक्तिमान् जीवों के परमसहायक अधिष्ठाता हो। (देवीः आपः) आप सदा ही उदारतापूर्ण निजस्वभाव के कारण अपनी शुभप्रेरणाओं द्वारा सबके प्रशस्य उत्थान का प्रोत्साहन एवं मार्गसन्दर्शन करते रहते हो। हम व्रतानुष्ठानकृत भक्तों पर भी अपनी उदार प्रसन्नता की (शं भवन्तु) कृपादृष्टि रखिये जिससे नित्य हमारे सुख और सामर्थ्य की अनुकूल सम्वृद्धि हो सके। और (नः अभिष्टये पीतये) हमारी सङ्कल्पसाध्य जीवनयात्रा में निरन्तर अन्तरङ्ग अर्थात् मानसिक एवं पारमार्थिक और बहिरङ्ग = शारीरिक तथा सांसारिक सभी प्रकार का उत्तम सुख व शान्ति प्रदान करते रहिये। आपकी बलदायक प्रेरणाओं से हम अपने कर्मप्रधान जीवन के समग्र श्रेष्ठ क्षेत्रों में, निजी उद्योगों में, मनोकामनाओं तथा श्रेयस्कर उद्देश्यों, आदर्शों की सफल सम्पन्नता व यशप्राप्ति में भली-भांति समर्थ हो सकें। दयानिधे ! हमारी आप से पुनः यह विनम्र विनय—प्रार्थना है कि आप की अपार कृपा के सुयोग्य अधिकारी बनते हुए हम अपनी सभी धर्माचरण की योजनाओं तथा मन्तव्यों में विस्तृत व व्यापक सभी प्रकार की शुभ शक्तियों से सिञ्चित वायुमण्डल की अनिवार्य सहायतापूर्वक निरन्तर दिव्य सुखशान्ति की समृद्धि ही नहीं अपितु (शंयोः[मधुकूल्याः]नः अभिस्रवन्तु/अथवा नः अभि स्रवन्तु) वर्षामय प्राचुर्य द्वारा मानवजीवन के साररूप

उसके चिर-अभिलषित ध्येय मोक्ष के सर्वाङ्गीण पूर्णानन्द से हृदयविभोर हो सकें। इत्यो३म् शं शमेवास्माकं सर्वेषां सर्वथैवास्तु !!

(इ) यह तथ्य सदा ही माननीय सत्य रहेगा कि मानवजीवन की प्रक्रिया को उसके परमध्येयानुकूल एवं सुखद बनाने हेतु और इष्टकामनाओं तथा इच्छाओं आदि की तृप्ति के लिए शुद्ध और शीतल वर्षा तथा पर्वतीय हिमस्रोत झरनों आदि के उत्तम जल अर्थात् इन्द्राग्नी की शक्तियों द्वारा सम्प्रेरित वृष्टिधारायें व नैसर्गिक नदियों और बाहुबल तथा मेधावी बुद्धिबल द्वारा निर्मित नहरों, तड़ागों, समीपवर्ती गूलों सरोवरों, वापियों और जीवनोपयोगी सम्मिश्रित पेय रसों की लाभदायक व्यवस्था हितकर सिद्ध होती है। वायु, अग्नि, जल, विद्युत एवं प्राण—और सभी भौतिक करणोपकरणों का यथार्थ प्रबन्ध व उपयोग उनके अमृतसम गुणों का स्वास्थ्यप्रद विकास करके उत्तम सुख व शान्ति के सुनिश्चित स्रोत बनते हैं। इन देवतुल्य भौतिक वरदानों का समुचित और व्यापक विधान समाजखण्डों व व्यक्तियों दोनों के लिए अत्यन्त सुखमय साधन सिद्ध होता है। वर्त्तमान और भविष्य में इनका जितना विकास किया जायेगा उतना ही सन्तोषजनक उपकार करने में ये समर्थ हो सकेंगे। ईश्वरप्रदत्त इन सब स्थूल व सूक्ष्म शक्तिपुञ्जों का अधिकाधिक सार्वजनिक विकास इष्ट सुखों और हार्दिक तृप्ति का प्रवर्त्तक बनता हुआ धरातल को ही स्वर्गसमान सुखदायक बना देता है। अतः दारिद्रय और असन्तोष, क्षुधा, अतृप्ति व अवसादसहित रोगों के समूलोन्मूलन करने के लिए जीवनोपयोगी सपोषक पदार्थों व अवसरों का राष्ट्र में भी उसी प्रकार जिस प्रकार कि उसके प्रत्येक व्यक्ति के जीवन में भी सामान्यरूप से भरसक प्राचुर्य उपलब्ध होना चाहिए।

(उ) वेदमन्त्रों में प्रार्थना के साथ ही साथ साधक के लिए विवेकपूर्वक पदार्थज्ञान और पुरुषार्थ द्वारा उसके यथोचित उपयोग सहित अनुभव की आवश्यकता के विषय में उपदेशभरी शिक्षा भी निहित रहती है। निर्विघ्न सुख तथा मानसिक शान्ति की इच्छा तो अविच्छिन्न रूप से सदा ही मानव हृदय की एकमात्र पुकार है। परन्तु उसकी प्राप्ति के वास्तविक साधनों का अज्ञान अथवा कुटिलतावश अवहेलनात्मक परित्याग ही मनुष्यमात्र को दुःख और अशान्ति की सतत धधकती ज्वालाओं में सन्तप्त बनाये रखते हैं। यदि अविद्याग्रस्त मनुष्यों एवं उनके समाजखण्डों को यह ज्ञात रहे कि व्यक्ति का जीवन उसके वातावरण के अनुकूल ही ढला करता है क्योंकि समष्टि व व्यष्टि का अविच्छिन्न सम्पर्क एवं पारस्परिक प्रभावशीलता सदा ही अनिवार्य रूप से बने रहते हैं। एक प्रकार से व्यष्टि समष्टि का ही अङ्ग होने के नाते उसके निर्माणक प्रभाव से बाहर नहीं जा सकता—या फिर दोनों की सम्भावित क्षति का कारण बने। तो निश्चय ही उन्हें सर्वप्रथम अपने सामाजिक वातावरण में जो विभिन्न शक्तियां विद्यमान होते हुए अपना-२ मिश्रित व अमिश्रित कार्य कर रही होती हैं अर्थात् पञ्च भूतों से लेकर अनेक सूक्ष्मातिसूक्ष्म अन्य देवासुर शक्ति सेनाओं से व्यवस्थित सर्वोपरि विश्वनियामक दैवी विधान तथा मानवमेधा के इतरेतर द्वन्द्वात्मक प्रभावों में से केवल उन्हीं को प्रोत्साहन देना हितकर होता है जो मनुष्य जीवन से सम्बद्ध वैयक्तिक एवं समष्टिगत उद्देश्यों के प्रति निष्ठावर्धक सिद्ध हों और उसी दशा में मानवीय उच्चता एवं सुखशान्तिमय यश और उस की वास्तविक सार्थकता की आशाजनक सम्भावनायें संयत होकर पृथ्वीतल दिव्य जीवनों से परितृप्त हुआ स्वर्गधाम बन सकता है। कर्मशील मानवीय जीवन में ज्ञान-कर्म-उपासनारूपी सभी प्रकार के प्रयत्नों का सार है हर स्तर पर मानव के

आन्तरिक विचारों तथा भावनाओं के जगत का तथा बाह्य वायुमण्डल का यथासाध्य संयुक्त साधन-बल और उसकी नितान्त पवित्रता । इन दो आवश्यक साधनों की अपर्य्याप्त न्यूनता अथवा निपट अभाव में जीवनशक्ति का उतना ही कुत्सित ह्रास होता रहेगा जितना कि उसके साध्यतम आदर्शों की सम्पन्नता की सम्भावनाओं का । अतः आवश्यक है कि जीवन में भिन्न-२ प्रयोजनों, इष्ट मनोरथों, अभिलाषाओं और उत्कृष्ट उद्देश्यों की सिद्धि के हेतु उन समस्त प्रभावशाली दिव्य शक्तियों का तथा अन्य स्थावर व जङ्गम और गूढ़ एव अभिव्यक्त पदार्थों के साथ-२ सूक्ष्म नैसर्गिक तथा मनोवैज्ञानिक आदि सभी भांति के क्रियाशील प्रभावकों का जिनके पारस्परिक व्यापक संघात द्वारा हमारा सम्पूर्ण वातावरण बना करता है और जिनसे प्रत्येक व्यक्ति को प्रभावित होना ही पड़ता है, उनका शुद्ध व शक्तिप्रद संस्कार और सन्नियमन किया जाए । शोधक पुरुषार्थ द्वारा वायु-जल-भोजनादि अनेक प्राकृतिक एवं भौतिक तत्वों को और उत्तम संज्ञान-प्रज्ञान-विज्ञान आदि सहित तत्त्वज्ञान द्वारा समस्त परिसर के सहवासियों का स्वाभाविक व्यवहार भी उत्तमजीवनोत्प्रेरक बनाने से उत्साहपूर्ण जीवन का उत्कर्ष संभव हो सकेगा, क्योंकि सामूहिक उच्चता व पारस्परिक उदारभाव में ही परं शान्ति व सुख की सिद्धि निहित है । शिक्षा और उन्नति उसी को कहा जा सकता है जिसके फलस्वरूप प्रत्येक जीवन की समष्टिविधान से अनुकूलता तथा सूक्ष्म मानसिक तृप्ति की परिपक्वता हो सके । अतएव शिक्षा-दीक्षा ही मानवीय जीवन और उसके चहुंदिक् व्यापक वातावरण की शुद्धि और बलदायक उच्च प्रभावों के दुर्ग के दो अनिवार्य स्तम्भ हैं । उनके ठोस निर्माण बिना हमारे ज्ञान-कर्म-एवं उपासना संबन्धी सभी प्रयत्न अनिश्चित कर्म होकर हमारा पूर्ण कल्याण करने में असमर्थ रहेंगे । समाज में प्रत्येक पीढ़ी और कुटुम्ब के प्रत्येक बालक व व्यक्ति के उत्तम विकास हेतु मन्त्र का उपदेश है कि सर्वप्रथम उन्हें ऐसे अनुकूल वायुमण्डल में प्रविष्ट किया जाये जिसमें उनके स्वभाव की ऊर्ध्वोन्मुख शारीरिक, नैतिक तथा आध्यात्मिक उत्थान की सम्भावनायें अधिक से अधिक सुलभ हो सकें । मनुष्य की नैसर्गिक शक्तियों एवं विचारधाराओं के विकास की प्रथम प्रयोग-शाला उसका समीपवर्त्ती वातावरण हुआ करता है—इस तथ्य को महत्त्व देकर प्रारम्भ में ही प्रपुष्ट किया गया है ।।

Short Discourse on the Mantra

(A) English rendering on a Spiritual Plane — (*Om*) O our Omniscient and Omnipresent Supreme Master ! Thou hast an Absolute Power & Command over this vast universe, and yet Thou art the most intimate Universal Saviour and Benefactor of all living beings as well as mankind, ever so meagrely and poorly possessed of even natural capabilities. (*Devīḥ Āpaḥ*) Being munificently disposed to liberality by nature, Thou art always inspiring and spurring people on from within to their highest destiny. (*S'am bhavantu*) May Thy Almighty Immanence be propitious and kind to us and extend divine peace with internal and external happiness throughout the fitful course of our life on earth; (*abhiṣṭaye pītaye*) so that we may gloriously garner all our yearnings of hearts as well as the crowning aspirations of high success and completely gratifying happiness in all spheres of human advancement ! May we squarely enjoy and prosper through Thy Gracious Kindness

in a perennial plenty and flow of all-round peace, piety, and prosperity in all our worthily pursued deeds and cherished ideals of a noble life ! We are once again humbly down on our knees, O Generous Lord, praying that while being unquestionably worthy of Thy great pleasure, we may not only come to have the fortune of fulfilling all that we altruistically wish for and the righteous plans, so as to vitalize fully the very nerves and sinews of our necessary environment, and unfailingly yield a divinely wise crop of high talent, virtue, and peace-loving happiness, but also (*S'aṃyoḥ* [*madhu kulyāḥ*] (*naḥ abhi sravantu*, or *naḥ abhisravantu*) be able to drink deep and full at the transcendentally blissful spring of 'mokṣa', in the end. So may it be for us as rich streams and showers of eternal Bliss may ever play about and flow around us for our incessant, lasting good.

(I) It will ever be a point of indisputable reason and truth that in accordance with its final destination as also to yield the desired satisfaction of all its yearnings of the heart, wishes and resolves, an adequately wise use and systematically progressive planning of a pure and pleasantly plenteous prosperity, or, say, a generous raining of good things in life, like the blessed waters of the mountain-bred & snow-fed fountains, glaciers, springs, etc., combined with the celestial down-pours as battered down by the high winds & terrific blades of lightning in the sky; the sweet looking lakes and natural rivers, so fondly ever caressing the dreary earth; neighbourly waterways, tanks, bigger canals and little channels, mighty reservoires, ponds and cisterns of moderate worth brought into being by human intelligence and industry for common-weal, — yet not ignoring, of course, the nicely invigorating juices and other liquids, richly available for sound health of the body, the mind, and the soul together, is a well-promising key in human hands. Air. fire, water, and electrical energy, electro-magnetic thrust power, and the life-breath force with all other physical media along with their instrumental acccssories like the senses and many another means of living, when appropriately organized and intelligently pressed into service, invariably draw out their latent qualities of solid beneficence in the form of enhanced virtue and goodness leading to real happiness and quietude for individuals as well as social communities on earth. Surely, these goodly deities of Nature on being reduced to system with far-sightedness, & made to submit to whole-some discipline bring about a large measure of common well-being and good promise of peace for the whole human race now, & for future generations, too. The dormant value of each of these repositories of celestial virtue as divinely conceived depends for its exposition as well as its challangeful measure of comfort and joy on man's earnest investigation and pursuit, and calls for his devoted effort for his own inimitable glory to shine. A large-scale evolution and progressive advancement of all these concrete and subtle forces of

universal energy is indubitably bouud to reduce earthly sufferings of men by increasing their stock of natural satisfaction out of them, and indeed, transforming their worldly abode into a Paradise of the gifted wise. Hence, with a view to eliminating poverty and indigence, hunger and discontent, erosive want and wasting disease from idle Time's regime in the course of an entire race's sojourn on earth as desirably as in the smaller careers of its member units and individuals alike, it is absolutely inevitable that things and opportunities which cater life's growth and prosperity with a future-oriented vision must be generally and largely made available to all sections of human endeavour without despair for any one.

(U) Alongside of prayers, which are deeply embedded in all Vedic hymns for the devout, inspiring instructions and counsels full of fine teachings in regard to the significance and value of a rational learning and understanding of the facts and forces of various factors making up this created world and an intelligent experience based on its rightly disciplined actual utilization are everywhere suggestively implied and hinted throughout their vast educative range. An eternal urge for unimpeded happiness and mutual peace is the one supremely dominating feature that invariably clings close to the human heart. However, a degrading ignorance of the apt means of realizing his natural desires, or his own repugnant avoidance of them through sheer disregard, always lands everybody in a precarious hovel of life unbearably hot with the fulminating flames of misery and pain, only to be kept dismayed by the scorching beams of sullen despair. If people bearing the sickening symptom of ignorance and their social units on a larger scale could remember that individuals are generally moulded in respect of their conduct of life by the environment they live through; for, the links of the whole with its parts, and *vice versa*, due to their easy propensities to mutual influence, which is a constant concomitant of their existence, because, in a way, an individual is a viable limb of the total organism, can hardly ever afford to go out of this sphere of effective cooperation, —or, otherwise, be dangerously exposed to the likely devastation of both; it is, in that case, certain that they would primarily hold on to those natural and traditional forces in their social and historical atmosphere, which have been singly or jointly acting and reacting upon them for long; that is to say, from amongst a plethora of influences exerted, above all, by the governing Divine Laws of Creation which function through thousands of gradually perceptible and imperceptible forces of Nature, ranging from the fivefold material elements of earth, water, fire, air and space to the graded armies of ever subtler and subtler powers of healthy and preventive control, which hold the Universe in an unrelaxing awe, and those innumerable 'double opposites', often of an intricately mixed nature and resulting from a fickle human ingenuity, only those of them need be fostered and spurred on for their beneficent human

good, which prove collectively and harmoniously congenial, and inspire faith and devotion towards personal as well as impersonal ideals of living. Undoubtedly, in such conditions alone the hopeful possibilities of a much coveted opulence and greatness of life, its blest and peaceful glory as also its crowning and fundamental meaningfulness having been brightened, this denigrated planet of ours shall again rise to the true heights of a heaven which is positively fed and nourished by the life-blood of noble lives. The core of all human endeavours so basically ingrained with earthly life, including his efforts in favour of knowledge, satisfaction of needs and desires, and patient prayers lies in an integrated physical and moral strength of means, so far as feasible in this world, and its inherent purity at every level of being, both in respect of the wide regions of inner thought and feeling and the outward field of action as well as the outside sphere of society. In case of a total absence, or even disappointing partial inadequacy of these two important pre-cursors to action, a despicable deficiency of vital powers of life as much as a dis-quieting fate concerning the chances of realizing its best ideals is sure to follow with dismay and despair. Therefore, it is but necessary that for realizing our set aims, cherished resolves, itching desires, and lofty ideals, which ever so persistently call for their fulfilment within us, a due process of well-aimed discipline and development fostering an all-round genuine virility of all those prospectively worthy though dormant, powers and strengths, whether formal or abstract in essence, and seemingly static or mobile in appearance, along with all kind of subtle forces manifesting themselves in objects and states, such as strangely external, psycholo-gical, and many other actively influencing phases of life, which go together to form one wide-spread impact of our surroundings, and from which, in fact, it becomes almost inextricably impossible for an individual to escape and not be affected, at all—should by all means be earnestly launched, while still there is time to do so. The heights of a creatively energetic life, alert in comprehension no less than in execution will become accessible only by giving a viable impetus to high virtue and sense of collective fellowship grounded in generosity on the part of fellowmen in society so far as their natural attitudes and general conduct are concerned, which will have to be inculcated as over-all inspiring features of their environment itself through a habit of edifying vigilant industry for all, in matters of air, water, food, and other physical and material substances as well as, mevertheless, an intelligent digest of fair observation, learning and prudence pruned by a rationally scientific cognition of truth and reality; in asmuch as unalloyed peace and happiness, in truth, arise out of an integrated idealism and reciprocal large heartedness of every constituent of a flourishing organism in the world. The 'carisma' of all beneficial education and civilization, in short, is to be detected in the measure to which they

succeed in bringing solitary life in line with the general purpose and the governing laws and constitution of the universe around man, and in the degree in which they enable human beings to distil a continent and scintilated intellectual satisfaction out of their formidable urges of life. As such, indeed, education and discipline are the two inevitable pillars, on which, to be sure, the entire aura of a chaste and virgin morale, its invulnerability, and other invigorating influences constituting the environmental fortress, in which the soul is lodged, is to be supported and resting. Without a strong and definite character given to them, even our best efforts and whatever else we might be able to do, in the fields of learning, action, or devout piety—nothing will avail, and as shallow and dubious deeds on our part, will fail to evolve complete happiness and our inherent blissfulness for us, in the end. In regard to the fullest possible development of the human personality in every successive generation of the race, the Divine message in this hymn emphasises that in the very initial stage of their growth, they should primarily be inducted into an ideally favourable environment, where the trends and opportunities of the highest physical, ethical, and spiritual development of their soft nature may be quite easily and largely available. '*That man's immediate environment is his first Laboratory, where his natural potentialities and psychic processes claim their first ever sproutings*' is a universal piece of truth particularly stressed upon here in the very beginning of his intuitive contact with the overwhelming Immanent Presence. Let him take note of it and fare judiciously well before he looks around for his consummate well-being in this world. Amen !

धर्मानुकूल शुद्ध वातावरण सम्बन्धी प्रार्थना एवं उसके अचूक महत्व के निदर्शन के पश्चात् उन व्यक्तियों को जो उसके अभिन्न अङ्ग होंगे किन-किन गुणों की अपेक्षा होगी जिनके द्वारा वे अपनी-२ सामूहिक तथा व्यक्तिगत अभीष्ट पीतिलाभ करने में यथेच्छा समर्थ हो सकेंगे उनके विषय में अगली प्रार्थना एवं उपदेश किया गया है। दोनों स्तरों पर प्रशस्य सिद्धि के लिए व्यक्तिमात्र के जीवनोपयोगी करणोपकरणों तथा साधनों का सामर्थ्यबल उत्तमोत्तम मात्रा में नितान्त आवश्यक है। क्योंकि प्रथम तो बलहीन-मनोहीन व्यक्तियों द्वारा उत्तम समाज व उसके सुश्लाध्य वायुमण्डल का निर्माण ही असंभव है, दूसरे यदि सम्भव भी हो तो उससे पर्याप्त लाभ उठाने वालों के अभाव में वह सर्वथा निरर्थक एवं निष्फल ही रहेगा। 'जङ्गल में नाचा मोर किसने देखा' ! जितना ही उच्च ध्येय होता है उतना ही वह सूक्ष्म तथा कठिन-साध्य भी होता है और उस पर पूर्ण विजय प्राप्त करने के निमित्त उतनी ही असाधारण शक्ति और अनन्य साहसबल उपयुक्त होता है। कहा भी है—"बलहीनों के लिए संसार में कोई स्थान नहीं है।" तो फिर जीवन को उच्चतम शिखर तक ले जाने की सम्भावना का प्रश्न ही कहां रहता है। अतः समुचित बल की याचना और योजना व्यवस्था मुख्य रूप ले लेती है, जिसका एक मात्र साधन पूर्णब्रह्मचर्य तथा शारीरिक, मानसिक, और बौद्धिक दृढतासहित भरसक दीक्षा एवं पुरुषार्थरूपी तप ही है॥

अग्रे द्वितीयया क्रियया विभिन्नेन्द्रियस्पर्शेण तेषां यशःप्रदं सामर्थ्यं सप्तदशतत्वात्मकस्यान्तःकरणसमेतलिङ्गशरीरस्य च निरुपद्रवमोजोऽपि याच्येते ॥

(२) ॐ वाक् वाक् । ओ३म् प्राणः प्राणः । ओ३म् चक्षुः चक्षुः । ओ३म् श्रोत्रम् श्रोत्रम् । ओ३म् नाभिः । ओ३म् हृदयम् । ओ३म् कण्ठः । ओ३म् शिरः । ओ३म् बाहुभ्यां यशोबलम् । ओ३म् करतलकरपृष्ठे ।।

माध्यन्दिनवाजसनेयाह्निक प्रथम भाग कृत्य । तुलनार्थाय द्रष्टव्यम् (यजु० ३६–१) ॥

पदान्वयः– ओ३म् (अव्ययपदम्–मन्त्रादौ प्रणवसम्बोधनम्) । [मे] वाक् वाक् (वीप्सायां द्विरुक्तिः – संज्ञा स्त्रिलिङ्ग-प्रथमैकव०)=(स्थूलसूक्ष्मावाग्द्वयी यशोवलसिद्धिमाप्नोतु) ॥ ओ३म् [मे] प्राणः प्राणः (संज्ञा–पु०-प्रथमैकव०)=स्थूल-सूक्ष्मे प्राणोपप्राणसामर्थ्ये [यशोबलपूर्णतामाप्नुताम्] तथैवद्विरुक्तिः ॥ ॐ [मे] चक्षुः चक्षुः (वीप्सायां द्विरुक्तिः–संज्ञा-नपुं०–प्रथमैकव०)=स्थूलसूक्ष्मे दर्शनक्षमते [यशोबलदायिकां सिद्धिमाप्नुताम्] ॥ ॐ [मे] श्रोत्रम् श्रोत्रम् (पुनर्वीप्सायां द्विरुक्तिः-संज्ञा-नपुं०-प्रथमैकव०)=तथैव स्थूलसूक्ष्मं श्रवणसामर्थ्यं [यशोबलप्रदं भवतु] ॥ ॐ [मे] नाभिः (संज्ञा-स्त्रीलिङ्ग-प्रथमैकव०)=सर्वशक्तिकेन्द्र [यशोबलधारकमस्तु] ॥ ॐ [मे] हृदयम् (संज्ञा-नपुं० प्रथमैकव०)=[उत्तमभावोयशोबलप्रेरकं भवेत्] ॥ ॐ [मे] कण्ठः (संज्ञा-पु०-प्रथमा एकव०) प्रीतिमाधुर्यरञ्जिताभिव्यक्तिः [यशोबलवाहिनी भूयात्] ॥ ॐ [मे] शिरः (संज्ञा-नपुं०-प्रथमा एकव०) मनोबुद्धिनिर्णायिका निष्ठावती प्रज्ञा [उत्तमयशोबलप्रापिका भवतु] ॥ ॐ [मे] बाहुभ्यां यशोबलम् (संज्ञा–पु०–चतुर्थीद्विव०)=[सः सर्वेश्वरोऽन्तेजगति शौर्यकर्मसाधनाभ्यां] यशोबलं [ददातु] ॥ ओ३म [मे] करतल-करपृष्ठे (संज्ञा–नपुं०–समस्तपदम्-प्रथमा द्विव०)=[कलावदङ्गुलविशिष्टतलपृष्ठसमन्वितं करयुगलमुत्कृष्टतमं यशोबलसाधकं भूयात्] ॥

पदभावामृतम्—ओ३म्—हे महान्नैश्वर्यशाली कृपालुपरमेश्वर !

हे महदैश्वर्यवान् परं दयालुपरमात्मन् ! प्रथम मन्त्र के प्रारम्भ में गूढ़ व्याख्या कर दी गई है। वहीं द्रष्टव्य है ॥

O Kind Supreme Lord of Unrivalled Greatness and Glory !
The term has already been amply and seriously explained at the beginning of the Ist. Mantra. and is to be referred to there.

वाक् वाक् (अ)त्वं हि नित्या वागसि स्वप्रजाभ्यश्च सर्वज्ञबीजमसि ॥

(इ) सत्यमेव हीदं तु यद् मानवीयवाक्शक्तिर्निरन्तरमुत्तमं विकासमर्हति ॥ (उ) हे वाचस्पते गुरुश्रेष्ठ बृहस्पते ! वाचं मे सुयशःसाधिनीं बलान्वितांस्सत्यकामां च कारय ! 'वच' परिभाषणे (अदा०–प०-अ०) धातोः क्विब् 'वचि-प्रच्छ०' (अष्टा० ३–५७) सूत्रेण क्विप् प्रत्ययः तस्य लोपश्च धातोर्दीर्घत्वं सम्प्रसारणाभावश्चेति । चजोः कुः ॥ वक्ति यया शक्त्या सा वाणी स्थूलञ्च सूक्ष्मञ्च वचनसामर्थ्यं वा । उच्यन्ते मनोभावा यया सा गीः । वाक्पदस्य वीप्सायां द्वित्वम् ॥ (अ) अनन्तज्ञानविद्योदधिः सर्वज्ञः सूर्यं आत्मा परमेश्वरः । यो वदति स वाक्पतिः शब्दब्रह्माश्रयो बृहस्पतिर्देवो देहे जीवो वा ॥

(इ) एषा कर्मेन्द्रियाणामुपलक्षणमपि ॥ (उ) वाग्देवता=सरस्वती । परा-पश्यन्ती मध्यमा बैखरीरूपं मानवशब्दैश्वर्य्यं वाक्श्रियो वा ॥

(अ) वाग्ब्रह्म-(गो० ब्रा० उ० २–१०) । ब्रह्मैव वाचः परमं व्योम—(तैत्ति० ब्रा० ३-९-५-५) । सा या सा वाग् ब्रह्मैव तत्–(जैमि० उप० ब्रा० २–१३–२) । वाग्वै ब्रह्म-(ऐत० ब्रा० ६–३)/शत० ब्रा० २–१–४–१०) । वाग्घृदये (श्रिता)–(तैत्ति० ब्रा० ३–१०–८–४) । एकाक्षरा वै वाक्-(ताण्डयम० ब्रा० ४–३–३) । वाग्वै विश्वकर्मर्षिः वाचा ह्येदं सर्वं कृतम्–(शत० ब्रा० ८-१-२-९) । प्रजापतिर्वाऽइदमेक आसीत्तस्य वागेव स्वमासीद् वाग् द्वितीया स ऐक्षतेमामेव वाचं विसृजा इयं वा इदं सर्वं विभवन्त्येष्यतीति स वाचं व्यसृजत — (क० कठ० सं० १२–५) ॥ (इ) त्रिविधा वाणीः — तिस्त्रो देवी रिडा मही-भारती-(मैत्रा० सं० ३–११–११) । तिस्रो देवीर्बर्हिरेदं सदन्त्विडा-सरस्वती-भारती-मही गृणानाः (तैत्ति० सं० ४–१–८–२) । वाग्वाव शतपदी (षड्विंश० ब्रा० १–४) । वाग्वै सुपर्णी (माया) (शत० ब्रा० ३–६–२–२) । वाग्वै बृहती (शत० ब्रा० १४–४–१–२२) । वाचा हीदं सर्वं मनुते-(शत० ब्रा० ८–१–२–७) । यदस्यै वाचो बृहत्यै पतिस्तस्माद् बृहस्पतिः (जैमि० उप० ब्रा० २-२-५) । एतद्ध वा इन्द्राग्न्योः प्रियं धाम यद्वागिति (ऐत० ब्रा० ६–७/गो० ब्रा० उ० ५–१३) । अग्निर्मे वाचि श्रितः —(तैत्ति० ब्रा० ३०–१०–८–४) । सा या सा वागग्निस्सः (जैमि० उप० ब्रा० १-२८-३) । या वाक् सोऽग्निः (गो० ब्रा० उ० ४–११) । ताः पञ्च मर्त्यास्तन्वे आसन् लोम–त्वग्-मांसमस्थिमज्जाथैता अमृता मनो-वाक्-प्राणश्चक्षुः श्रोत्रम्— (शत० ब्रा० १०–१–३–४) ॥ (उ) न वै वाक् क्षीयते न समुद्रः क्षीयते–(ऐत० ब्रा० ५–१६) । वाग्वै समुद्रो ······ मनः समुद्रस्य चक्षुः (ताण्डयम० ब्रा० ६–४–७) बृहस्पतिरेवैनं वाचां (सुवते)-(तैत्ति० ब्रा० १–७–४–१) । तपो मे तेजो मेऽन्नम्मे वाङ्मे तन्मे त्वयि (अग्नौ) — (जैमि० उप० ब्रा० ३–२०–१६) । वाग्वाऽस्य (अग्नेः प्रजापतेर्वा) स्वो महिमा–(शत० ब्रा० १-४-२-१७/२-२-४-४) ॥ वाग्वै वाजस्य प्रसवः (तैत्ति० ब्रा० १-३-२-५) । वाग्वै विश्वामित्रः— (कौषी० ब्रा० १०–५) ॥

(अ) आप अखण्ड वाणी हो, नित्य हो, और अपनी प्रजाओं के लिए सर्वज्ञ बीज भी हो । हे अनन्त ज्ञानसागर सर्वविद्यानिधि सर्वज्ञ त्रिभुवनस्रष्टा सूर्य आत्मा परमेश्वर ! आप वाचस्पति हो, शब्दब्रह्म के मूल आश्रय हो । बृहस्पति देव हो, जिस प्रकार शरीर में जीवात्मा ही वाणी का अद्वितीय नियन्ता है ॥ (इ) यह सत्य ही है कि मानव की वाणी का निरन्तर उत्तम दिव्य विकास होते रहना सर्वथा उचित है । वाणी समस्त कर्मेन्द्रियों का उपलक्षण भी है ॥ (उ) हे वाचस्पति गुरुश्रेष्ठ ! बृहस्पति देव ! मेरी वाणी को उत्तम यशस्वी और बलवती तथा नित्य सत्य की कामना से युक्त कीजिये । सरस्वती देवता वाणी का दिव्य स्वरूप ही तो है ॥ प्रथम तो वेदज्ञान से वाणी पूर्णतया सक्षम हो—पुनः स्वकीय मनन एवं अनुभव तथा परिभाषण की उत्तम शक्ति से सन्नद्ध हो । तब कहीं भगवत्कृपा से यशस्विनी वाणी की उत्पत्ति सार्थक हो सके ॥

इसी प्रकार अन्य द्विरुक्तियों सहित पदों में भी अर्थ की व्याप्ति करना उचित है ॥

(A) You are the Indivisible Word, the Everlasting Alpha of the whole domain of speech, and for your beholden subjects, the prolific seed of Omniscience as well. O veritable Ocean of Shoreless Wisdom, the Fountain-Spring of all know-

ledge, the Omniscienr Creator and Architect of the three spheres of Creation and Sovereign Creative Spirit par excellence over - lording every domain under and above the sun! You are the undoubted Lord of Speech, the very first Cause of all Sound as well as Divine Mission to man, and the paramount genius of Absolute Wisdom, just as the finite spirit, too. reigns supreme and unrivalled in matters of speech in the human body (I) Verily, it is quite true that a steady, ideal, and sublimated development of the human speech ought to be taken as a bounden duty to be pursued by all means. The faculty of speech suggestively represents all other faeulties of action as well. (U) O my Venerable Guide, a veritable Master of Speech and Ideal Teacher, kindly conduct me so as to make my learning and speech riehly effectual, universally admired, stoutly powerful, & always inspired by a love of truth. The Divine goddess (ideal) of speech or *Sarasvati* as she is called symbolises the noblest & the most prfected aspect of human speech and learning after all.

ॐ प्राणः प्राणः—ॐ = यथापूर्वम् ।। अनन्तसामर्थ्ययुक्तो महेन्द्रः । सूक्ष्मजीवनीशक्तिर्जीवनरक्षणहेतुर्वा । विश्वसञ्चालको वैश्वानरः परब्रह्म जगत्पिता । महाप्राणवत् पराक्रमाकरः । प्राणिनां जीवनसामर्थ्यस्याद्योत्पादकः सर्व-स्रष्टा । त्वं हि सर्वेषां प्राणिनां प्राणवत् पालकोऽध्यक्षो रक्षकश्चासि ।। वीप्सायां द्विर्वचनम् ।। (इ) शरीरव्यापीगतिकारणं वायुः । मे प्राणशक्तिर्जीवनाधारप्राणं.पप्राणप्रेरित चेष्टासामर्थ्यं वा सदा वलवद्भवेत् ।। (उ) जीवनशक्तिसकलैश्वर्य्यधारकौजः । योगसिद्धप्राणायामः । वयं प्राणायामफलेनोत्तमसाहसमाप्नुयाम ।। प्रोपसर्गसहितात् 'अन्' प्राणने (अदा०-प०-से०) धातो 'हलश्च' (अष्टा० ३-३-१२१) इति सूत्रेण करणे पुंसि संज्ञायां घः प्रत्ययः । येन प्राणिति जीवनं धारयतीति स प्राणवायुः ।

(अ) को हि तद्वेद यावन्तोऽइमेऽन्तरात्मन् प्राणाः—(शत०ब्रा० ७-२-२-२०) । तस्मादयमात्मात्मन् प्राणो मध्यतः–(शत०ब्रा० ७-३-१-२) । प्राणो वै ज्येष्ठश्च श्रेष्ठश्च (शत०ब्रा० १४-९-२-१) । प्राणो वै सविता–(ऐत०ब्रा० १-१९) । प्राणोवैहृदयमतो ह्ययमूर्ध्वः प्राणः सञ्चरति–(शत०ब्रा० ३-८-३-१५) ।। (इ) हृदयस्थो वायुः । वायुर्वै प्राणः (कौषी०ब्रा० ८-४) । वाक् च वै प्राणश्च मिथुनम्–(शत०ब्रा०-१-४-१-२) । बहुधाह्येवैष निविष्टो यत्प्राणः –(जैमि० उप० ब्रा० ३-२-१३) । प्राणा इन्द्रियाणि–(ताण्ड्यम्०ब्रा० २-१४-२) । नव वै पुरुषे प्राणा नाभिर्दशमी–(तैत्ति० ब्रा० १-३-७-४) । स वाऽअयं त्रेधाविहितः प्राणः प्राणोऽपानो व्यान इति–(कौषी०ब्रा० १३-९) । दश प्राणाः (शत०ब्रा० ६-३-१-२१)। नासिके ऽउ वै प्राणस्य पन्थाः –(शत० ब्रा० १२-९-१-१४)। प्राणा वै समिधः –(ऐत०ब्रा० २–४)। प्राणो वै वाक्–(मैत्रा० सं० ३-२-८) ।। (उ) प्राणा दीक्षा—(तैत्ति० ब्रा० ३-८-१०-२) । प्राणः सोमः (शत०ब्रा० ७-३-१-२) । वाग्वाऽइदं कर्म प्राणो वाचस्पतिः–(शत०ब्रा० ६-३-१-१९) । प्राणोऽमृतं तद्ध्यग्नेर्रूपम्–(शत०ब्रा० १०-२-६-१८) । प्राणो यद्धै प्राणेनान्नमात्मन् प्रणयते तत्प्राणस्य प्राणत्वम्–(शत० ब्रा० १२-९-१-१४) । प्राणोवाऽअर्कः (शत०ब्रा० १०-४-१-२३) । प्रेति बै प्राण एति उदानः–(शत० ब्रा० १-४-१-५) । यः प्राणः स वरुणः (गो० ब्रा० उ० ४-११) । प्राणो बृहत्–(ताण्ड्यम० ब्रा०

७-६-१४)। तस्या (वाचः) उ प्राण एव रस: –(जैमि० उप० ब्रा० १-१-७)। पञ्चधा विहितो वाऽ अयं शीर्षन् प्राणो मनो वाक् प्राणश्चक्षुः– श्रोत्रम्–(शत०ब्रा० ६-२-२-५)। दश वा ऽ इमे पुरुषे प्राणा आत्मैकादशो यस्मिन्नेते प्राणा: प्रतिष्ठिता: –(जैमि० उप० ब्रा० ३-२-१३)। सप्त शिरसि प्राणाः– (ताण्डयम०ब्रा० २-१४-२)।

(अ) हे सर्वशक्तिमन् प्राणों के प्राण विश्वेश्वर जगत्पिता ! आप ने ही मानवकल्याण के लिये सर्वप्रथम अपने व्यापक ज्ञान को वाणी-बलों सहित प्रादुर्भूत किया था। हे परमेश्वर ! आप प्राणों के समान सभी प्राणधारियों के पालक–पोषक और रक्षक हो ॥ (इ) शरीरस्थित पांच प्राण व उपप्राण और मनसहित स्थूल व सूक्ष्म दोनों जीवनी शक्तियां मिलकर यशोबल प्राप्ति के सुदृढ़ साधन होते हैं। इस जीवन की आधारभूत प्राणों तथा उपप्राणों द्वारा सञ्चालित हमारी प्राणशक्ति एवं कार्यक्षमता नित्य सबल और अक्षुब्ध रहे ॥ (उ) ऋत व सत्य के विधायक अटल नियमों का अखण्ड व अद्वितीय विधान ही जगत् की धारण करने हारी प्राणशक्ति है—और इस विधान के पोषक तथा संरक्षक दोनों प्रकार के अमर यम–नियम ही सोम व रुद्ररूप देवगण विहित होते हैं। योगाभ्याससंयुक्त प्राणायाम के फलस्वरूप हमारा साहस–बल सदा उत्तम, यशवर्धक और प्रभावशाली हो ॥

(A) O Fountain-head of Life and all other Powers of the world ! Thou art the sovereign Mover of all moving things and the Father of sentient beings throughout the universe. Thou first of all gavest thy Omniscience the attire of speech and its charming magic for the good of mankind ! O my adorable Lord God ! Like the unfailing life-breath itself, you are Guardian–Master–and Saviour of living creatures in the world. (I) Five main and five subsidiary life-breath forces along with the volitive '*manas*', i.e., the gross and the subtle forms of life-force sustaining life together can be turned into powerful sources of strength as well as the generally eluding consummation in human life. May our life-force and perseverance in work as propelled by the life-breath and its other subsidiary powers, which from the native foundation of this life bequeathed to us, be as vigorous and undwarfed as may be possible for our lasting well-being. (U) A Super-Cosmic Motive Power upholds and gives motion to this universe, and it comes from a primordial and inviolable Constitution, consisting of the ruling fundamental Cosmic Laws of *Ṛta* (Eternal Truth) and *Satya*, the fundamental Laws of Nature. In fact, the two complementary principles, derived from this very Constitution, and functioning as Laws that follow up in constructive support, on the one hand, and others that work in protective restraint, on the other, are indicated by the terms 'Supernal forces' of '*Niyama*' = *Soma* = discipline in support, and *Yama* = *Rudra* = discipline in restraint, which, above everything else, are prone to take life to the highest pinnacle of its advancement with certainty. The elative influence of these twofold diciplines of perseverance in goodness and resistence to evil and the wrong are necessarily the two wheels on whieh the multi-structural lab of a life of sweet-

ness and light is thus securely sped on. Let us in result of *Prāṇāyāma* (the discipline of life-breath) assure ourselves of retaining with constancy our power of endurance, persevrance, and fortitude in their best essence and effective shape.

ॐ चक्षुः चक्षुः — अत्रापि वीप्सायां पदस्य द्विरुक्तिः । चष्टे पश्यति येनेन्द्रियेण तन्नेत्रम् । दर्शनशक्तिर्दृष्टिर्वा । दृष्ट्या प्रत्यक्षकरोव्यवहारः । अभिव्यक्तिकारकं वाह्याभ्यन्तरं विज्ञानं तद्भौतिकं दिव्यञ्च साधनं अग्नेर्ज्योतिर्वा ।। **(अ)** चक्षुरिव सर्वद्रष्टा सर्वसाक्षिरीश्वरो विश्वस्य चक्षुरेकाक्षरं ब्रह्म वा । सर्वदृग् विश्ववेदाः चेतनमादिकारणं चराचरादिस्रष्टा परमात्मा । ज्योतिर्मयं देवहितं तेजःस्वरूपं ब्रह्म । सर्वज्ञः सर्वप्रकाशको ज्योतिषां ज्योतिर्हि ब्रह्मदेवोऽग्निरूप आदित्यः सवितृदेवो वा । **(इ)** ज्योतिर्वाहनं नयनं दृष्टिगौरवं वा । रंगरूपाकारोद्घाटकमिन्द्रियविशेषम् । प्रकाशकं तत्वम् ।। **(उ)** ज्ञान–संज्ञान–विज्ञान–अनुज्ञान–तत्वज्ञानदृष्टिः । स्वप्रकाशितं दर्शनहेतुर्विवेकवन्मेधाचक्षुः । स्पष्टदर्शनहेतुर्विज्ञानमुत्तमज्ञानचक्षुः प्रज्ञा वा । सूक्ष्मदर्शी विद्वज्जनः ।। 'चक्षिङ्' व्यक्तायां वाचि अयं दर्शनेऽपि (अदा०-आ०-अ०) धातोः 'जनेरुसिः' । 'चक्षेः शिच्च' (उणा० २–११५, ११९) इति सूत्राभ्यां उसिः प्रत्यये तस्य शिद्भावश्च ।। विचष्टे–विश्वचर्षणिः–चष्टे पश्यतिकर्माणः (निघं० ३-११) ।। चक्षुः ख्यातेर्वा चष्टेर्वा (निरुक्त ४-३) । चक्षुः ख्यानम्–(निरु० १२-१६) ।।

(अ) चक्षुर्ब्रह्म ······चक्षुर्देवः –(गो० ब्रा० पू० २–१०/११) । (चक्षुर्वैब्रह्म ···(शत० ब्रा० १४–६–१०–८) । चक्षुर्वा ऋतम् –(ऐत० ब्रा० २–४०) । यच्चक्षुः स वृहस्पतिः –(गो० ब्रा० उ० ४–११)। चक्षुर्वै सत्यम् – (तैत्ति० ब्रा० ३-३-५-२) । सत्यं वै चक्षुः – (शत० ब्रा० १-३-१-२७/४-२-१-२६) ।। **(इ)** चक्षुरध्वर्युः – (गो० ब्रा० उ० ५-४)। चत्वारि चक्षुषो रूपाणि द्वे शुक्लेद्वे कृष्णे–(तैत्ति०सं० ५-३-१-४)। चक्षुःचतुर्होता – (मैत्रा०सं० १-९-५/क० कठ०सं० ९-१३) । प्रजापतेर्वा एते चक्षुषी यच्छुक्रा मन्थिनौ (मैत्रा० सं० ४-६-३) । चक्षुर्वाऽपां क्षयस्तत्र हि सर्वदैवापः क्षियन्ति–(शत० ब्रा० ७-५-२-५४)। चक्षुरादित्यः – (जैमि० उप० ब्रा० ३-२-७) । तस्मादेकं सच्चक्षुर्द्वेधा – (ऐत० ब्रा० २-३२) त्रिवृद् वै चक्षुः शुक्लं कृष्णं लोहितमिति–(कौषी०ब्रा० ३-५) । तद्यच्चक्षुरादित्यः स –(जैमि०उप०ब्रा० १-२८-७) । अर्कश्चक्षुस्तदसौ सूर्यः –(तैत्ति०ब्रा० १-१-७-२)। चक्षुरेव चरणं चक्षुषा ह्ययमात्मा चरति–(शत० ब्रा० १०-३-५-७) । सूर्यो मे चक्षुषि श्रितः–(तैत्ति० ब्रा० ३-१०-८-५) । चक्षुश्च मनश्च मैत्रावरुणः (ऐत०ब्रा० २-२६) । चक्षुर्हृदये (श्रितम्) –(तैत्ति०ब्रा० ३-१०-८-५) ।। **(उ)** एतद्ध वै मनुष्येषु सत्यं निहितं यच्चक्षुः–(ऐत० ब्रा० १-६) । चक्षुः पुरुषस्य प्रथमं सम्भवतः सम्भवति–(ऐत० ब्रा० ३-२) । चक्षुर्वै विचक्षणं चक्षुषा हि विपश्यति–(कौषी०ब्रा० ७-३) । चक्षुर्वै जमदग्निर्ऋषिः यदनेनेनं जगत्पश्यत्यथो मनुते तस्माच्चक्षुर्जमदग्निर्ऋषिः–(शत० ब्रा० ८-१-२-३) । चक्षुर्ब्रह्मा–(तैत्ति० ब्रा० २-१-५-९) । चक्षुर्यशः–(शत०ब्रा० १२-३-४-१०) । चक्षुरेव यशः–(गो०ब्रा०उ० ५-१५) ।।

(अ) हे सर्वज्ञ सर्वद्रष्टा सर्वप्रभाकर सूर्य आत्मन् देव ! आप ही समस्त जगत् के ज्ञानाधार हो । अविद्यान्धकारग्रसित जीव को तत्त्वज्ञान तथा अनुपम आनन्द से हृदयविभोर करते हो और जीवधारियों की चक्षु बनकर उनका यथावत् मार्गनयन करते हो । हमारे शारीरिक नयन तो आप द्वारा प्रदत्त ज्ञानज्योति बिना सर्वथा अन्धे ही हैं । हमारी प्रज्ञाचक्षु भी आप की महती अनुकम्पा व प्रेरणा के बिना जीवन के बीहड़ मार्ग में अज्ञानवश भटकती ही रहती है । आप ही मानव के सर्वोच्च महोपकारी

हितैषी और मित्रावरुणरूप संरक्षक होते हुए उसे शिवनेत्र की पुण्य ज्योति प्रदान करते हो। सबका शाश्वत साक्षी परमेश्वर नित्य ज्योतिःस्वरूप सविता देव है ।। (इ) जिस नेत्रेन्द्रिय द्वारा देखने, स्पष्टीकरण व प्रत्यक्ष की क्रिया की जाती है वह दोनों नेत्रोंकी शक्ति। दर्शनसामर्थ्य अथवा दृष्टि। ज्योतिर्मय नयनों की गौरवमय दृष्टि। प्रत्यक्ष कराने वाला साधन। रूप–रंग–आकार का साक्षात् कराने वाली विशेष इन्द्रिय। प्रकाश का स्रोत चक्षु मनुष्यजीवनसम यज्ञ का नेता, होता, विद्वान् ब्रह्मा है। मन के साथ मिलकर यह मानव का मित्र, संरक्षक वरुण. राजा और गुरु के सदृश उसका परम हितैषी अङ्ग है। ज्ञानोपार्जन और यशस्वी कर्मादि कृत्यों में चक्षु का श्रेष्ठतम सहयोग रहता है। अन्य इन्द्रियों में अगुआ बनकर स्वयं प्रकाशित होता हुआ यह शरीर और सघन संसार में दीपक का काम करता है। विभिन्न भौतिक देवों में इसी लिए वृहस्पति गुरु का सर्वोच्च स्थान रखता है ।। (उ) विशुद्ध तथा स्पष्ट दर्शन के निमित्त विज्ञान अथवा उत्तम ज्ञान-नेत्र या प्रज्ञा बुद्धि। सत्यद्रष्टा, निर्भ्रान्त एवं विवेक-सम्पन्न ज्ञानी विद्वान्। शरीरगत चेतन आत्मा दो चक्षुरूपी चरणों पर संसार में गमन करता है और इन्हीं के द्वारा प्राप्त प्रज्ञाज्योतिरूपी अदृश्य पंखों से स्वर्गलोक एवं ब्रह्मज्ञान–वीथिका में ज्वलन्त उड़ानें भरने में समर्थ होता है। यह चक्षुसम्बल ही मनुष्य को देवपथ पर चला कर परमज्योतिप्रधान मोक्षाकाश के दो छोरों की प्रत्यक्षता ले लेता है ।।

(A) O All-knowing, All-Seeing, and All-illuminating Lord Creator of the Universe ! None else but you is the first, prime source of knowledge. You overbrim with the truth of reality and rare joy and bliss, which the hapless soul's devout heart ever so dismally enveloped with the dire gloom of ignorance eternally yearns for, and as the kindliest light of their eyes duly lead all creatures on their better and surer path of a nobler destiny. Without the gleam of learning and intelligence, so graciously bestowed upon us by you, our physical eyes have nothing to yield except a total dark blankness of the view before them; somuch so that in the absence of your grace and Divine Promptings, even the beam of our own pristine consciousness with its feeble and limited reaches of truthfulness merely leaves us betrayed from a wholesome and hopeful path of life in this rugged and tangled world around us. By virtue of being the greatest friend and benefactor of mankind and as a Redeeming Patron in man's evil days, playing the supreme role of the twin-god *Mitrā–Varuṇa* (Loving Brother-cum-Saviour), you are always pleased to endow everybody with the kindly light of *S'iva's* third intuitive eye for his unfailing and lasting betterment. The Ever-vigilant Universal Spirit who is an Eternal Witness to every phase of life or death, as it may happen to be. The Guiding Deity of the three celestial spheres constituting all creation, Who Everlastingly manifests itself as Divine Light. (I) The eyes with which the process of occular perception is carried on. The capacity of visual observation, or eyesight. The natural means of practical authenticity or unquestionable proof. The specific faculty of vision by means of which the forms, colours, and dimensions

of objects, &c., are positively perceived and verified. As a vital source of light for human beings, the eye represents an unmistakably well-versed Scholar-Guide, Brahma, in the performance of the yajna ritual of life. When allied with the faculty of resolve (*manas*), it turns out to be man's most faithful and well-meaning friend (*mitra*) and a *Varuṇa*-like virtual saviour, benign governor, and wise counsellor as a far-beaming and expanding vision, in constant service devoted to him. In so far as the sober processes of learning and high wisdom along with other laudable deeds and duties are concerned, the harmony and co-operative contribution of the eye is the noblest among all other sense-organs of assistance given to the human being. As a forward leader of all others with it, getting first of all enlightened in itself, it serves as a veritable Light-house in the body as well as the murky seas of the worldly way-faring for its master, For this very happy reason, indeed, the Eye—physically no less than the refined transcendental one—enjoys the highest place of honour, that of the Preceptor Bṛhaspati, among the multitude of diverse earthly gods and other divinities. (U) Science and penetratively astute and unravelling insight, or intellectual acumen, which are the very basis of a clear vision of all things as well as causes and effects. A far-sighted man of well-digested learning, who is free from delusive thinking, and is thoroughly equipped with a rational disposition in every approach of life and the world about him. The embodied conscious soul goes out and stalks abroad into the wide world on its twin-flamed vision of the eyes, which always readily obey it as its two loyal feet, and then on its invisible wings of flying beams of intelligence grown with their help, no doubt, it is able to have glimpses of high Heaven (the abode of Light, and Sweetness, and Beauty !), and make quiet sorties unto the blessed Peak of All-Light, All-Speed, All-Bliss ! This incomparable fancy and flight encourages man on to the closer path of virtuous excellence, ultimately models out and opens up for him the two positive entrances into the nobly illumined firmament of Self-Emancipation.

ॐ श्रोत्रं श्रोत्रम् — ॐ=हे भक्तत्रात: सर्वश्रोत: प्रभो। यथापूर्वमेव ज्ञेयम्। पदस्य वीप्सायां द्वित्वमत्राऽपि। द्वयो: कर्णयो: श्रवणशक्ति:। शब्दं येन गृह्णाति तच्छब्दविषयमिन्द्रियम्। शब्दज्ञानकरणस्य आधार:॥ 'श्रु' श्रवणे (भ्वा०-प०-अ०) धातो: 'हु-या-मा-श्रु-भसिभ्यस्त्रन्'(उणा० ४–१६८) इति सूत्रेण करणे त्रन् प्रत्यय:॥ (अ) शब्दब्रह्मप्रापको विष्णु:। विविधसत्यविद्यादीनां सद्गुणानाञ्चाशुप्रापक: सर्वनियन्तृपरमेश्वर:। कर्णमिवान्तर्यामीऽश्वरोऽखिलच्छन्दसां श्रोत्रियो विद्वद्वरो वा सर्वश्रोता। दिव्य वेद-ज्ञानम्॥ (इ) प्रत्यक्ष श्रुति:। शब्दप्रत्यक्षक्रिया। ज्ञानेन्द्रियाणामुपलक्षणम्॥ (उ) श्रृणोति शब्दान् गुरूपदेशान्/वेदोपनिषद्दर्शनानां गुढ़ार्थान् येन तच्छब्दविषयं कर्णेन्द्रियं/ज्ञानं/तत्साधनं वा। विश्वे देवा:॥

(अ) श्रोत्रं हृदये (श्रितम्)—(तैत्ति० ब्रा० ३-१०-८-६)। श्रोत्रं वै ब्रह्म श्रोत्रेण हि ब्रह्म श्रृणोति श्रोत्रे ब्रह्म प्रतिष्ठितम्—(ऐत० ब्रा० २-४०)। श्रोत्रं वै सम्राट् परमं ब्रह्म—(शत० ब्रा० १४-६-१०-१२ यच्छ्रोत्रं स विष्णु: (गो० ब्रा० उ० ४-११)। श्रोत्रं वै विश्वामित्रऋषिर्यदेनेन सर्वत: श्रृणोत्यथो यदस्मै

सर्वतो मित्रं भवति तस्माच्छ्रोत्रं विश्वामित्र ऋषिः —(शत० ब्रा० ८-१-२-६) ॥ (इ) तद्यत्तच्छ्रोत्रं दिशस्ताः — (जैमि० उप० ब्रा० १-२८-९)। यत्तच्छ्रोत्रं दिशा एवं तत्—शत० ब्रा० १०-३-३-७)। विश्वं हि श्रोत्रम् - (शत० ब्रा० ७-५-२-१२) ॥ (उ) श्रोत्रं विश्वे देवाः (शत० ब्रा० ३-२-२-१३)। वागिति श्रोत्रम् (जैमि० उप० ब्रा० ४-२२-११)। श्रोत्रं वै सम्पच्छ्रोत्रं हीमे सर्वे वेदा अभिसम्पन्नाः —(शत० ब्रा० १४-९-२४) ॥

(अ) हे सर्वसत्यविद्याकलाधर गुरूणां गुरो ! हे सर्वान्तर्यामिन् परं सखे !! आप ही सारे विश्व के सर्वश्रेष्ठ मित्र, आकाशवद् व्यापक धरता श्रोता अर्यमा रूपों से दशों दिशाओं को निर्विघ्न स्थिरता सहित नित्य परिपूर्ण कर रहे हो। दिव्य वेदज्ञान के शब्दब्रह्मस्वरूप व विधाता व प्रदाता सर्वव्यापक विष्णु देव ॥ (इ) शब्दग्राहक और शब्द व ध्वनिविषयक इन्द्रिय। प्रत्यक्ष श्रुतिः। शब्द की श्रवण योग्य प्रत्यक्ष क्रिया। ज्ञानेन्द्रियों का उपलक्षण कर्ण। शरीर में शब्दजन्य बोध ॥ (उ) वरिष्ठज्ञानी विद्वान् श्रोत्रिय जन। समस्त देवगण ॥

(A) O Prime Mover of all noble Sciences and Arts, ever so worthy of our close attention and endeavour, the First Grand Teacher of all others who followed, and the Most Intimate and Immanent Friend of all in the world ! You are eternally filling and pervasively enriching this great universe from all its ten corners with an unshakable stability and without the least gap of your Benign Presence as its Never-failing Benefactor—Space-like Omnipresent Guardian Custodian—Counsel—Impartial Judge—and what not !! The All-pervading *Viṣṇu* Who is the Original Source as well as promoter of all intelligible system of sound in the form of Supreme Vedic Wisdom as well as its enthralling Rhythmic Music and Movement. (I) The actual process of hearing the audible syllables infused with knowledgeable sense. The Divine knowledge of the Vedas as heard intuitively by the immaculate ears of the Vedic *Ṛṣis* in the first instance. The ear as a suggestive symbol of all the perceptive organs—Sensuous perception born of sound. (U) The illustrious man of learning thoroughly steeped in the Vaidic Lore. The multitude of the righteously good and the noble. The divinely capturing brilliance and refinement of the ear in human life, among the gifted faculties of necessary perception and subtle cognition, such as speech, life-breath, eyes, &c., which are absolutely indispensable instruments of learning and purposeful magnificence for the soul, bear their own significant value and importance, which cannot be ignored except at one's sore peril. How exalted a place does this super-animal power of hearing in man occupy in the different spheres of human behaviour, rooted in learning from others and self-inculcated discipline towards society at large as well as the growth and build-up of a decently noble character integrated with a well-marked moral and spiritual eminence in it, is hardly a hidden secret for the intelligent amongst us. The divinely sweet harmony of the rhythmic sway of '*anahat*' in the mystic aperture and the becalmed cave of the heart, as also, externally, the ecstacy of hearing and enjoying

the Supra-mundane and Celestial 'Musie and Melody of the Spheres', scintilated by the Grand Orchestra of innunerable Violins, Pianos, and Organs with Tabors and Tambourins in this limitless Universe, ceaselessly swaying at high and low notes of Soul-enrapturing Symphony, is invariably the proud lot of a yogi alone, when he has climaxed the intuitive practice of his abstraet meditation on the primaeval seat of sound in the subdued core of his '*citta*'—the centre of his wholly detached 'being', at last. In the day-to-day world itself, the rhapsody of sound, i.e., the heart-stirring harmony of music, from whose dissolving strains even the sensitive among the animals, too, are not left untouched, calls for but one potent pre-requisite of a nicely detective power of the ear, on the whole. It was thus that the devout hymns of Sama Veda sung melodiously with intimate prayers in accordance with the Gandharva lore fairly symbolised the divine reaches of musical rhythm attained by the Art-fed ears of the Vedic devotees in the past.

ओ३म् नाभि : —ओ३म्=यथापूर्वम् ॥ नाभिः=शरीरे माध्यमिकान्तरालयं तुन्दस्थानम् । शरीरगत सर्वप्राणानां धारकं केन्द्रम् । नाभौस्थिते मणिपूरस्वाधिष्ठाने द्वे च तयोर्बलसाधके शक्तिचक्रे । नाभिरिवाऽऽकर्षण शक्तिपुञ्जो जगति मध्येस्थिरो विराट् पुरुषः । शरीरस्य राष्ट्रस्य वा सर्वाधिकबल-वच्चाङ्गम् । सर्वेषां लोकानां व्यवस्थायाँ मुख्य-कारणं परब्रह्मसत्वम् । सर्वाधारं तत्वम् । नाभिरिव जीवन-पालकं मर्मस्थलम् मूलकारणम् । मध्यमवर्ति मुख्याध्यक्षो विश्वपरिचालको विश्वस्य नाभिः परमेश्वरः । प्रधान-क्रियायाः सर्वोच्चप्रबन्धको निदेशको वा ॥ 'णह् बन्धने' (दिवा०-उ०-अ०) धातोः 'नहो भश्च' औणादिकाभ्यां ४-१२५, १२६) इति सूत्राभ्यां इञ् प्रत्ययो हकारस्य च भाऽऽदेशः । नह्यति बध्नाति दुष्टं नाडीर्वा नाभिः । सन्नहनान्नाभिः क्षत्रियः प्राण्यङ्गं वीरो जगद्रक्षको वा ॥ नह्यति नाडीर्बध्नातीति नाभिः (निरु० ४-२१) ॥

(अ) नाभिः प्राणो वा ऽ अयं सन्नाभेरिति तस्मान्नाभिस्तन्नाभेर्नाभित्वम्— (ऐत० ब्रा० १-२०)। (इ) अत्र वा ऽ अन्नं प्रतितिष्ठति ...... अत्रोऽएव रेतस आशयः (शत ब्रा० ३-३-४-२८) । नव प्राणाः ....दशमी प्राणानां नाभिः - (ताण्डयम० ब्रा० ६-८-३) (उ) मध्यं वै नाभिर्मध्यमभयम् (शत० ब्रा० १-१-२-२३) ॥

(अ) हे समस्त विश्व की नाभि समान अद्वितीय जगन्नायक विभो ! देवाधिदेव भगवन् !! अपनी उत्तम कर्मपरायणता के लिए हम भक्तजन आपसे उत्तम प्रवृत्तिबल की आधारभूमि नाभि संस्थान की पूर्णबलवर्धक एवं सुदृढ़ कीर्तियशदायक शक्ति की याचना करते हैं, क्योंकि यहां से ही ज्ञान-कर्मोपासना परक आवश्यक सामर्थ्य का उद्भव होता है और सक्षम वाणी से लेकर उत्तम हस्त-बाहुबल तक समस्त सम्बन्धित करणोपकरण नित्य अपना सिञ्चन करते हैं। समस्त लोक लोकान्तरों की व्यवस्था का आदि कारण और अखिल आकर्षण केन्द्र परब्रह्म परमात्मा ॥ (इ) वह तत्व जो किसी संस्था का सर्वथा आधार हो। मूल कारण। सकल शक्ति का भण्डार। शरीर में टुण्डी का मध्यस्थान जहां सारे प्राणों एवं मणिपूर और स्वाधिष्ठान नामक दोनों शक्तिचक्रों का धारण तथा अन्न–पाचन और शुक्रस्तम्भन होता है। (उ) जिस पर सब कुछ निर्भर तथा आधारित हो। किसी प्रधान क्रिया, शरीर, वा राष्ट्र का

सबसे अधिक बलवान् या सर्वोच्च प्रबन्धक अथवा निदेशक। नाभि का महत्व बल का उत्तम सम्पादन और उसे मणिपूर व स्वाधिष्ठानादि अन्य शक्तिचक्रों में कीर्तिदायक क्षमतासहित सबल बनाने में है। क्योंकि यहां से ही जठराग्नि द्वारा रसान्वयन के माध्यम से कर्म के लिये अपेक्षित सारी शारीरिक अग्नि एव सोत्साह सामर्थ्य का प्रसार होता है। प्राण बल का तो यह दसवां अन्तिम संस्थान है ही। यहीं से सर्वकर्मप्रधान वाणी का भी प्रथम उद्भव होता है। बाहुबल तथा हस्त-सम्बन्धी ऐश्वर्दप्रतिष्ठा का भी यही नाभिचक्र मूलाधार है। भद्रभावोत्प्रेरक परिवेश के सुन्दर निर्माण की उपयोगिता विभिन्न व्यक्तियों की शक्तियों पर और उनके निर्मल आभास पर निर्भर रहती है। अत: उसका हर एक प्रवृत्तिशील आवश्यक अंग सभी प्रकार की निर्बलताओं से मुक्त तथा उत्तम बल व क्षमता से सम्पन्न होना चाहिए। तभी उसके ज्ञान-विज्ञान-व तत्वज्ञान की वास्तविक आभा प्रकट हो सकेगी। प्रत्येक साधक को अपने निजी जीवन में सुभग यश व ख्याति के निमित्त और कीर्तिकरकर्म हेतु आवश्यक ब्रह्मचर्य-प्राणायाम-स्वास्थ्यप्रद आसन आदि अन्यान्य शक्तिनियोजक कर्मसाधनों की दीक्षाओं द्वारा यथोचित क्षमताओं का संग्रह करते रहना ही सुखद और सिद्धिकर हो सकता है॥

(A) O Centrally inspiring Almighty Spirit that moves and guides this whole vast Wheel of Creation as a strange Pivotal Force ! O Supreme Lord of the gods themselves, who overshines all others as does the Glorious Sun over other stars in the heavens !! For our precarious powers of resistence and sustained stamina of the body, concentred in the navel as though in a sound depository and so much needed in the well-advised performance of all righteous and large-hearted calls upon our energies, we pray unto Thy Kindly Grace to equip and enrich us with fully vigorous, truly dependable, and really excellent strength of the whole as well as all its active organs to earn cherished glory and renown in life; because it is from this dynamic potential in the navel that all the energy required during the processes of learning, action, and devotion takes its first rise and is later distributed to feed other related limbs and faculties, ranging from the super-power of speech to the magic touch of and turn of the palm and fingers along with the mighty muscles of the arms, and in fact, the entire physical frame of the body at its command. The Supreme Being as the chief cause of an organic order and system established amongst phenomenal bodies in the created universe as well as its Perfect Nucleus of Attraction for ever. (I) That basic factor which underlies and upholds an organism in every respect. The root cause. The embodiment and epitome of power over which it weilds a Supervising Control. The Central part forming the navel in the body, where the various '*prāṇic*' functionaries connected with life-breath, along with the two energy-plexuses called *Svādhiṣṭhana* and *Maṇipoor* located in that region are maintained, the food and nourishment taken is duly digested and apportioned, and, above all, its cream-lke essence, the semen virile is preserved and refined. (U) The most important, responsible, and pivotal factor in a thing. The most powerful and top organiser or director of some crucial activity, body or

state, whieh gives rise to and supports many minor ones as well. The main importance of the gastro-enteric plexus, or the navel part of the body lies in producing chemical energy through various nutritive juices derived from the consumed food, and nurturing it into a vigorous maintenance force capable of being coustantly replenished, in the first instance, and afterwards supplied to other plexuses, including the *Manipoor* and *Svādhiṣṭhāna* in the lowest region of the body with a view to conserving the semen virile and developing the self-balancing stamina in the whole body, these two capabilities being absolutely necessary in meeting a thousand and one challenges of life from day to day for every living being, particularly by the human bi-ped. It is so because from this pivotal machinery the flow of bodily heat (energy) and overpowering dash demanded by various types of activity is supplied by way of juices through the fiery churning apparatus of the stomatch and the intestines combined, in one wholesome process. Simultaneously, of course, it is the tenth and the last centre of the life-breath as well. The first among so many others, and the most direct but intricate among aetions, namely, the speech has its off-spring and birth here. And this main complex of strength and energy, above all, is likewise a perennial nucleus source of power supply to the strength of the two arms as well as the wonderful magic of the pair of hands in the human body. which is predominantly meant for an intelligent conquest of the world on its provocative planes. The effective and beautiful mould of an ennobling environment, to a large extent, depends upon the influential powers exereised by different individuals forming it, and, of course, their wholesome salutary impact on others. Consequently, every sense faeulty of man, whether concerned with learning, or with work, should always be duly free from all disabling weaknesses as well as girded with its best possible vigour and skill in order that it may function with a steadfast glow and undefiled virgin alertness. Only in that condition of unmistakable readiness of the working media, a genuine light of learning, reason, and reality behind all the worldly panorama will dawn upon the growing awareness of the individual's mind. With a view to securing real glory, pleasing prosperity, and worldly recognition, and for being able to perform fine things for his exaltation in life, every devotee should lay great store by an appropriate investment of the skills and abilities of his power-based faculties of action vigilantly in his life through the disciplines of self-denying vow of celibacy and education, pranayama, physical care, and adequate build-up of an inner-force, so that he may not have to face despair in regard to his cherished goals of all-round success, impressive gains, and happiness in the end.

ॐ हृदयम् — ओ३म् = हे सर्वेश्वर सवितृदेव ! यथापूर्वं ज्ञेयम् ।।

हृदयम् = (अ) हृदयसदृशसर्वंगतिदायको विश्वस्य सूत्रात्मा सूर्य्यः परमात्मा

वा। उरसि निवसन् प्रियं प्रेमपात्रं हृदयङ्गमो विश्वेश्वरः। अनन्यभावाधारः॥ (इ) शरीरेऽन्तःकरणम्। जीवनोद्भवस्थानम्। जीवनप्रदं मर्मस्थलमन्तरङ्गम्॥ (उ) जीवस्य गुह्यवासस्थलम्। जीवात्मनः स्वान्तर्निवासम्। आत्मबलपुञ्जम्। प्राणो जीवोऽथवा। प्रजापतिः। चेतनास्रोतस्थानम्। भक्तिप्रेमयुक्तस्तोमाः॥ 'हृञ्' हरणे (भ्वा०-उ०-अ०) धातोर्वृ-ह्रोः षुग्दुकौ चे'ति – (उणा० ४-६६, १००) सूत्रेण कयन् प्रत्ययो दुगामश्च॥

(अ) हृदयं वै सम्राट्। परमं ब्रह्म–(शत० ब्रा० १४–६–१०–१८)। एष प्रजापतिर्यद्धृदयम्–(शत० ब्रा० १४-८-४-१)। तदेतत् त्र्यक्षरं हृदयमिति। 'हृ' इत्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद। 'द' इत्येकमक्षरं ददत्यस्मै स्वाश्चान्ये च य एवं वेद। 'यमि'त्येकमक्षरमेति स्वर्गं लोकं य एवं वेद – (शत० ब्रा० १४-८-४-१)॥ (इ) परिमण्डलं हृदयम् (असौ वाऽआदित्यो हृदयम् – (शत०ब्रा० ६-१-२-४०)। मूर्धा हृदये (श्रिता) – (तैत्ति० ब्रा० ३-१०-८-६)। पुत्रो हि हृदयम् – (तैत्ति० ब्रा० २-२-७-४)। तस्मादिदं गुहेव हृदयम् – (शत० ब्रा० ११-२-६-५)॥ (उ) आत्मा वै मनो हृदयम् – शत० ब्रा० ३-८-३-८)। प्राणो वै हृदयमतो हृदयमूर्ध्वः प्राणः सञ्चरति – (शत० ब्रा० ३-८-३-१५)॥

(अ) हृदयस्थ एवं हृदय का प्रेरणापूर्ण निवासी प्रिय प्रेमभाजन ईश्वर। उत्कृष्टतम अनन्यभाव का आधार सर्वाधार। हे सर्वधाता–पूषा समुन्नायक देव ! आप इस महाकाय सृष्टिरूप विराट् पुरुष के शरीरमें हृदयवत् विद्यमान होकर इसके सारे अङ्ग-प्रत्यङ्गों को उनकी विभिन्न सेवाओं में नियोजित करते हुए उन सबके पालन-पोषण का विधान करते हो और बिना भेद-भाव के सबके लिये नित्य उत्तम गति के उचित साधन व प्रोत्साहन जुटाते हो। आपके इस महान् उपकार के बिना तो लोक-परलोक सभी कुछ घोर निराशा तथा विडम्बना की बलि बन जायें॥ (इ) जीवन प्रभारी और मार्मिक अन्तरङ्ग। अन्तःकरण। जीवनोत्पादक अङ्ग। पार्थिव हृदय की सन्तुलित व्यवस्था एवं निर्विघ्न उदारभावपूर्ण परिचर्य्या ही शरीर को लौकिक तथा पारलौकिक सफलताएं जैसे रोगविहीन आरोग्यता सहित पर्य्याप्त बल और सामर्थ्य आदि, जीवन को उत्तमता के साथ चलाने वाली प्रक्रियायें व क्षमताएं प्रदान करती हैं। भावना का उदयाचल भी यही हृदयशिखर ही है। और यह स्वयंसिद्ध तथ्य है कि भावना के विकृत होने से मनुष्यजीवन भी विनष्ट ही होता है। हृदय जीवन-सम्बन्धी सारी क्रियाओं के प्रति एक अखिल प्रभावशाली केन्द्रीय अयस्कान्त मणि का रूप लेने में सदा समर्थ होता है। सूक्ष्म एवं भौतिक विद्युत शक्तियों की यह इस प्रकार एक अद्वितीय खान है जिसकी असीम क्षमता को प्राण-शक्ति द्वारा अधिकाधिक विकसित किया जा सकता है॥ (उ) जीवात्मा का स्वकीय अन्तस्तम दुर्ग। चेतना का सर्वप्रथम प्रसारणकेन्द्र। प्राण अथवा जीव। प्रजापति। भक्तिभाव एवं प्रेम से भरी स्तुतियां। हृदय का स्थान नाभि केन्द्र से ऊपर है—यह रहस्य इसकी अधिक सूक्ष्मता का भी द्योतक है। नाभि केवल जड़ और भौतिक शक्ति का सर्वोच्च स्थान है। परन्तु हृदय भावनात्मक सभी प्रकार के उत्तम–अधम बलों का उतना ही विशिष्ट स्रोत है जितना कि समानरूप से वह भौतिक शक्ति का नियामक है। शरीरगत आठ शक्ति-चक्रों में यह केन्द्र-स्थानीय चक्र है। इसका आशय यह है ऊपर-नीचे दोनों ओर के केन्द्रों का मध्याधारभूत शासक है। यह दोनों ओर से भिन्न-भिन्न सेवायें प्राप्त करता है और साथ-साथ उन्हें उन की अपेक्षित शक्ति भी प्रदान करता है। एक ओर ऊपर के विशुद्धि (कण्ठ)—आज्ञा (चक्षु)—सहस्रार (ब्रह्मरन्ध्र) शक्ति केन्द्रों को उनकी आवश्यक—शरीरेन्द्रियसञ्चालन की रुधिरमय शक्ति तथा सूक्ष्म

दिव्य चेतन क्षमतावल—दोनों प्रकार की प्रशस्त शक्तियों को निष्पक्ष रूप से भरसक प्रदान करता है। और दूसरी ओर अधोभाग के नाभि, मणिपूर, स्वाधिष्ठान-मूलाधार शक्तिपुञ्जों को भी उनका परिशुद्ध अपेक्षित शारीरिक बल अनुदान करता है। हृदय स्थूल स्तर पर जीवन के साथी रुधिर का परिग्राहक, परिशोधक और पर्य्यनुवर्त्तक तंत्र है परन्तु सूक्ष्मभावना का उद्गमस्थल होनेके नाते सर्वसङ्कल्पभूमि भी है। निम्नगतिशील भावना इसे बर्बरता की ओर ले जाती है और ऊर्ध्वगति में आरोहण द्वारा यह सहृदयता—विश्वप्रेम तथा परमभक्तिभाव उपासना का सर्वोत्तम माध्यम बनता है। साहसी जीवात्मा देवशिरोमणि इन्द्रसम साधक के लिए इस पुनीत अश्वशक्ति के माध्यम से नित्य स्वर्गारोहण ही करते रहना हितकर होता है। अन्यथा तो उसके प्रतिकूल दुर्भाग्य एवं व्यवहार और जीवन व्यापार से उसका अकथनीय अधः पतन भी निश्चित ही होता है। मानव को सावधानतापूर्ण सतर्कभाव से हृदय-सम्बल को यशकीर्त्ति का ही (झूठे ऐश्वर्य्य का नहीं !) सङ्कल्पबद्ध और शिष्ट एवं दीक्षित बल बनाना चाहिये जिससे उसका परमाधिदैविक तथा आध्यात्मिक हित सर्वथा सिद्ध होने की सम्भावना सुदृढ़ होती रहे ॥

(A) The Dear Beloved Inspiring Lord of the heart, who dwels in and enlightens its deepest recesses without fail, and therefore as our Sovereign Source of Attraction deserves our deepest Love and Adoration. The core of all exalted and noble aspirations, and the Concentric Pivot of all great things with unrivalled Supremacy of His own. O Lord Protector, Sustainer, and Inspirer of the World! In this vast organism of the created phenomenal mysteries, which is ever spurring on without respite, Your Pervasive Presence is like the dynamic heart of a living body, & nurtures and sustains all its numerous faculties and limbs that dare not demur in yielding their well-devised functional Services to Thy Stern Commands, while without the least prejudice for or against anything, quite munificently and generously they receive the best means, and measures of encouragement for their highest growth and development from Thee, their Never-failing Friend and Ever-Keen Benefactor, on the whole. Bereft of this loving magnanimity on Thy part, life in this world, hope of the other coming one, and every other thing besides, should pale into a sad mockery, and be a victim of deep, bottomless despair without doubt. (I) The vital internal organ responsible for the preservation of life and energy in living beings. The central inner organ of physical control as well as emotional reactions. The part of the body concerned with the primary rise of life. A well-balanced sturdiness of the physical heart along with an undeterred humaneness of disposition always mark a man for day-to-day as well as olher worldly successes, such as, bodily strength and freedom from sickness, vigorous and robust health with adequate daring and endurance, muscular prowess, &c, working interest in things and ability to march life on, in the best given manner, and for bravely grappling the promised fruits that it holds out to every capable and competent Seeker, of course. The sharp pinnacle of the heart is also the lovely peak behind which the lunar gleam of emotion has its bewitching rise. And is it not a common and self-

evident phenomenon of life that a depraved distortion of feeling unhappily ends in ruining the entire handsome course of life for a man ? In regard to the whole range of multifarious activity relating to life, no doubt, the human heart quite unmistakably plays the role of a centrally placed, strong and dominant, magnet of dynamic attraction. In this manner, it proves to be a peerless depository of dynamic and quite important influenees, both bodily and refined, whose unlimited capability can still further be evolved by means of disciplining the 'breath-force', to be sure. (U) The spirit's own innermost citadel and abode. The foremost central station wherefrom conscious energy spreads out to the extremities of the corporate body. Life-breath, or the conscious soul itself. The *Pater familias* of the incorporated other constituents of a whole family flourishing under him. Prayers and adorations quickened by a thrilling depth of love and devotion. Physically, too, the heart has been allotted a higher station in the body than that of the navel centre—which signifies its sublimer and more refined nature and function, as well. The dynamo of the navel, the farthest in the body-frame but otherwise a pivotal centre of chemical, material energy obtainable for use by the body, but the other more refined conscious dynamo of the 'non-material' heart,embedded. so to say, in the 'relay-battery'of the fleshy ventricular mechanism of the so-called heart is as much a thorough and superbly designed fountain of all type of high and low emotionally charged waves of super-electrical impetuses as it apparently happens to be, in a similar fashion, the sole controller and propagator of the received elamental energy for the up-keep of the whole physical frame. In the midst of the eight alloted power-plexuses, or bodily energy sub-stations, it occupies a pivotal status and importance. Briefly put, one characteristic feature is distinctly brought out that the heart is enthroned as a centrally placed mighty governor, exclusively over and above the other centres of control as well as servicing in the upper and lower ranges alike, with a definite function of rarified sublimation imparted through a wizardly touch of feeling to the common, earthy, dull, level of life. From upward and downward sensitive flanks,it receives and shares the import of every specific happening,& simultaneously supplies to the functioning factors their requisite force and guiding urge. On the one hand, to the more and more exalted centres of *Vis'uddhi* in the throat, *Ājnā*, (the command centre forming a slightly inward apex or cone angle with the eyes as base), and *Sahasrāra*, the concave inside of the brain vault, it freely provides the double impetus of their fair quantum of blood vitally needed for their proper organic functioning as well as the extra-terrestrial edge of emotion with a mysterious sensibility, which is capable of over-riding merely physical responses of the body and its respective organs; on the other hand, it supplies to the grosser and grosser plexuses of the lower region, namely, *Nābhi* and Manipoor (abdominal apparatus),

Svādhiṣṭhāna (self-supporting Mass Balance of the whole bodily structure), and *Mūlādhāra* (the pelvic plexus at the lowest end of the spine) as well their fair ration of clean, good blood for adequate burden of work to be borne by them. On the grosser physical plane, the heart is but a mechanism for recalling. purifying with the help of lungs, and returning the blood (which is an inseparable concomitant of life itself) to the different parts of the body; but by virtue of being a natural seat of ever-nibbling emotions, too, it becomes the first play-ground of all human advances and reactions, all hopes and fears in the world. Thus, a depraved and low-tending emotion or desire, is able to precipitate it and the accompanying action into barbarism and unsought ruin of the best designs; while, on the contrary, with its refined and still up-soaring wings, it proves to be the finest ever means of large-hearted human fellowship, steadfast universal love, and deep piety and devoutness in life. A perseverant winging up into the unsealed heights and horizons of a conscientious firmament of greater light and peace-bearing laurels through this holy 'Conserve' of immense power is undoubtedly salubrious to the ultimate interests of the daring soul, —Indra, —the seeking devotee, and the crowned king of the gods. Otherwise, however, from a contrarily filthy and un-becoming life and behaviour his pitiable downfall, too, is equally sure and certain. Sanity would demand that a man should be turning his cordiac core and natural keenness of feeling vigilantly and carefully into a resolute and finely nurtured force for the attainment of lasting glory and unscorched general approbation of the posterity to come (and not for a false and waning semblance of it !); so that the fair chance of fulfilling his ethical genius and divine nature may by all means be steadily strengthened and secured.

ॐ **कण्ठः** —विधिवच्छब्दाभिव्यक्तिसाधनम् । शिरसि मुखस्य पृष्ठभागे कण्टकूपः । विशुद्धिचक्रनामाऽयतनम् । वाग्रसास्वादनयोर्दिव्यसुखयोर्गुह्यो रसनामूलाश्रितः शक्तिपुञ्जः। कणति शब्दं करोति परिभाषते ऽनेनेति कश्ठः । व्यक्तायां वाचि प्रयुक्तं मुखे जिह्वामूलसंलग्नोऽङ्गविशेषः । प्राणिनां स्वाभाविकं मेरुदण्डोपरिभागे शब्दनालिकासंयुक्तो यन्त्र विशेषः ।। 'कण' शब्दार्थे (भ्वा०—प०—से०) धातोः 'कणेष्ठः' (उणा० १—१०३) इति सूत्रेण ठ प्रत्ययान्तं पदम् ।। (अ) य उपयुक्तवेदवचनैर्गम्भीरार्थान् स्वप्रजायै नितरां वितनोति स कण्ठवत् पारदर्शी ज्ञानविज्ञानप्रसारको विश्ववेदास्सर्वशब्दाधारदेवो गुरुर्वा ।।(इ) शुद्धसुन्दरसत्यपरिभाषणसाधनम् ।। (उ) कण्ठे यस्य सरस्वती श्रिता स वागीशो विद्वद्वरः ।। आभ्यन्तरसुखस्य च वाह्यरसास्वादनस्य चैव संगीतेन प्रस्फुरिताऽनन्दानुभूतेर्विशिष्टं केन्द्रं चक्रं वा ।।

(अ) कण्ठ समान वह सर्वशब्दाधारज्ञानविज्ञान प्रसारक कण्ठवत् पारदर्शी देवाधिदेव जो अपनी प्रजाओं के लिये उपयुक्त वेदवाणी द्वारा गम्भीर भावों को नित्य प्रसारित करता है / अथवा आप्त गुरु।। (अ) हे सर्व वाणियो के नियामक और वेदवाणी जैसी वचनामृत सुधारसप्रेरक जातवेदा प्रभो ! आप ही विविधज्ञानप्रादुर्भावपरक विश्वव्यवस्था के हेतु बनकर सृष्टि में नित्य मेधाद्वार कण्ठ के अद्भुत महत्व से परिपूर्ण हो रहे हो । 'नीलकण्ठः शिवः' तो आप का ही सर्वज्ञ, सर्वहितकारी रूप है । आप की महती

अनुकम्पा से ही मानव देहगत कण्ठ व्यवस्था की अनुपम देन देव-गन्धर्व-पितरशील मानुषों के लिये विभिन्न प्रकार के रसात्मक एवं ज्ञान-कलात्मक तथा स्वात्मसाक्षात् सभी उत्तम सुखों की तृप्तिसाधिका बनती है। इसी कारण आप प्रजापति, सर्वभूतेश्वर, तथा वाचस्पति और पशुपति भी कहे जाते हो ॥ (इ) शुद्ध-रमणीय-सत्य भाषण का भौतकि साधन वा तीर्थ जिस शरीरावयव द्वारा वचन सम्बन्धी शब्द की अभिव्यक्ति होती है वह इन्द्रिय स्पष्ट भाषण के मध्य मुख में जिह्वामूल से लगी जिस वायुनलिका का प्रयोग किया जाता है वह मौखिक वाणी का एकमात्र साधन। मेरुदण्ड के ऊपरी भाग से संयुक्त शब्दनली रूपी यन्त्र-विशेष। नैसर्गिक कण्ठव्यवस्था के अभाव में ईश्वरीय सारे विशेष स्वरदान मनुष्य के लिये निरर्थक ही सिद्ध होते। अनन्त रसयुक्त खाद्य सामग्री, ज्ञानविज्ञानकलासौन्दर्य, एवं उत्तमसुख वाहक माधुर्य आदि उसके लिये अन्य अभागे जन्तुओं के समान ही अविद्यमान से रहते और उनके सुप्रसिद्ध स्रष्टा के दृष्टिकोण से भी नितान्त व्यर्थ ही जाते। मानव हित की एक सफल साधिका यह कड़ी सुन्दर कण्ठ द्वारा सभी को तृप्ति प्रदान करने वाली है। अतः कण्ठ का उपयुक्त महत्व सदा वाणी की वाच्छनीय प्रौढ़ता एवं रसिकता तथा उत्तम सुख सम्पादन में ही निहित है ॥ (उ) आन्तरिक सुखाभास वाह्यसंसर्ग-प्रीति-रसास्वादन, एवं संगीत-लहरी के स्वर्गीय आनन्द की अनुभूति का प्रथम स्थान वा चक्र। वह वाग्विशारद उत्तम विद्वान् जिसके कण्ठ में सरस्वती का निवास होता है। शारीरिक देवालय में कण्ठ का स्थान पर्य्याप्त स्थिति में ऊंचा है और इसी कारण उसका एक तिहाई कार्य तो स्थूल रसों तथा अन्य आवश्यक खाद्यान्न की अपेक्षित मात्रा उदर में पहुंचाना और सम्बन्धित रसास्वादन द्वारा तृप्ति सहित सुख की प्राप्ति है। परन्तु उसकी दो-तिहाई उपादेयता वाणी के माध्यम से सूक्ष्म ज्ञानतत्व के प्रादुर्भाव तथा आन्तरिक, विशुद्ध अलौकिक सुख की अनुभूति से सम्बद्ध है। इन दो सूक्ष्म विषयों में ही कण्ठ के उत्तम विकास एवं सुदृढ़ सामर्थ्य की पराकाष्ठा निहित है। इन्हीं के यथाशक्ति उत्थान में मानव जीवन का सर्वोत्कृष्ट ध्येय सम्पन्न होता है और मानव को आधिदैविक यश की उपलब्धि निश्चित रूप से हो सकती है ॥

The appropriate faculty of expressing sound. The throat channel including the gullet and wind-pipe at the back of the cavity of the mouth. The portion of the throat where Vis'uddhi Chakra is formed. The powerful subtle faculty and nerve–plexus at the root of the tongue, by which the sensation of an unearthly pleasure is directly derived out of speech or the tasting of juices, etc. (A) The Holiest of the holy, and Far-Visioned Supreme Being, the Ultimate Fountain-Spring of all Sound comprising Music and Speech, as well as the First Disseminator of Wisdom to Mankind, Who like the holy throat of a preacher of truth always relegates through the Universal Wind-pipe of the Vedas profound thoughts and ideals in divinely significant words meant for His never–forsaken subjects in their utter need; or the consummate self-realized Preceptor of a seeker below on earth. O Prime Architect of all speech and manifest expression in the world, and the Lordly Supreme Progenitor, Who first initiated the nectar-beams of knowledge and its exposition in the hearts of human beings through the Vedic Hymns and their Divine Message !! As the very First Cause of primaeval forces, leading to a

discretely organized phenomenal creation of this vast, yet compact, Universe, and coyly made to serve as infallible media of manifestation of innumerable sciences as well as intellectually vital cognition, you are ever behind them, eternally fulfilling their great mystic revelation, as though Some Hidden Universal Throat were incessantly beaming out its inexhaustible store of knowledge. In truth, you are the '*S'iva* with a *Nila-Kantha*'=or '*S'uddha, Saumya, Soma-Svarūpa S'amkara*, the unique Benefactor of mankind, Who is everlastingly engaged in bettering and ensuring man's uncertain lot by inspiring and lovingly doling out His Endless potion of Truth, Goodness, and Beauty to him. It is through your Unbounded Kindness that the rare gift of gutturo-maxillary apparatus in human body facilitates the most gratifying pleasures of innumerable juicy and delicious niceties of the earth, and highly refined intellectual crisps as well as the quiet relish of the fruits of self-realization for all earnest seekers of wisdom, art, and music, along with social peace and prosperity in fulfilment of their promised destiny. That is why you are gratefully acknowledged and proclaimed in all ages as the Father of all creatures, the Sovereign Lord of all that exists in the world, and the Great Promoter of meaningful speech and thought as well. (I) The physical vocal apparatus, known as wind-pipe and linked with the throat in the body, through which all sorts of phonetic modulations connected with intelligible, pleasant and true speech are audibly expressed. The only medium of vocal expression, the wind-pipe at the back of the mouth and adjoining the root of the tongue, without the use of which audible speech and much of the personal communication among people will become extremely difficult, if not altogether impossible. The specific natural passage of sound and air at the upper end of spine, just opposite to the cavity of the mouth. All other gifted blessings of the world would have gone in vain and become quite meaningless for man, if he had been denied his oral and oracular one;—the large variety of dainty foods and juicy substances, the connoisseur beauty of what one knows by way of science, or art, for that matter, and the subtle sweetness of joy born of and shared under moments of genuine pleasurableness in life would have remained non-existent, as it were, for him, too, as they do in the case of other lower non-intelligent creatures, of course. And in the All-Surveying Eye of the Great Creator, too, their purposeful creation would have proved an ineffectual endeavour without any sound message, at all. This fine gutturo-oral aperture in the head, at once connected with the brain as well as the heart is a promisingly carved out passage to the highest well-being of man, and wonderfully brings forth in him the necessary sense of satiation with life and its short-lived boons, in the end. As such, the significance of this blessing of no mean order lies in a desirably mellowed mellifluence of speech as well as the refined gold of its

content. (U) The first spot, or nerve plexus, in the body, where an inborn or sensed feeling of joy, perceptible taste or flavour of company, affection and juices from outside, or the pleasing sensation of rhythmic melody and music is actually experienced. The supremely learned wizard of speech, in whose throat the angelic genius of speech is enthroned. In the clay-carved shrine of human habitat, the pedestal of the junior god of voice, namely, the throat has a sufficiently high locus as well as importance; and that is the reason why one-third of its assigned work is related to the deployment of liquid juices and other solid eatables in adequate quantities down into the stomach for digestion, and through the process of tasting their relish produce a certain feeling of satisfying pleasure for the soul, which is the chief commander of the whole garrison as well as the fortress to be defended and preserved. Nevertheless, two-thirds of its natural functioning and elative worth is concerned through the deployment of speech with the exposition and distilling of a much subtler substance in the shape of knowledg e recollected from a still more refined faculty of the mind, while it is also directly linked with transcendental realisation of pure celestial blissfulness at its root. It is really in these two latter fields of refined experience that highest possible reaches of oracular evolution and the masterly magnetism of the throat can be said to lie. An ennobling development of these talents to the best of their powers leads a seeker to attain to the finest ideal of human life, and positively ensures man's re-ascendance to his divine destiny.

ॐ शिरः — ओ३म् = यथापूर्वमेव । हे सर्वश्रेष्ठ ब्रह्मसत्ते !

(अ) मूर्धा । मूर्धेवोत्तमं श्रेष्ठञ्च यद्भवति यदङ्गं पदार्थस्तत्त्वं पुरुषो वा । सर्वोपरि मुख्यं तत्त्वं कारणं वा । शिर इव दूरादपि लक्ष्यमाणश्चेतनात्मा विश्वे चराचरप्रेरको विश्वात्मा वा । श्रीयते वा आश्रीयते यत्तच्छ्रेष्ठतममादिकारणं परब्रह्म । सर्वेषां हि महायोगिनां देवानां वाऽधीश्वरः सर्वानन्दप्रेरकश्चेतनास्रोतोबृहस्पतिः ॥ (इ) द्वयोःस्कन्धयोरुपरिभागे यन्मण्डालाकारं मस्तिष्कादि-समेतं गोलकंस्तच्छिरः । यच्छ्रीयते सर्वोत्कृष्टं भवति तन्मूर्धवदङ्गं शिरः । देहस्योर्ध्वतमोभागः ॥ (उ) शिर इव सर्वोच्चगुणवती स्वात्मचेतना तस्याः संप्रकाशनञ्च । मुख्यगुणोपदेशः । शृणाति हिनस्ति कष्टान् दुःखान्यपाकरोति यया सा मस्तिष्के श्रिता प्रज्ञा । मूर्धसदृशविद्वान्मेधाविजनः ॥ 'शॄ' हिंसायाम् (क्र्या०-प०-से०) । वा 'श्रिञ्' सेवायाम् (भ्वा-उ०-से०) इति धातोः 'श्रयतेः स्वाङ्गे शिरः किच्च' (उणा० ४-१९४) सूत्रेण असुन् प्रत्यये शिरादेशस्स च कित् ॥

(अ) यच्छ्र्यं समुदोहंस्तस्माच्छिरस्तस्मिन्नेतस्मिन् प्राणा अश्रयन्त तस्मादेवैतच्छिरः –(शत० ब्रा० ६-१-१-४) । शिर एव षष्ठी चितिः – (शत० ब्रा० ८-७-४-२१) । श्री (उत्कृष्टमैश्वर्यम्वा) वै शिरः – (शत० ब्रा० १-४-५-५) । शिरो वै प्राणानां योनिः – (शत० ब्रा० ७-५-१-२२) । तस्माच्छिरोऽङ्गानि मेद्यन्ति तानु मेद्यति न कृश्यन्त्यनुकृश्यति –(ताण्ड्यम० ब्रा० ५-१-६) ॥ अपि वा शिर आदित्यो भवति । यदनुशेते सर्वाणि भूतानि । मध्ये चैषां (गतिमानश्वानां) तिष्ठति । इदमपीतरच्छिर एतस्मादेव । समा-

श्रितान्येतदिन्द्रियाणि भवन्ति – निरु० ४-१३)। (इ) प्रादेशमात्रमिव हि शिरः – (शत० ब्रा० ७-५-१-२३)। त्रिवृद् ह्येव शिरो लोमत्वगस्थि – (ताण्डयम० ब्रा० ५-१-३)। त्रिधातु हि शिर इति – (तैत्ति० ब्रा० ३-३-७-११)। त्रिवृतं ह्येव शिरो भवति त्वगस्थिमज्जामस्तिष्कम् – (गो० ब्रा० पूत्र ५-३)। शिर एवास्य त्रिवृत्। तस्मात् त्रिविधं भवति त्वगस्थिमस्तिष्कः – (शत० ब्र८० १२-३-४-९)। शिरो वै प्रथमं जायमानस्य जायते – (शत० ब्रा० ८-२-४-१८)। शीर्षतो वाऽग्रे जायमानो जायते – (शत० ब्रा० ३-४-१-१६)। तस्माच्छीर्षण्येवाऽग्रे पलितो भवति – (शत० ब्रा० ११-४-१-६)। द्विकपालं हि शिरः – (शत० ब्रा० १०-५-४-१२)। तस्मादष्टाकपालं पुरुषस्य शिरः –(तैत्ति० द्रा० ३-२-७-४)।। (उ) शिरो वाऽग्रे सम्भवतः सम्भवति चतुर्धा विहितं वै शिरः प्राणश्चक्षुः श्रोत्रं वाग् – (ताण्डयम० ब्रा० २२-९-४)। गायत्री छन्दोऽग्निर्देवता शिरः – (शत० ब्रा० १०-३-२-१)। प्राणोऽग्निः शीर्षम् – (कौषी० ब्रा० ८-१)।।

(अ) मूर्धास्थानीय सिर का भाग। जो पुरुष, अङ्ग, वा पदार्थ मूर्धा के समान उत्तम और श्रेष्ठ है। अन्यों की अपेक्षा मुख्य एवं विशिष्ट महत्त्व रखने वाला तत्त्व अथवा वस्तु। उच्चतम भाग। मस्तिष्क के समान दूर से ही पहचानने के योग्य चेतन आत्मा। अथवा विश्व में चराचर का प्रेरक विश्वात्मा। ब्रह्माण्डरूपी इस विराट् मायापुरी के शीर्षस्थानीय आदिनिदेशक महाप्रभो! आप अपने सर्वमोहक पूर्णज्ञानवल से ही इसके निरुपम अधिष्ठाता हो – सर्वथा उत्तम नियन्त्रणकर्त्ता हो। आप के निरापद सङ्केतमात्र से ही यह छोरहीन निविड़ गतितरङ्गसमुदाय सञ्चालित है और अपनी विस्मय-जनक सुव्यवस्था के लिए मानव प्रज्ञा के अपार आश्चर्य का कारण बना हुआ है। क्या जड़ और क्या चेतन; क्या देवगण और क्या दैत्य सेनायें; क्या मूढ़ पशु और क्या तेजस्वि-योगीजन; सभी आप की विशाल प्रजा विचित्रनिस्तब्धभाव से अनुशासनबद्ध है। सारे ज्ञानी-ध्यानी-दानी-मानी-प्राणी व अभिमानी आप से ही सफल शक्ति और सत्यविद्याओं की प्रेरणा ग्रहण करते हैं। शरीर में उच्चतम इन्द्रिय-स्वामिनी प्रखर बुद्धि के समान आप की सर्वज्ञ 'भर्गः' शक्ति ही इस अनन्त संसार-व्यापार की कर्णधार है। धन्य है आप की निर्णायकी कला! (इ) दोनों कन्धों के ऊपर जो मस्तिष्कादि सहित गोल मण्डलाकार अङ्ग है वह सिर है। अपनी उच्चता की विशेषता रखने वाला मूर्धावत् सबसे उत्कृष्टतम अङ्ग सिर कहा जाता है। कौन सा चेतन कर्म किंवा कार्य सिर में विद्यमान तथा उस के द्वारा संगृहीत निश्चयात्मक ज्ञान व बोध द्वारा प्रारम्भ नहीं किया जाता? बुद्धि द्वारा निर्णय के उप-रान्त ही मन कार्य्यरत होता है। इस प्रकार समस्त जीवन-संक्रमण ही या तो प्रबुद्ध अथवा असम्प्रबुद्ध ज्ञानज्योति द्वारा प्रशासित रहता है। ज्ञानेन्द्रियों द्वारा समस्त वाह्य प्रबोध मनोबुद्धिबल सहित शिर के सजग व समर्थ तन्तुकरणों के माध्यम से ही किया जाता है और किया जा सकता है। अन्यथा कोई साधन नहीं है। तत्पश्चात् चिन्तन आदि आन्तरिक ज्ञानव्यापार भी यहीं होता है। व्यष्टि व समष्टि दोनों क्षेत्रों में ज्ञान का संग्रह जो कर्मपद्धति का अग्रिम साधन और व्यापक कार्य-शृङ्खला का आदि स्रोत बनता है यहीं मस्तिष्कभूमि में—द्यौलोक में—होता है। जन्म से मृत्यु—सृष्टि से प्रलय-पर्य्यन्त सारी कार्य्य-कारण विकृति व विस्तार इसी सर्वोच्च कार्यालय में निबन्धित होता है। हृदयस्थ चित्त में अन्तिम संस्कार रूप बीज का आरोपण होता है। आत्मा तो ईक्षण द्वारा

संविधान पर राजस्व रखता है। किन्तु उस से सम्बद्ध क्रियाकलाप के अन्वयन का मुख्याधिकारी—उत्तरदायी प्रधानमन्त्री—शीर्षस्थ बुद्धितत्त्व ही है। प्रभारी यद्यपि राजा का अनुयायी होता है तथापि प्रतिनिधि शासक होने के नाते राष्ट्र के उत्थान वा पतन का मुख्य उत्तरदायित्व उस पर ही होता हैं। उसी भांति शरीर-स्वराष्ट्र में स्वामी व प्रजा की सुरक्षा वा दुर्दशा भी बहुत कुछ राज्यप्रशासक, प्रधानकर्म्मी, बुद्धिसाधक ब्रह्मरन्ध्र की प्रौढ़ता वा निर्बलता पर ही निर्भर रहती है। अतः स्वयंसिद्ध तथ्य यही है कि जन्मकाल में भी जीवन का प्रथम भार व उत्तरदायित्व शिरोभाग पर ही पड़ता है। उसे ही जीवन भर जन्म-मरण, सुख-दुःख, उत्थान-पतन, यश-अपयश रूपी दोनों भारी गठरियाँ वहन करनी पड़ती हैं। मानव शरीर के निर्माण का कार्य भी गर्भस्थ पिण्ड में सर्वप्रथम शिर के आन्दोलन से ही प्रारम्भ होता है। मनुष्य को चाहिए कि शिर को शरीर का सेनानायक समझ कर ही उसके प्रशस्य एवं लाभदायक प्रयोग द्वारा संसार में और उसके पश्चात् जीवन को सफल, सुखी तथा सुदृढ़ बनाये ॥ (उ) जिस प्रज्ञाबुद्धिसम्पन्न शिर के द्वारा दुःखों और कष्टों को दूर किया जाता है वह उत्तम प्रबुद्ध इन्द्रिय शिर नाम से प्रख्यात होती है। हृदय यदि आत्मा का भावुक बायां हाथ है तो मस्तिष्क उसका प्रमुख कर्मसाधक दाहिना हाथ है। जन्म से लेकर जगत् के सर्वसुख तथा ऐश्वर्य की पराकाष्ठा तक और मृत्यु से मोक्ष पर्य्यन्त जीव का समस्त जीवनसङ्ग्राम इन्हीं दोनों मुख्य सेनापतियों के आश्रयभूत विजय वा पराजय का नाटक सिद्ध होता है। चेतन स्वामी से दोनों का इच्छा और तद्गत प्रयत्नों के अदम्य युगल कक्षों में अत्यन्त घनिष्ठ सम्बन्ध है। आध्यात्मिक 'निःश्रेयससिद्धि' हो अथवा भौतिक सफलता और सम्पन्नता या आधिदैविक 'अभ्युदय', सर्वत्र ही बुद्धिबल एवं मनःसंयमबल अनिवार्य होते हैं। एक प्रकार से हम कह सकते हैं कि मनुष्य की जीवनयात्रा हर अवस्था में बुद्धि-प्रधान चमत्कार ही है जिसकी सीमायें भी बुद्धि के परिवेश से ही सीमित होती हैं। इसके बिना मनुष्य पशुवत् ही नहीं वरन् सृष्टिसमाहार की सुखद् परम्पराओं तथा मर्यादाओं को कलङ्कित करने वाला अधम निशाचर का रूप ग्रहण कर लेता है। इसके विपरीत दूसरी ओर मानवीय गौरव की परम-साधिका के रूप में योगी की चिरहितैषिणी 'ऋतम्भरा प्रज्ञा' बन कर उसे 'धर्ममेघ समाधि' की अवस्था में निरन्तर शुद्ध तत्त्वज्ञान की अभिवृष्टि का रसास्वादन कराने में समर्थ होती है। दिव्य सुखशान्ति की पिपासा से संतप्त उत्सुक साधक को उचित है कि वह सत्यप्रिय, बुद्धिश्रेष्ठ, सम्यगाचार्य्यों की सत्संगति द्वारा अपनी प्रज्ञा-शक्ति को सततोदार सहोदर की प्रौढ़ता प्रदान करता रहे ॥

(A) The uppermost and the best part at the top. The object, part, or person, most excellent and creditable like the head, which is the seat of brain. A thing, or factor, which is the tallest and chiefly distinguished among all others. The conscious spirit, which is the noblest and most important factor, quite remarkable like the high head from afar; or, in the universe, the Universal Soul, inhabiting and inspiring the whole living and unliving phenomena alike. O Supreme Lord and First Mover, in the very beginning of this vast miraculous wonder-world of the Universe ! By your queer wizardly omniscience, you are its Presiding Charmer—in every respect a Peerless Master-Mind behind it. Irresistibly drawn and directed by a sheer thought-force of yours, this shoreless ocean of cross-currents of Motion moves on without recess, while its most per-

plexing strategy is an eternal poser of endless amazement to the unnerved human intelligence. Not merely to speak of the living, or the non-living; the more divine communes of the gods, or the opulent, wide-ranging flanks of the 'hedonists' and pleasure-mongers; the poor lubber-headed animals, or the nobly resplendent souls of the yogis, —all your bounden subjects, indeed, 'mighty' functionaries of Nature and humble creatures alike, are with dumb bedazzlement bound in a universal state of innate discipline. The self-enlightened sages, seekers of transcendental bliss, stalwarts in charity, great masters of a gloriously splendid living, and marvellous men of proud achievements receive without exception their crowning powers as well as mystic inspirations for successful researches in truth and reality, indeed, from you alone. As in the body, the wakeful mind happens to be the highest faculty lodged in the head, so exactly Your far-reaching Wisdom and Omniscience ('Bhargah'=Absolute Divine Cognition), too, is at the root of, and superbly disposes, all that is ever taking place in this endless expanse of whirling activity. Oh, how magnificent is your magic of Discretion, after all ! (I) The globular rounded part of the animal body bearing the mental faculties and the brain, projecting uppermost between the two shoulders, is called the head, or the crown of the body. The topmost elevated part, like the head, particularly noted for its eminence above all others is known as the guiding head. What conscious movement, or assertive deed and effort is there, which does not call for some sort of thinking (at whatever level it might be), so closely associated with the brain or the head, at its very inception ? The 'will to do' is made up and starts acting only after some decision, whether vague or definitely resolute, has been preferred by the intellect with a rudimentary distinguishing process, at least. That is how the entire hob-nobbing course of life is governed and run either brilliantly by the beams of a well-discerning intellect, or otherwise hopelessly groping in the dark by the poor Poll-Pot of the *Hoi polloi* in this world. Every bit of knowledge concerning external objects of Nature is, and can be obtained only by means of the perceptive sense-organs in combination with the requisite alertness of the discerning faculty as well as initiative, allied, of course, to duly quickened nerves of the brain. There is no other alternative to it. In the wake of perception, all contemplative process until the final decision to act, this way or that, also occurs in the brain. Within the puny little body of the individual as well as in the grand Organum Universalum around him, in both these respective spheres, the preparatory collection of knowledge, which becomes a pioneer factor in all calculated action, and the initial source of a whole sequence of adaptations for preservation of life and its intended scheme, is carried on here extremely subtly and quickly in the fertile soil of the mind and there in the Crowning Cosmic Intelligence (*Dyū-loka*) as well. From birth to death—and from Creation until Dissolution—one long

stretch of metamorphic transformations and expansion from successive causes to their manifest effects continues to be master-minded and determined in this very High Command Head-Office. In the *Citta* (the Soul's abode in the cordiac cavity), only the starting inkling, or the initiative urge to begin with, and the final safe devolution of the resulting seed-impressions left by the different desire-and-deed chains during their execution by the doer, are to have their effective play. From first to last, the wakeful, or it may be, the drowsy, soul exercises its self-government, and controls with superior guidance the hierarchy of cousultative as well as executive ministers entrusted to it; chiefly with its visionary yearnings for what it finds missing in its embodied lot on earth; but, in pursuance of their accomplishment, the chief pilot to steer the related activity and effort over all of them—the Prime-Minister, so to say, —is the intellect that firmly operates within the brain-nerves. Every Commissioned deputy as a lieutenant of his commander in government must loyally follow him, and be principally responsible for the glory, or the inglorious decadence of the State during his title to the office. Likewise, in the free State of the body, too, the safety, or otherwise, the pitiable plight of the ruling master, to a great extent, depends upon the maturity or, as it may be, the feebleness of the state's executive head, the *Brahma-randhra* (brain with its departmentalized lobes, lodging mental faculties, in the head), which receives as well as promotes all valid knowledge for its great wizardly charmer—the soul. Hence, the self-evident reality can hardly be denied that even at the time of birth, the first head-on burden and responsibility for birth as well as for life has to rest on the head. Throughout life-time, it has to bear the two dread weights of life and death, joy and grief, and promiscuous rise with blighting fall beyond retrieve. The evolution of human foetus in the embryonic stage, too, first of all starts with the projection of the head. Accordingly, an appropriately enriched and useful employment of the brain, naturally taken as the leader of the body, no doubt, ought to result in man's highly successful life and real victory over his material surroundings in the world, and after that, in making himself truly blessed, happy, and strong. (U) The brain is housing an ever-alert mind, with whose effective assistance the troubles and woes of life are expelled and eliminated. and such an enlightened and wakeful intellectual faculty is generally referred to as head. If the heart be regarded as the emotive left hand of the soul, certainly the head and the brain will have to be viewed as its chief executive right hand. Right from the compulsive moment of birth to the very peak of pleasures and proud positions of power and prosperity in the world, and from the mortal pangs of death until the soothing sighs of relief in its final emancipation, the one long battling career of the soul proves to be a protracted drama of victory, or defeat, or even both, in accordance with the valour and wisdom of these two Field Marshals-in-Chief in its employ. Both of them have a very close and dynamic immediate access to their

volatile Conscious Lord in so far as the two ungaugeable tactical spheres of desire and the related efforts for its satisfaction are concerned. Whether it is the domain of spiritual redemption and attainment of the ultimate blissfulness, worldly prosperity, or the divine self-evolution by the soul, the enriched powers of intellectual enlightenment and the disciplined vigour and balance of Will are everywhere absolutely indispensable for man. In a way, it may now be affirmed that human life in every facet of its due progress is but an intellect-oriented miracle, whose amazing horizon always co-extends with that of its fine though finite intelligence. In its bleak absence, man not only remains the replica of a servile brute, but also demeans himself, far beyond it to a low and darkly groping fiend and a veritable shame to the noble ideals and traditions of his race as well as the Compassionate and Synthetical Laws of Creation itself. In direct contrast to that, in the form of a vital factor to the universal and comprehensive glory of man, and as his consistently unfailing benefactor, when it does become *Ṛtambharā* (a highly skilled faculty of cognition, capable of grasping pure truths) in the hands of a yogi, it leads him on to the rare relish in perennial showers of transcendental Divine Wisdom and the associated enrapturing Bliss during his self-forgetful state of '*Dharma-Megha samādhi*', a completely abstract stretch of meditation, at last. It is just proper and becoming for every aspirant of un-mixed Spiritual Peace and Happiness that through the inspiring company and intimacy of Truth-intent sages and saints, he should go on transforming his fair intelligence into an ever-mature, generously kind, and brotherly twin.

ओ३म् बाहुभ्यां यशोबलम् — ओ३म् = हे सर्वशक्तिमन् महद्यशपराक्रमशीलस्वामिन् विभो ! अन्यत्र पूर्वमेव व्याख्यातम् ॥ **बाहुभ्यां यशोबलम्** = वयं द्वाभ्यां भुजाभ्यां बलोद्भूतकीर्त्ति यशस्करं बलं प्रभूतं बलञ्च यशश्च प्राप्नुयाम ॥ **बाहुभ्यां** = मुख्यकर्मेन्द्रियेण बलसामर्थ्यसम्पन्नाभ्यां बाहुदण्डाभ्याम् । सर्वकर्म्मोपलक्षणं यद्बाहुयुगलं तदर्थम् ॥ (अ) द्वाभ्यां भुजाभ्यामिव स्वानन्तसामर्थ्येनाऽनन्तलोकलोकान्तराणां धारणाकर्षणाभ्यां विचित्रशक्तिभ्याम् सह महत्पराक्रमशीलेन विश्वबन्धुत्वेन च समाहितेन जगदीश्वरेण । ब्रह्मतेजोमयाभ्यां पावकाभ्याञ्च बलाभ्याम् ॥ (इ) युगलभुजदण्डाभ्याम् । पूर्णप्राप्तशक्तया सह ॥ (उ) उत्तमबलोपेतया प्रकृष्टतया विश्वप्रेमभावनया सह । दुष्टानां प्रति क्षात्रवीर्यसम्पदया इतरेषां प्रति प्रीतिपूर्वकया मित्रभावरीत्या च । शूरवीरकृत्यैश्च निर्द्वेषभावव्यवहारेण सर्वान्नपि बाह्वोर्मध्ये आलिङ्गनेन । दक्षिणोपाधीन्द्रस्य तेजोमयेन सामर्थ्येन सौम्यसौहार्द्यप्रतीकया च वामभुजया सह । बहुबलप्रभूताकर्षणगुणसम्पन्नाभ्यां बाहुभ्यामिष्टफलप्राप्तये ॥ तृतीयायाश्चतुर्थ्या वा द्विवचने रूपमिदम् ॥ 'बाधृ' विलोडने (भ्वा०—आ०—से०) धातोरर्जि-दृशि-कम्यमि-पंसि-बाधा० (उणा० १—२७) इति सूत्रेण कुः प्रत्ययः । धकारस्य हकारान्तादेशश्च । बाध्यन्ते विलोडयन्ते पदार्था याभ्यां तौ बाहू भुजौ तयोरर्थम् । प्रायेणाऽयं द्विवचनान्तः ॥ गभस्ती—शक्वरी—बाहू बाहुनामसु पठितानि — (निघण्टु २—४) । बाहुः कस्माद् ? प्रबाधत आभ्यां कर्माणि — (निरु० ३—८) ॥ (अ) तस्माद् बाहुर्वीर्यो बाहुभ्यां हि

सृष्टः (सर्वः / 'राजन्यः कृतः') — (ताण्ड्यम० ब्रा० ६–१–८)। बाहू वै मित्रावरुणौ – (शत० ब्रा० ५-४-१-१५) ॥ (इ) बाहुवैं वलं बाहुवैं वीर्यम् – (शत० ब्रा० ५-४-१-१)। बाहू वै स्रुचौ – (शत० ब्रा० ७-४-१-३६)। पञ्चदशौ हि बाहू – (शत० ब्रा० ८-४-४-६) ॥ (उ) वीर्यं वाऽएतद्राजन्यस्य यद् बाहू – (शत० ब्रा० ५-४-१-१७) ॥ **यशोबलम्** — यशश्च वलञ्च यशोबलमित्यत्र समासः। समाहारद्वन्द्वः। यशस्करं सुख्यातिप्रदं वीर्यं पराक्रमं वाऽपि समासः ॥ (अ) महद्यशः सर्वशक्तिसम्पन्नः पूर्णेश्वरः। स्रष्टा–धाता–विधाता–संहर्त्ता विश्वनायकः ॥ (इ) कीर्त्तिर्यशः। सर्वेन्द्रियसामर्थ्यम्। बह्वैश्वर्ययुक्तं प्रशस्तं बलम्। सुष्ठुसाहसं बलवीर्ययुक्तं पराक्रमं व्यापकख्यातिकरं चाचरणम्। सर्वतोमुखी सत्कीर्त्तिः ॥ (उ) शरीरपुष्टिसहितमाऽत्मबलम्। ज्ञानकर्मोपकारधर्मसज्जीवनेभ्योऽभिगता या ख्यातिः सा। शुभकीर्त्तिवर्धकं धर्म्यकर्माचरणम्। ब्रह्मचर्येण तपसा चैश्वर्यसाधकं सर्वप्रकारकं श्रेष्ठत्वम्। आत्मा-मनोबुद्धीन्द्रियस्वास्थ्यसहितमुत्कृष्टजीवनधनम्। यशोविभूतिकरोऽष्टाङ्गयोगसंयमः ॥ **यशः** = 'अशूङ्' व्याप्तौ संघाते च (स्वा०-आ०-से०) धातोर'शेर्देवने युट् च (उणा० ४–१९१) इति सूत्रेणाऽसुन् प्रत्ययो युडागमश्च ॥ यश उदकनाम – (निघं० १–१२)। अन्ननाम – निघं० २–७)। धननामसु पठितम् – (निघण्टु २–१०) ॥

(अ) सामवेदो यशः – (शत० ब्रा० १२-३-४-९)। सोमो वै यशः – (तैत्ति० ब्रा० २-२-८-८)। यशो वै सोमो राजा – (ऐत० ब्रा० १–१३)। यश उ वै सोमो राजान्नाद्यम् – (कौषी० ब्रा० ९–६) ॥ (इ) द्यौरेव यशः – (गो० ब्रा० पू० ५–१५)। आदित्यो यशः – (शत० ब्रा० १२-३-४-८)। जगत्येव यशः – (गो० ब्रा० पू० ५–१५)। वर्षा एव यशः ··· उदीच्येव यशः – (गो० ब्रा० पू० ५–१५)। पशवो यशः – (शत० ब्रा० १२-८-३-१) ।। (उ) चक्षुर्यशः – (शत० ब्रा० १२-३-४-१०)। चक्षुरेव यशः – (गो० ब्रा० पू० ५–१५)। प्राणा वै यशः – (शत० ब्रा० १४-५-२-५)। श्रीर्वै यशः – (जैमि० ब्रा० ३–२५८)। यशो देवाः – (शत० ब्रा० २-१-४-९) ॥ **बलम्** = 'बल' प्राणने (भ्वा०–प०–से०) धातोरच् प्रत्ययान्तम्। वा 'डुभृञ्' धारणपोषणयोः (जुहो०–उ०–अ०) पचाद्यच् बाहुलकाद् भकारस्य वकारो रेफस्य लकारश्च ॥ बलं कस्मात्? बलं भरं भवति विभर्त्तेः। ········ बलं वा द्रविणं यदनेनाऽभिद्रवन्ति। — (निरुक्त ३-९ / ···· ८-१) ॥ (अ) अनन्तभरणसामर्थ्यस्वामी सर्वशक्तिधरः सर्वाधार ईश्वरः ॥ (इ) देहसामर्थ्यं कष्टसहनसाहसञ्च ॥ (उ) स्वात्मनि दृढ़निर्भरता ॥ (अ) आत्मा वै बलम् - (क० कठ० सं० ७२-५)। इन्द्रो बलपतिः - (शत० ब्रा० ११-४-३-१२) ॥ (इ) बलं वै सहः - (शत० ब्रा० ६-६-२-१४)। बलं हृदये (श्रितम्) - (तैत्ति० ब्रा० ३-१०-८-८)। बलं वै मरुतः - (क० कठ० सं० २९-९) ॥ (उ) बलं विश्वे देवाः - (मैत्रा० सं० - ४-७-८) ॥

(अ) हे सर्वशक्तिमन् अद्वितीय पराक्रमपुञ्ज विश्वम्भर! आपने ही विराड्रूप पुरुष के अनुपम माध्यम से अपनी अनन्त यशस्विशक्ति द्वारा इस अतुल ऊर्जाभण्डार विश्व का विस्मयजनक सृजन किया है। आपके असीम बाहुबल तथा ज्ञानबल से ही सारी विश्वव्यापी ससीम शक्तियों एवं द्रव्यों का उदय सम्भव था। अन्यथा सामान्य त्रिगुणमयी सत्तामात्र जड़-विशाल-वैभव तो नितान्त अपवाद ही था। इस असिद्धिशील प्रसुप्त मात्रामात्र प्रकृति-गर्भ में सिद्धिशील गति का अङ्कुर तो आपके चेतन ईक्षण-बल द्वारा ही प्रस्फुटित किया गया और उसी के आश्रय अब भी गतिबद्ध है। आप ही आगम हो और आप

ही एकमात्र शेष हो। देव-मानुष-पशु-स्थावर-जड़ सभी प्रकार का उत्सृष्ट वैभव जो संसार के अस्तित्व का अभिन्न अङ्ग बना हुआ है, आप के अपूर्व यश और महाबल की ही देन है। और उन्हीं की झाँकी मात्र है। आप ने ही हमारी बाहुओं में यशस्वी सामर्थ्य एवं सर्वप्रापक ओज का विधान किया है। नहीं तो बिना बाहु वाला अथवा क्षीण बल वाला मनुष्य केवल मांसपिण्डसम ही होता। इस प्रकार समस्त मानवीय ऐश्वर्य और पराक्रम तथा सुविकसित सभ्यता आप की ही प्रदत्त शक्ति के फलस्वरूप एक परमदेन है। धन्य है आप का निस्सीम व्यापक पूर्णज्ञान और विश्ववशी उत्तम बल। (इ) बाहू कर्मेन्द्रियों तथा कर्म मात्र की सफल प्रतीक हैं क्योंकि सारा वाह्य कर्म भुजाओं द्वारा ही किया जाता है। श्रेष्ठ अपवर्गदायक कर्मों का सीधा साधन यशस्वी सामर्थ्य अर्थात् विजयकारी उत्तम क्षमता ही है। सुसंयत भुजबल को भरसक सम्पन्नता के बिना न यश न ऐश्वर्य, और न सम्यक् सुख-शान्ति एवं अपवर्ग-स्थिति की संभावना पुष्ट होती है। जीवन में विजय तथा अदीनताप्रद प्रभावों और प्रवृत्तियों की चरितार्थता निर्विकल्प रीति से केवल बलबाहुल्य द्वारा सिद्धिगत होती हैं। कहा भी है — निर्बल तो जीता नहीं; मृत्यु का ग्रास बनकर सदा पीड़ाओं तथा पराजयों की दासता में त्रस्त रहता है। संसार बलवान् का ग्राहक है और उसी के लिये स्वर्ग का द्वार भी खोलता है। कर्मप्रधान मानव जीवन रूपी संग्रामभूमि में बुद्धिबल—मनोवल—कायाबल आदि सभी सम्भव बलों की सार्थक अपेक्षा रहती है ॥ (उ) प्रायः संसार में मनुष्य का वाहुबल ही व्यापक यश एवं पराक्रम और विजय का साधन बनता है। समस्त जीवन-परक विजयों, वीरताओं और सफल प्रयत्नों की महती श्रृङ्खला का आधार बाहुबल ही रहता है। जीवन-विजय का इच्छुक साधक अपनी सभी नैसर्गिक शक्तियों का विकास करके सर्वप्रथम अपने को बलवान् बनाता है। तभी वह देवयान का सफल पथिक बनने में समर्थ होता है। साधारण सांसारिक परिस्थितियों में भी सक्षम बल की आवश्यकता रहती है। उच्चता का पर्वतीय मार्ग उससे कहीं अधिक विशेष क्षमता और साहसबल की अनिवार्यता प्रस्तुत करता है। मानव जितना ऊंचा जाना चाहता है उतना ही उसे बलपूर्वक तप का आश्रय लेना उचित हो जाता है। समष्टि-क्षेत्र में सारी सृष्टि ही अपने स्रष्टा की अपार धारण—भरण—और आकर्षण शक्तियों की मुहताज रहती है। तो क्या सम्भव हो सकता है कि सभ्य जगत् का दूसरा चेतन उपस्रष्टा यह प्राणिनायक मनुष्य बिना उत्तम सामर्थ्य के पृथिवीतल पर अपने और अपने अन्य वर्त्तमान तथा भावी सहचरों के लिये प्रशस्त स्वर्ग-भुवन का निर्माण करने में समर्थ हो ? — तपोबल के अभाव में, न व्यक्ति के जीवन की साम्भाविकीय उन्नति को, न समष्टिगत समाज के परिवेश को, और न ही मानवकुल को प्रशान्त कल्याणकारी रूप ही दिया जा सकता है। अतः मानवेन्द्र प्रयत्नशील उपासक का यही कर्तव्य है कि उपासना में तप की यथेष्ट पुट देने के लिये अपनी उत्तम मनोवृत्तियों को तथा कर्मठ जीवन को साथ-साथ तपोमय, उदार एवं पुरुषार्थी भी बनाता जाये, और अपने प्राणों की उत्तम सामर्थ्य द्वारा इस वाहुबल को यशस्कर बनाता हुआ दिव्य यश-कीर्त्ति का निर्भय स्वामी बने — यही उसके महान् स्रष्टा का अनन्य प्रयोजन, उपदेश, एवं आदेश है ॥

(A) O Unique Fountain of Peerless Majesty and Omnipotent Supreme Master of the Universe! Out of your own unlimited vastness of magnificence and through the strange device of a huge Cosmic Personality, you have brought into being this wonderful Creation of an immeasurable ocean of energy that this

physical universe bears out to be in essence. The phenomenal rise of whole armies of cosmic and other natural forces with their world-wide range and yet finite and discrete diversification of things of day-to-day utility could be possible only by dint of Your Infinite Might and Magic of Omniscienee. Without such lofty intervention on your part, the future grandeur of an equally infinite, three-veined, inert Mass of Matter, held in a state of cosmic 'Coma', though its passive existence could not be denied, would at the best have been a sheer contradiction in terms and misnomer, after all. The progressive successive sprouting of a systematic motion towards 'being' in the deepest cores of a *vis inertiae* the mere quantitative dead mass of inactive Matter was for the first time initiated by your Divine Will, and is still bound to move forward by its Primeval Thrust given by you. You are the Prime Mover, at the start of Creation; and YOU alone subsist as Witness to everything when all else is gone, or. more correctly, once again, under the spell of a long stupor after the Final Doom. All the splendour and magnificence of the gods, men, beasts, and other creatures as well as objects of Nature that give a fascinating identity as its marked feature to the working of this presumptuously living and vibrating 'doll-house', is a pretty image and playful gift of your Kindly Greatness and All-conquering Majesty, indeed. How wonderous, really, is your Boundless and Mysterious Reach of Wisdom as well as the All-surmounting Grip of your Divine Mighty Hold ! As the Great Architect of this Universe, you have devised the most glorious valour and all-grappling prowers in our two arms. Had it not been so, a man without his beautiful arms, or even of ematiated strength, would just have been a mere lump of helpless flesh, and bones. The entire human glory, grace and glamour, heroism and civilization, as such, is certainly an incomparable gift from you in the form of your own might and power delegated to human race for its bright and heroic exploits on earth.

(I) This formidable pair of muscular arms is a suecessful symbol and insignia of all the organs of action, and, as a matter of fact, of all action and performance itself; inasmuch as the whole gamut of external activity is covered by these two graceful and outstretching arms. An extraordinary capability, or high overcoming competence that leads to noble actions resulting in the soul's ultimate deliverance is always a direct means to it. Without adequate development of balanced vigour in the arms and the body alike, neither glory nor splendour, nor even the possibility of abiding peace and happiness culminating in the blessed state of spiritual blissfulness is ever hopefully brightened. Undoubtedly, a virtuous boldness with a dare-devil strength of arms and an all-quelling reserve of capacity together provide a straightforward vehicle to all lofty accomplishments in respect of worldly successes as well as worthy after-life gains. In case, a due muscular

strength and properly well-nurtured intellectual-cum-moral uprightness is wanting, the full blossoming of life as much as its prospective glory, and also the likelihood of a fairly happy and peaceful zenith in self-awareness only recede into an empty dream. As it is, then, a rich crop of thoroughly dependable factors during life's threatening challenges and propitious opportunities of fulfilment is solely reaped by means of a superior proficiency in skill, and having no alternative, is seldom otherwise realised. There is a common saying as well to the same effect : 'The week virtually don't live; they are misfits in life, as fated food for Death, and suffer ceaselessly from devilish defeats and dire distresses without redress'. Invariably, indeed, the world favours the strong and the bold, and opens the happy gates of Heaven for them alone. With an action-oriented destiny, the battle-field of human life incessantly and meaningfully demands a decisive alertness of mind, resolute strength of Will, and physical endurance along with the requisite soundness of all other faculties for a successful waging of the do-or-die struggle.

(U) Generally, in the world, man's muscular strength of the arms alone is the source of his wide-spread heroic fame, brave deeds, and overwhelming victory over others whom he must quel. Successively recurring achievements of worldly victories and knightly exploits or aspired missions cannot be possible without duly developed adroitness of one's strong arms. A devout seeker, aspiring for a full victory over the forces of life with certainty, first of all equips himself with all kinds of unfailing powers of domination through a due discipline and development of his inherent native faculties. With that postulate alone, he is able to tread successfully the up-hill path of excellence and virtue. In ordinary worldly circumstances, too, a fair stock of strength and resistence is called for. The breath-breaking mountainous ascent to the heights of human destiny presents the indispensability of a much stouter competence and perseverant endurance. The higher a man aspires to rise, the more important it becomes for him to resort to a sturdier spirit of quiet patience and fortitude with an untarnished faith. In the cosmic sphere, similarly, the whole creation has to rest for its existence and safe conduct on an endlessly upholding and sustaining support by a dynamic magnetism of its All-Powerful Creator. As such, can it ever be feasible that Man–the Crown of life & Conscious Creator No. 2 of this progressive panorama provided to him may worthily flourish as an architect of a fine Heavenly Abode for himself and his fellow-men of the present as well as to-morrow, on Earth, without the best of his powers and capabilities under the witnessing throes of the Sun ? In the absence of patient powers of perseverance and fortitude, no true image of a peace-loving psychology & beneficent disposition towards others can at all be formed whether in the individual's potential personality, or his collective social environment, nor even within the larger

fold of humanity at large. In short, it is a conclusive 'must' for every serious and resolute, aspirant of life's best refinement that in order to season up his piety with a ceaseless spirit of contented forbearance, he yoked simultaneously his cherished aspirations and active occupations of life to an abstemious austerity for self, loving liberality for others, and a diligent un-remitting perseverance in discharge of his manifold duties; so that, in the end, he fairly emerged a fearless master of an undying glory and fame, which was loyally served by a prowess of the arms and constantly nursed on the vigorous milk of the *prānas* themselves. This, in truth, amounts to be the supreme design, counsel, as well as the ordainment of his Great Maker, at last.

ओ३म् करतल–करपृष्ठे—ओ३म् = हे सकलनियन्ता सर्वाधार विश्वकर्म्मन् ! जगत्पते ! यथापूर्वमेव ज्ञेयम् । करतलञ्च करपृष्ठञ्च करतलकरपृष्ठम् । ते द्वे च करतलकरपृष्ठे । नपुंसके द्विवचनान्त इतरेतरद्वन्द्वः समासः । द्वयोर्हस्तयोरङ्गुल्यसहितमग्रभागः । स्रुवसमानं प्राप्तिसाधनं करतलं त्यागसङ्कल्पप्रतीकं करपृष्ठञ्च । द्वयोर्वाह्वोरग्रभागौ ।। (अ) के सुखे रमते येन सः । कं सुखं रमते जानातीति येन सः । कं सुखनाम– (निघं० ३–६) कं सुखं राति ददाति वा येन सः । सुखकारकश्चाऽपि परमेश्वरः । 'डुकृञ्' करेण (तना०–उ०–अ०) धातो 'ऋदोरप्' (अष्टा० ३-३-५७) इति सूत्रेण अप् प्रत्ययः । ताच्छील्येऽपिवा टः प्रत्ययः । सर्वधातुभ्योऽसुन् वा । निरन्तरं निर्वारं सर्वमेव करोतीति । तच्छीलं तु यस्य वा स करः । अथवाऽपि कोपपदे 'राजृ' दीप्तौ (भ्वा०–उ०–स०) धातोर्डः प्रत्ययः । यः सुखं राजते प्रकाशते अन्यान् राजयति सुखं प्रापयति वा सः करः । रमणीयानन्दस्वरूपं त्रिभुवनाधारं परंब्रह्म ।। (इ) बाहोरधो भागः करस्तस्य तलो हस्तो वा करतलम् । क्रियन्ते सर्वकर्माणि गृह्यन्ते धनानि च येन तद्वाहोर्भुजस्याग्रोऽवयवः करः कर्म्मसाधनं भवति । तलेति निम्नभागः । करयोस्तले करतले । समस्तपदमिदम् ।। (उ) क्रियते सर्वं कर्म येन तत् करणं साधनमिन्द्रियं जीवो वा । तलयति प्रतिष्ठां करोति यस्तत्तलः । प्रतिष्ठा कारणं तलम् । 'तल' प्रतिष्ठायाम् (चुरा०–प०–से०) धातोः क विधानात् कः प्रत्ययः । सर्वं एव कुर्वाणः सुखे पूर्णानन्दे रममाणोऽस्मिन् तिष्ठति प्रतिष्ठितो वा भवत्यसौ करतलः । करतलपदेनाऽऽदानग्रहणमिति च करपृष्ठेन त्यागयुक्तानि दानादिकर्माणि चाभिप्रेतेऽत्र । पृष्ठम्=आधारः । पश्चिमभागः । 'स्पृश्' संस्पर्शने (तुदा०–प०–अ०) धातोः 'तिथपृष्ठगूढ़०' (उणा० २-१२) सूत्रेण थक् प्रत्ययान्तो निपातितः आदेः सकारस्य लोपोऽपि च निपातनात्/'प्रच्छ' ज्ञीप्सायाम् (तुदा०–प०–अ०)/'पृषु' सेचने (भ्वा०–प०–से०) धातोर्वा संसिद्धिमिदं पदस्य ।। अतिशयेन वयं धर्मपुरुषार्थसहितं धनकीर्त्तिं सम्पादयाम । अपि चोदारभावेनेदं सर्वमुपकार-कार्येषूत्तमयशोवर्धनाय संयोजयाम ।। पृष्ठं स्पृशतेः संस्पृष्ठमङ्गैः (निरु० ४-३)।। पृष्ठं हस्तस्योपरिभागः । भूम्यादिसर्वलोकानामधिकरणमाधारः परमेश्वरोऽन्तरिक्षमिव समुद्रो वेति सागरः समीपम् । पृष्ठं ज्ञीप्सितं सुखम् =स्वः ज्ञीप्सिते लोके (द्रष्टव्ये) तले । परभागः नाकम् । पश्चाद्भागोमोक्षसुखमिति ।।

(अ) आत्मा वै पृष्ठानि–(कौषी० ब्रा० २५-१२) । तेजो ब्रह्मवर्चसं श्रीर्वै पृष्ठानि–(ऐत० ब्रा० ६-५) । सर्वाणि हि पृष्ठानीन्द्रस्य निष्कैवल्यानि–(ताण्डयम०ब्रा० ७-८-५) । स्वर्गो लोकः पृष्ठानि–(ताण्डयम०ब्रा० १६-१५-६)।। (इ) चक्रियौ पृष्ठानि–(मैत्रा०सं० ४-७-३) । तदाहुर्नानालोकानि पृष्ठानि

(ताण्डचम०ब्रा० १६-१५-६)॥ (उ) एषा ह वा उत्तरावती श्रीर्यत् पृष्ठानि—(जैमि०ब्रा० २-४२५)। यज्ञो वै पृष्ठानि—(क०कठ०सं० ३२-६)। पृष्ठैर्वै देवाः स्वर्गं लोकमस्पृक्षन्—(कौषी०ब्रा० २४-८)। पिता वै वामदेव्यं पुत्राः पृष्ठानि—(ताण्डचम०ब्रा० ७-६-१)॥

(अ) हे सर्वाधार विश्वकर्मा जगत्पते ! इस कर्म-प्रधान सर्वसुखहेतुनियोजित पुरुषार्थ यज्ञरूपी विश्व की यज्ञभूमि में एक मात्र होता—विधाता—धर्त्ता—संहर्त्ता सभी कुछ प्राणतुल्य होते हुए भी आप इसके निर्विकल्प अपरिहार्य एवं निःशेष केवलस्वरूप अधिशेष हो। निष्काम्य कर्म के उत्तम साधन द्वारा साध्यप्रतिष्ठा और सकल पुरुषार्थ के पारावार ध्येय हो। हे सदाशिव महादेव ! ज्ञान-जीवन-प्रयत्न की अनन्त शृङ्खला का आद्यन्त संस्थिर स्रोत आप का ब्रह्मानन्दमय केवल और चेतन स्वरूप ही है। आप ही हमारे करतलों द्वारा समस्त प्राप्तिपरक कर्मों की योग्यता के प्रधान आधार हो और आप ही हमारी त्यागपूर्ण भावनाओं एवं दानपरोपकारयुक्त प्रयत्नों के सदा उत्तम प्रेरक रहते हो॥ (इ) लोकसंग्रह के प्रमुख साधन करतलों में धर्मयुक्त और प्रशंसनीय यशस्वी बल की आवश्यकता होती है जिससे वे हमें सभी सुखमय साधनोंसे समृद्ध करने में समर्थ हो सकें। साथ ही साथ सुदृढ़ त्याग की मनोवृत्ति तथा उदार-चित्त परोपकारों के संकल्प द्वारा भी नित्यप्रति हमारे जीवन में साधनों की समृद्धतासहित स्वार्थहीन विरक्तता की सम्भावनाओं की भी उतनी ही प्रबल अपेक्षा रहती है। उसकी पूर्त्ति भी अविकल सुख की प्राप्ति में भर-पूर सहयोग देती है। शारीरिक हथेलियों का अंगुलीसहित और उनके पृष्ठ भाग का विशेष गुरुत्व है। हाथों के इन अन्तिम सिरों के इस उत्तम रूप के बिना समस्त मानवीय सामान्य व विशेष कर्मप्रवृत्तियाँ तथा उत्तम यशोबलदायक जीवन ही नष्टप्राय से हो जाते। उस अवस्था में मनुष्य की विशिष्टता ही निरर्थक और प्रयोजनहीन हो जाती और वह पशु की स्थिति से भी गिर कर लगभग लोष्ठवत् निस्सहाय दुःखों का दीन पिण्डमात्र रह जाता। संसार के सारे कार्य—भोजन से लेकर, प्रेम-प्रेरणा, युद्ध-विजय, ज्ञान-धन-यश-प्राप्ति तथा कलाऽनुनयन, दान-आदान, जनसेवासाधना आदि शरीर के इसी कर्मविशिष्ट भाग से किये जाते हैं चाहे वे धार्मिक हों अथवा अधर्मपूर्ण। ऊँचे से ऊँचा यश व आत्म-बलसहित दैहिक सामर्थ्य मनुष्य को इसी भाग के उत्तम प्रयोग द्वारा उपलब्ध होते हैं। यही उसके अन्तः-बाह्य आचरण तथा ऊर्ध्व वा निम्न जीवन-शैली का द्योतक एवं प्रसारक भी होता है। मानवीय सभ्यता, सामाजिक सुख, तथा वैयक्तिक सम्पन्नता के सभी कृत्य करतलसहित करपृष्ठ की कीर्तिप्रद उदारता के ही अनुगृहीत होते हैं। विगत भूत का इतिहास और भावी पराक्रम तथा मानवता के विकास का पूर्ण श्रेय इन्हीं सर्वतोमुखी उपकरणों को सदा प्राप्त होता रहेगा। पुरुषार्थान्तर्गत धर्म-कर्तव्य-सौहार्द्र-एवं निःस्वार्थ यज्ञ-प्रक्रिया की आद्योपान्त नैत्यिक क्रियाएं मनुष्य के सुन्दर अनूठे हाथों का ही अब तक यश गाती रही हैं और आगे भी उसे इन्हीं के उत्तम बल-सामर्थ्य की अपेक्षा रहेगी। इनका अनुशासन-सिद्ध, सुदीक्षित, और चमत्कारी बल वाक् शक्ति से लेकर बुद्धि तथा बाहुबल तक विभिन्न शक्तियों तथा योग्यताओं का ही निष्कर्ष होता है और उसी बीज से अङ्कुरित मानव-व्यापार के अपूर्व, विशद, महान् अश्वत्थ का परिचालक भी होता है। जीव का हस्तबल सदा ही हस्तिबल के अनुरूप यशसाधक ही होना आवश्यक है॥ (उ) पशुवर्ग का सम्बन्ध केवल विगत कर्म के भूत संस्कारों से ही है। उन्हें उनसे छुटकारा पाना केवल भोग द्वारा सम्भव होता है। उसके पश्चात् ही उन्हें आगे बढ़ने का और मनुष्य जीवन का उद्धारक अवसर प्राप्त होता है। पर मनुष्य का सम्बन्ध सीधा भविष्य की निर्माणक सम्भावनाओं

से है यद्यपि अन्य प्राणियों के समान ही उसे भी पिछले सञ्चित संस्कारभण्डार को अपहृत ही करना होता है। स्वतन्त्र कर्म की उच्च सम्भावनाहेतु उसे अपनी विभिन्न नैसर्गिक ईश्वरप्रदत्त विशेष अन्तः प्रवृत्तियों वाणी-मन-बुद्धि आदि का भरसक विकास करके उनके सर्वोत्तम प्रयोगार्थ हाथ का धनी बनना भी समानरूप से ही आवश्यक होता है। तब ही उसका भविष्य व कर्म-क्षेत्र जीवन भी अपने अन्तिम प्रयोजन की सिद्धि में समर्थ हो पाते हैं। जब तक उसके निजी अन्तः स्थित देव-परिषद् एवं बाह्यसुरमण्डली का पूर्ण और निर्विघ्न सहयोग शिवशक्तियुक्त इन्द्रात्मा को प्राप्त नहीं होता तब तक उसकी विजय कैसे हो सकेगी ? उसकी शिवमहिमा का उपयोग तो त्रिशूल-धारी सबल बाहुओं एवं करतलों के माध्यम से ही हो सकेगा और तब ही विजयी शिवशक्ति असुरसेना का संहार करके देवगण के लिये उत्तम शान्त यश और स्थायी सुख की स्थापना कर सकेगी। देवत्ववाहक स्वर्ग के अवतरण के लिये पञ्चाङ्गुल्य-विभूषित करतलों और करपृष्ठों की उत्तमोत्तम दिव्यतापूर्ण मायाशक्ति की उपेक्षा करना मानव के लिये घातक ही सिद्ध होता है। देवत्व और देवों की रक्षा का भार अन्ततोगत्वा मानव के यशोवीर्यधारी हाथों पर ही निर्भर रहता है। अतः उनकी अवहेलना असुरों को ही शोभा देती है—देवों के लिये तो वह कृतघ्नतापूर्ण पापकर्मतुल्य लज्जा का कलङ्क ही होता है। साधारण हितसाधन के लिये सम्भवतः एक ही (दाहिना अङ्ग) मित्रवत् पर्याप्त हो सकता था। दयालु दाता ने मनुष्यमात्र को दो, दोनों ओर दिये हैं। हाथों की उत्तमता को समग्र दिव्यतासिञ्चित जीवन का दर्पण बनाकर मानवोचित ऐश्वर्य व सुख की आधारभूत पुरुषार्थ-दीक्षा ही सर्वथा कल्याणकारी होती है और उसी की याचना भी कृपालु प्रभु से करनी चाहिये ॥

(A) O All-Supporting Fountain of Wholesome Movement, and Sovereign Lord of all that Exists ! Like the Uniting Factor of Life-breath in all living bodies, you are, no doubt, the One Pivotal Force, Chief Performer of the Grand *Yajña* of Sublime Activity in this Boundless Temple of Beneficence that the Universe actually happens to be, its Ideal Initiator, Sustainer as well as Ultimate Disposer—yea, everything blended into One Intimate Cause, behind the whole mysterious Ritual devised with a view to relegating all shades and values of heavenly bliss to its inhabitants through incessant effort, even in their mortal frames of body and mind here; but in spite of all that has been done, queerly enough you remain its Indispensable and Inalienable Survivor without another Compeer, at last, in your own unchallengeable right of Supremacy, state of Everlasting Peace and Absolute Blissfulness. Thus through the matchless medium of selfless action and devotion by seekers, you ceaselessly steer their endeavours as a lodestar of stable Peace and never-failing Inspiration and Ideal to the cherished advancement of life in store for them. O Ever-kind Benefactor and Lord God of ours ! The long and entangled chain of action in learning, living, and doing things in life has its first and last twist in your Supreme Will and Absolute Blissfulness, after all; so that you are the Chief Promoter of the power behind all human efforts in regard to the rich worldly acquisitions by means of the grasping hand-palms, naturally meant for the

purpose; and unmistakingly, too, you even remain the Perennial Inspirer of our selfless intents and deeds for their culmination in willing charity and disposition of generous fellowship. (I) Our acquisitive hand-palms, which happen to be the best and quite natural means of all worldly wealth as well as divine influence, always require such noble, worthly, and righteous strength as may positively lead us to an affluence of all the practical happiness in life. At the same time, a humane disposition constantly inspired by an attitude of renunciation and dispassionateness coupled with a selfless spirit of resignation confirms in us a blessed balance of life along with an opulence of means not at the cost of an ideal of all-round Duty, and thus enriches the possibilities of its total and comprehensive happiness, at last. In the human body in so far as its external domain of activity is concerned, both in the palms of hands and their forked jointed extremities, i.e., the five fingers, in each, have a very high significance, on the whole, in respect of its total learning. Without these thinner, branching-off, and more supple ends of the two hands for a full grasp of things, gross and fine both, at different levels of delicacy as well as minuteness, the very aptitude for a nice handling of given or desired situations, and the intelligent propensity to act up to the impellings of inner urges for a greater mastery and higher glory in life would have been a sheer waste and evermore impossible. In that condition with stumpy arm-ends the designed distinction and corresponding superiority of man over all other forms of life would be reduced to a farce and futile purposiveness; and, even falling from the lower count of animals, he would fare almost like a hopeless assemble of bone and flesh—a poor, helplessly forlorn figurine of dust blown to and fro to the mercy of woes and distress alone. All the various acts, conscientious or practical, upgrading or degrading—right from the necessary food taken for preservation of life to the whole gamut of gently soft gestures of love and inspiration as well as fierce bids of fighting valour, and conquest; acquisition of knowledge no less than presentation of various arts and crafts with pursuit of science alike; collection of riches and wealth as well as their useful relegation to others; and, not the least of all, reciprocal humanitarian service with many other still higher summits of accomplishments in this world—issue forth from this part of the frame especially suited to managing diverse sorts of efforts, if and when needed or desired. Man is able to achieve his destined glory with the help of his highest personal Will-Power and bodily prowess by bringing into effective play the wizardry of his fingers and the powerful hold of his hands. To the outside world, it is this natural instrument in his equipment that faithfully reflects his inner and outer 'being', and finally projects his exalted or low morale of life. Mankind's historic progress and achievements in different spheres of human excellence, social amity, and individual prosperity are all deeply indebted to the laudable generous grace of these two noble

extremities, called hands, with their extraordinary range of flexibility. The past trends of history set up in a by-gone age, and the future prospects of advancement and human splendour yet to be displayed, will always continue to owe their full credit to the all-out magic competence of these two distinctive accessories gifted to man alone by his Great Maker. The normal everyday deeds as well as rituals of piety, duty, humaniiy, and selfless sacrifice (*yajña*) ordained for man as sacred canons of religious observance all over the world, too, have not been wanting in paying their mute tributes to the capability of his wonderously fine hands; & will, it must be avowed, for ever stand in need of their best strength and refined verve. Their well-disciplined, marvellous skill is naturally the outcome of many other higher talents developed in man, and ranging from his muscular strength of arms to the impressiveness of speech, and the power of judgement, of course; and it is virtually out of this tiny and yet highly potential seed within the palms of the two hands that an enormous, marathon '*banyan tree*' of human behaviour germinates, and keeps up self-producing itself for long. In short, a man of any worth should be able to see that along with other faculties, his manual dexterity also must move in line with them in the manner of an all-quelling and smart elephant, who with his arm-like trunk is alwaps up to the nicest performance and opportunity offered io him by circumstance, or his own unequalled 'will'. (U) The entire life-long concern of the animal world, excluding mankind, of course, remains with their present conduct, rooted in the past, and safety of life to the extent it is possible for them, on the basis of an instinctive nature, which is carved out for them by their deeply clinging impressions left after their past deeds in previous lives; and they can get rid of them only after getting through their recoiling effects upon themselves. They can have opportunities of emancipation from these punitive hounds of utter misery & constraint & come to fair chances of self-advancement, after they have lived through & paid for the evil course once chosen by them. Man, however, is particularly linked with as well as equipped for the fresh fortune of a new future destiny, although like his other living fellows, he too has to cope with the residuary stock of his past deeds. In order to be able to realise the promising prospects of constraint-free choice of clean and open action, he is called upon to develop his innate God-given especial faculties of refined speech, un-wavering 'Will', and truth discovering intellect; for, he has to be necessarily rich in the virtuous and noble powers, so constantly guiding the hands for their best performance in the field of action, which is not only binding in every respect, but also seldom without surprising challenges to reckon with. That having been accomplished, he is sure to find that his future and cherished successes in the executive domain of duties are opening out with much greater certainty towards an attainment of life's final goal than they ever did before. How will a victory for the

'Knightly Soul', though gallantly girt with high intents and immortal purposes, and armed with supreme powers of evil-demolishing propriety (*S'iva's* benevolent qualities, in a word,) be totally assured, unless a concerted allegiance of the commanded battalion of extrovert gods (=wholesome senses and attitudes as followers) belonging to his environment as well as the advisory council of immediate divine generals in command (=intuitive powers of thought, will, and discretion) is forthcoming in unison? The actual use of his good powers and purposes will under all conditions have to be made through the response and medium of his Trident-holding chivalrous palms; and, indeed, then the victorious powers of virtue and benefaction will be able to prevail over those of the vicious evil, and establish an air of peaceful progress and unhindered happiness in life for the noble and the good. In establishing a paradise befitting the gods on earth, any scornful neglect, or oversight in regard to the best development and divinely creative merit of the palms as well as their symbolic un-acquisitive convex backs in the two leading hands, each beautifully adorned with five distinctive fingers, proves only suicidal to their intelligent owners without remedy. Ultimately, the difficult task of defending all that is good and excellent falls to the care of man's not inglorious, hefty hands through positive action, at its best. Therefore, an attitude of disregard for them may befit only the self-pampering bloated hum-drums with empty heads and hearts and without any higher aims in life; to the nobly inspired gods, on the contrary, it is no less than a sinful blot of ingratitude on their clean transparent conscience. Towards a fulfiment of the allotted human destiny, in a way, Man's most trusted friend, the right hand, alone could have sufficed. His Munificent Benefactor, nevertheless, has been kind to equip him with two, one on both sides. A vigilant recognition of the brilliant competency of hands, reflecting mirror-like his entire divinely inspired course of life as a firmly set bed-rock of re-assuring endeavours for the highest successes and joys of life deserved by man is by all means the best approach to our promised brilliance; and that, above everything else, should form the latent substance of our Prayers to the Ever-Gracious Kindly Lord.

संक्षिप्त मन्त्रोपदेश: —(अ) हे सर्वज्ञ दयानिधे ! आप व्यक्त वाणी तथा अव्यक्त ज्ञानरूपी धन के और शब्दब्रह्मरूपी सर्वशक्तिमयी वेदचतुष्टयी अमृतज्योति के भी प्रथम स्रोत हो—क्योंकि आप के समान विश्ववेदा, विश्वकर्मा एवं विश्वसामा अन्य कोई और शक्ति नहीं है। आप हमारे सारे ज्ञान व कर्म में सहायक अवयवों तथा करणों को—वाणी को, प्राणों को, चक्षुओं को, कर्णों को और इन सब ज्ञानेन्द्रियों के कार्यसाधक केन्द्रीय अङ्ग नाभि, हृदय, कण्ठ, तथा बुद्धि को यथावत् शक्ति प्रदान करते हो। मानव जीवन की दोनों विचित्र विशेषतायें अर्थात् तत्त्वज्ञानोपार्जन व उत्तम कर्मसाधना आप के सर्वकल्याणकारी विधान से ही बल प्राप्त करती हैं। वाणी द्वारा कर्म की प्रथम सम्भावना उत्पन्न होती है। उस बीज समान वाणी का एक ओर पालन होता है ज्ञानेन्द्रियों द्वारा संगृहीत ज्ञान से तथा नाभि,

हृदय, कण्ठ और मस्तिष्क द्वारा प्रदत्त बल एवं क्षमता से, और दूसरी ओर वह स्वयं कर्म के मुख्य साधन वाहुओं एवं सर्वसाधक उंगलियों सहित दोनों हाथों को मानसिक निश्चय व सङ्कल्प द्वारा कर्म-सम्पादन की प्रेरणा से समस्त वाञ्छित क्रियाएं कराने में समर्थ होती है। इस प्रकार वाणी का अटूट सम्बन्ध ज्ञानपरक, उपासनापरक, व कर्मपरक तीनों क्षेत्रों से सर्वदा बना रहता है। यह वाणी यदि धार्मिक निष्ठाबल से सम्पन्न हो जाती है तो विचारों—भावनाओं-और कर्मों में जागृति सहित परिपुष्टता आ जाती है। किन्तु उनकी दृढ़ता व पवित्रता का आश्वासन इस विचित्र प्रलोभनों से भरे संसार में केवल आप की महती अनुकम्पा द्वारा ही सम्भव हो पाता है। जिस प्रकार व्यक्ति में उसी प्रकार विश्व में भी यही विभिन्न शक्तियां एक समान—'यथा पिण्डे तथैव ब्रह्माण्डेऽपि'—कार्यरत रहती हैं। दोनों क्षेत्रों में इन समस्त दिव्य सञ्चालक शक्तियों का आदिस्रोत एवं पोषक भण्डार परब्रह्म परमात्मा की अक्षय्य चेतन ज्ञानशक्ति ही है। अन्यथा जड़ प्रकृति एवं अल्पज्ञ जीव तो नितान्त असमर्थ ही थे। उसी सर्वप्रथम सम्पोषक, सर्वज्ञ देवाधिदेव से हम उपासकगण अपनी समुचित इन्द्रियों और करणोपकरणों के उत्तम हितसाधक दैविक व दिव्य दोनों प्रकार के बलों की विनम्र याचना करते हैं, जिस से उन्हीं के द्वारा निर्दिष्ट मोक्षधाम का जीवनध्येय हम सब भक्तजन निस्सन्दिग्ध रूप से प्राप्त करने में समर्थ हो सकें। हे परमोपकारी भक्तवत्सल स्वामिन्! बिना आपके अनुग्रह और सम्यग्बल की प्राप्ति के हमारी चञ्चल इन्द्रियां और अज्ञानग्रस्त मनोवृत्तियां तथा अन्तःकरण सदा घोर विडम्बना से ही संत्रस्त रहेंगे। जगत् के अन्धकारलिप्त मार्ग को प्रकाश तो आप ही देते हो और दे सकते हो ॥

(इ) संसार में जीवनयापन काल में भौतिक सुखोपार्जन के लिये भी साधारण रूप से साध्य सुख व शान्तिप्रद सफलता के हेतु साधनों की पर्याप्त उत्तमता की परमावश्यकता प्रतीत होती है। उत्तम और क्षमतापूर्ण साधन ही सन्तोषजनक सफलता प्राप्त कराने में समर्थ होते हैं। उचितरूप से सबल साधनों के अभाव में विफलता, दुःख, और निराशा का बाहुल्य होता है जिससे जीवन ही भार बन जाता है। सुन्दर सक्षम वाणी जो मानव की प्रारम्भिक कर्म की गणना में आती है अपने ज्ञान सञ्चय के लिये प्राण, चक्षु, श्रोत्रों आदि ज्ञानेन्द्रियों की उत्तम सामर्थ्य और सेवायें चाहती है, वह साथ ही साथ अपने सम्यक् परिपुष्ट और निश्चायक बल के लिये नाभि, हृदय, कण्ठ, तथा बुद्धि और मन की अनिवार्य सहायता की अपेक्षा रखती है। एक ओर से उसे अपने कार्य-भार की पूर्त्ति के लिये पदार्थों के बोध की आवश्यकता रहती है तो दूसरी ओर से उसे उत्तम क्षमता धारण करने के लिये विजयशील निर्णायक बल का आश्रय लेना पड़ता है। इन दोनों शिरःस्थ एवं मेरुदण्डाश्रित सहायक दलों से उसे यथार्थ शक्ति और आवश्यक सहायता मिलने का विधान है। इन तीनों दलों का नैसर्गिक बल एवं संयुक्त क्षमता द्वारा प्रभावित बाहुओं तथा हाथों की अपनी-अपनी विकसित योग्यता, क्षमता, तथा सामर्थ्य मनुष्य को उत्कृष्ट और श्रेष्ठ कर्म की सम्पन्नता का श्रेय प्रदान करती हुई, उसे एक साथ उत्तम विजय, सुख-शान्ति, एवं मोक्षसिद्धि का प्रशस्त अधिकारी बना देती है और इस प्रकार मानव श्रेय का प्रतीक उसका जीवन और समस्त संसार का इकट्ठा महत्व ही संसिद्ध हो जाता है। कर्मयोनि मानव जीवन की प्राथमिक वा मुख्य क्रियासाधन वाणी है जिसके द्वारा ज्ञान व ज्ञानेन्द्रियों के माध्यम से प्राप्त भिन्न-भिन्न इन्द्रियविषयों का विचारात्मक बोध सञ्चित होता है। जीवन सम्बन्धी समस्त कर्मव्यापार तथा उसकी उच्चता एवं स्वच्छता भी ज्ञानेन्द्रियों एवं कर्मेन्द्रियों की उत्तम क्षमता और सामर्थ्य पर ही निर्भर रहते हैं। इन सब

दिव्यसाधनरूप करणोपकरणों के अंशतः अथवा पूर्णतः क्षीण और निर्बल होने पर समस्त जीवन के ही निर्माण स्तर पर गहरा प्रभाव पड़ता है। इन्द्रियमनोबुद्धिरन्तरात्मा की शिथिलता जीवन के यथा-सम्भव सर्वोच्च उत्थान, प्राप्य सुख-सिद्धि-शान्ति की शोभन शैली में बाधक बन जाती है। अतः जीवन की यथायोग्य उत्कृष्टता, सर्वसुखसम्पन्नता, तथा वास्तविक सार्थकता के लिये आवश्यक है कि प्रत्येक व्यक्ति और उसी प्रकार प्रत्येक पीढ़ी के पुरुषार्थसङ्गत विकास के मूल आधार कर्म के मानसिक, बौद्धिक और शारीरिक माध्यमों को पूर्णतया स्वस्थ व बलवान् बनाया जाये, क्योंकि बलवान् साधनों से युक्त क्षमताशील धीर-वीर की ही विजय होती है। वाणी की प्रभावशाली श्रेष्ठता एवं अन्य कर्मसाधक करणों की सम्यक् परिपुष्टता का प्रारूप 'सत्यं-शिवं-सुन्दरम्' के आदर्शों पर आधारित उसके सन्निहित, अकाट्य विचारों एवं उनकी अभिव्यक्ति में प्रकट होता है, और वाणी के अनुरूप ही जीवन का सारा कर्मकलाप निर्धारित होता रहता है। क्रमशः अन्तर्मुखी वाणी अर्थात् भावरञ्जित विचार ही प्रमुख रूप से कर्म शृङ्खला को जन्म देते हैं। अन्ततोगत्वा इसी वाग्विचारशक्ति तथा क्षमता के अनुसार बाहुबलोदित वीरता और दानादान जैसे महान् यशोवर्धक कृत्य किये जा सकते हैं। पृथिवीतल पर वाणी अथवा वाग्ब्रह्म के विचित्र अद्वितीय महत्त्व को भली-भांति समझ लेने से जीवन सम्बन्धी समग्र विद्यायें, प्रार्थनायें, और प्रवृत्तियां ऊर्ध्वगतिशील होकर श्रेयस्कर हो जाती हैं॥

(उ) मनुष्ययोनि देवयोनि है। उसमें देवत्व की सारी सामग्री तथा साधन प्राप्त है। एक सुप्रकाशित जीवन का प्रमुख गुण वाणी की असामान्य विशेषता एवं उसकी अलौकिक क्षमता और समर्जित प्रभावशीलता ही है, इसमें किसी को तनिक भी संकोच का अवसर नहीं है। सचमुच सम्यग् वाणीबल ही व्यक्ति को और व्यक्तिसमूहों को पशुता एवं सामान्य जड़ता के निम्नस्तर से ऊपर उठाकर मनुष्यता के साधारण लोक का निवासी बनाता है, परन्तु अपने सामान्य स्तर पर पशुगत अन्य स्वाभाविक वृत्तियों के समान वह है तो शब्द सम्बन्धी एक गत्यात्मक वृत्ति ही। व्यक्तित्व के देवतुल्य उच्चतम विकासहेतु ज्ञान-कर्म-उपासना में सात्विक प्रवृत्ति और अविद्या-राग-द्वेष-अहङ्कार-क्लेशप्रद मनोवृत्तियों से निवृत्ति की सफल आशा वाणी के सूक्ष्मातिसूक्ष्म संस्कार एवं प्रभावशालिनी प्रभा पर ही निर्भर है। इस स्वर्ग-सोपान वाग्विभूति की कान्ति और उसका क्रान्तिबल सर्वदा सम्बद्ध हैं भौतिक विश्व-बोधविनायक प्राणशक्ति, चक्षुबल, तथा श्रवण क्षमता की पारस्परिक सक्रियता व एकीकरण की सतर्कता से। इन सब ज्ञानोत्पादक अङ्गों को अपनी-२ कार्य-कुशलता प्राप्त होती है शरीर के केन्द्रीय शक्ति-पुञ्ज नाभि से और उसका उन्नयन होता है, मध्यस्थ हृदयरूपी अयस्कान्तमणि, कण्ठतन्त्र एवं शीर्षस्थ निर्णायिका प्रज्ञाज्योति के द्वारा। इन सब उत्तरोत्तर सहयोगी बलों के समाहार से वाणी का प्रवीण रूप सुसज्जित होता है और तब ही फलस्वरूप पाप-संहारक 'शिव-वज्र' त्रिशूल* की प्राप्ति द्वारा (i) बाणीबल से सत्य की रक्षा और अनृतसम दस्यु का हनन; (ii) बाहुबल द्वारा वीरोद्धारक एवं दीनसंरक्षक कृत्य तथा (iii) करतल-करपृष्ठों द्वारा निश्चित धर्मयुक्त आदान-प्रदानरूपी लोक-परलोक संग्रह और त्याग व दान के उदार, प्रशंसनीय शिवमय कर्मों का उत्तम सम्पादन भी सम्भव होता है। जीवन की वास्तविक उत्कृष्टता का आधार सर्वथा मनुष्य के कर्म ही होते हैं जिनका नित्य सम्बन्ध वाणी, बाहू, तथा हस्तद्वय से अविच्छिन्न रूप से बना रहता है। प्रभु से बल और दिव्व यश की प्रार्थना तो करना ही है, पर साथ ही साथ

*'स्वात्मवाग्-मनो-बुद्धित्रयं बलं शिवायुधं त्रिशूलम्' ॥

योजनापूर्वक इस यशोबल के प्रतीक और अमर विजयसाधक शिवत्रिशूल अथवा इन्द्र-वज्र को भी साहस और पुरुषार्थ द्वारा प्रपन्न करने से ही वातावरण तथा व्यक्तित्व की दिव्य एवं यशदायक भूमिका सार्थक हो पायेगी। उसी अवस्था में हमारा आधिदैविक ध्येय भी पूर्णता को प्राप्त होता हुआ, हमें आध्यात्मिक जगत का अधिकारी बनाने में सफल हो सकेगा। 'चित्रं देवनामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः०'। ब्रह्मशक्ति की इस सुस्पष्ट कलावीथिका में दो स्तरों पर— समष्टिगत बृहदाकार विराड्रूप तथा अल्पभूत व्यष्टिदेहगत–विविध बहूपकारक विचित्रशक्तिसेनायें देवहितैषी जगत्पिता ने सज्जन सर्वोत्कृष्टजीवननिष्ठ मनुसन्तानों के उत्तम यशोबलैश्वर्य की प्राप्ति के लिये मृतप्राय जड़ प्रकृति के समुद्रगर्भ से मन्थन क्रिया-समान हिलोरें देने के पश्चात् उत्पन्न कीं। सृष्टि की महान् भौतिक शक्तियों का प्राकृतिक-बल-नियन्त्रण तो स्रष्टा के विधानाधीन है ही परन्तु उनमें अल्पाकार पिण्डशक्तियां जहां व्यापक भूतसामर्थ्य से प्रभावित होती हैं वहां साथ ही साथ शरीरस्थ जीव की चेतन सत्ता से भी प्रभावित होती है। इस प्रकार एक विकट द्वन्द्व की स्थिति उत्पन्न हो जाती है जिसपर नियन्त्रण असीम शक्तिशाली भगवान् की कृपा एवं प्रेरणा द्वारा ही जीव के लिये सम्भव हो पाता है। परमात्मा तथा प्रकृति दोनों हो अनन्त हैं और दोनों की पृथक्-२ शक्तियां भी चेतन तथा अचेतनरूपों में जीव की अपेक्षा अत्यन्त महान् ही है। जीव चेतन शक्तिशील होते हुए भी स्वयं एकदेशी अल्पज्ञ सत्ता रखता है और फिर पार्थिव शरीर की मर्य्यादाओं से भी अनुभावित होता है। अतः जब तक वह अपनी चेतना शक्ति का सम्यगभ्युदय नहीं कर लेता तब तक वह प्रकृति की मूढ़ महिमा को भी नियमिन करने में विवश रहता है। अपनी दिव्य चेतना सामर्थ्य (आत्मबल) को उन्नयन करने में उसे ज्ञान (बुद्धिबल)+कर्मण्यता (साधक मनोबल)+आध्यात्मिक पवित्रता (उपासनारत तपोबल) का अपेक्षित आश्रय लेना अनिवार्य है। परब्रह्म परमेश्वर द्वारा प्रदत्त आत्मबल के बिना समस्त देवसेना देवोत्तरदेव जीवेन्द्र की हितसाधक नहीं हो सकती। अत्यन्त सफल आधिदैविक उत्थान की गरिमा सफल पुरुषार्थगम्य उत्तम विकास द्वारा ही सम्भव हो पाती है। अतः उपासक जिस प्रकार प्रार्थना के आरम्भ में ही सुख-शान्ति के अचूक साधनों की याचना करता है उसी प्रकार जीवनयज्ञ के प्रारम्भ में भी यशोबलदायक पुरुषार्थचतुष्टय से विमुख न होने का सङ्कल्प करे॥

Short Discourse on the Mantra —

(A) O Lord God! You are certainly the Eternal Perfection of all music and speech, and verily an Everlasting Spring-head of all Sciences, Arts, and Inventions without fail for your yearning subjects. You are the First Fountain-Source, O Omniscient Lord, of all sound and knowledge, spoken as well as concealed, or embryonic in thought, including the loftiest wealth-power of the Four Vedas; for, none else is so great as to give rise and develop them into an orderly, flawless Song of Music that finally culminates in a Universe of Truthfulness, Goodness and Beneficence, with Harmony of Rhythmic Beauty and Movement. You, no doubt, duly impart requisite power to all our functioning limbs and helpful faculties of learning and action, like the speech, life-breath, eyes, ears, &c., along with the main organs from which they receive incessant sturdy support and strength, namely,

the navel, heart, throat, and the intellect housed in the brain. 'The two peculiar distinctive charactristics of human beings, i.e., the accomplishment of the knowledge of Truth and Reality, and the performance of undeterred noble deeds of lasting goodness, nufailingly receive their healthy, sustenance from your universally benign laws. The first sprouting of all action invariably takes place in the mind and the related sphere of thought, or inwardly latent speech embedded there. That prospective seed of speech is, on the one hand, itself fostered by the accumulated fund of perceptual knowledge collected by the informing senses and by the functioning ability strengthened by the central power-stations located in the navel, the heart, the throat and the brain in general; and, on the other, succeed through the interaction and impulsion of mental decision and resolve in extending the desired urge for an active performance to the ready pair of arms and the hands, finely equipped with supple fingers, capable of grappling all kinds of things with a firm hold, and thus, quite naturally constituted for final action. In this manner, an unceasing bond between speech and the three segments of effort comprising the fields of learning, worship, and possessive action always continues to exist for man's supreme good. If this same dormant power of thought, or in other words, latent seed of speech, is enriched with a powerful spirit af righteous resolve, the thoughts and ideas, feelings as well as the ensuing positive performances on the part of a man take on a new heartening vigour with a fresh and bold awareness of the ultimate truths; but the entire hope of their purity and viable strength in this alluring world set with all kinds of short-lived temptations, however, rests only with the ever-possible Mercy and unbounded Love eternally emanating from you. In the Universe and the individual likewise, these same forces are ceaselessly working for a justification of their native worth, as has been quite aptly observed by the ancient seers, 'The petty individual and the vast boundless cosmos both obey the same Laws of creation, existence, and dissolution, and their preservative processes, on the whole;' which only implies that there should be(and there is)no waste at all anywhere in the world, and that in both these discrete and cumulative spheres the prime source of all these divinely propelling forces in Nature as well as the unabating Fountain that ever unfailingly feeds them, lies deep in the Everlasting Conscious Power of Omniscience of their Geeat, Peerless Lord Creator. Otherwise, without His condescension inert Matter and the blurred visioned finite souls, His eternal subjects and suppliants in dire need of everything were inherently altogether incapable of doing any glorious or good thing, whether for themselves or for others, on a lasting basis or even a comprehensive one. To Him, Our Supreme, All-knowing Lord God, Who is the Prime cause of everything, and also the eternal Feeder and Benefactor of all, we indigent devotees of His, send our prayers up and humbly beseech that all our subtler faculties of the mind as well as those of the gross body along

with their sense-organs and subordinate limbs may kindly be given to contain their best and propitious power for our consistent good, so as to enable us all, His own plighted children, to achieve through them with no nucertainty the foremost goal of life, that is, *Mokṣa*, the Blissful Glory of Redemption and freedom from the irksome whirlpool of birth and death in this evanescent world of nobody. O Never-failing Friend and All-loving Lord Saviour of the devout! Without your delivering draught of adroitness ever graciously and munificently granted to thirsty seekers, our restive and fickle senses and ignorance-ridden minds are always prone to suffer from bitter ironies of fear and uncertainty in life. You alone can, and eternally do, enlighten the darksome path in this entangling world, as none else can.

(I) In the world during one's life-time, even for securing happiness in its wayward course, an urgent need of sufficiently improved means and media is generally experienced and demanded in respect of every desired pleasure and peace-yielding achievement. Appropriately efficient means always guarantee a satisfactory success everywhere. Failure, misery, and despair encamp themselves only where there is a paucity or complete absence of adequate and competent means, which turns life itself into an unpleasant burden after all. A sweet and effective talent of speech acts as everyman's first step towards his full life of action; for its impressive lore of refinement requires a rich fund of knowledge based on an intrinsic competence as well as a sharp edge of discernment in regard to external perceptions on the part of the soundly disciplined mind and its working agencies, the perceptive senses of life-breath, eyes, ears, &c., with their functional aptitudes. That so-whetted vocal weapon of social thrust, moreover, has further to undergo a re-strengthening of its power by means of a vigorous seasoning of energy and firm resolution issuing forth from the navel, the heart, throat, the brain, and volition for its successful performance of the mandate. On the one hand, a clean understanding of the affairs and objects of the surrounding world is an absolute necessity for its proper discharge of the entrusted work; on the other, in order to redouble its vital force, it has to be augmented in its penetrative efficiency by an overpowering decision as well as interest. It is so naturally ordained that it should centrally receive all the needful help and appropriate vitality from the two sector-groups—one located in the head, and the other, in the vertical spinal cord upholding the body. A well-developed capability and strength of the arms and the hands together with a co-ordinated and properly initiated competence as well as natural vigour of these three forward sector-groups, yields a man the fairest possible accomplishment in action, and wins for him a high credit and renown. In this way, it turns man's little bloom of life into a popularly inspiring model of human idealism—a living symbol of moving hope, faith, and charity in the world,

bringing to his share the richest glories this world can afford to the brave; and, in the end, sublimely exalts him simultaneously to the solemn summit of 'self-conquest', the best victory on earth, after all, garbed in unbroken mental peace and intuitive joyfulness, leading to the righteously deserved citadel of Bliss in *Mokṣa.*

(U) Man's is a virtue-oriented species, ultimately destined for divinity; and as such, is obviously meant to claim a greater and greater degree of excellence in its no-wayward career of life's sojourn on earth. All the requisite means and media as well as the heartening milestones of victory and blessedness have been amply provided for an apt consummation of its splendid vision. There can be no lurking misgivings about its essential nature of refinement, and that the predominant mark of a gentle and truly enlightened life, above all, is its extraordinary revealing intelligence, both in grasp and expression of thought, truth, and emotion; its uncommon character of individuality; and no less an ideally chiselled and chastened impressiveness of appeal. On a still deeper analysis, no doubt, we find that a sufficiently developed talent of speech is often able to raise its master, and a mutually clinging tribe of men as well, from the lowest level of animals and their squalid imbecility to that of a mentally higher, though only a poor mediocre, rung of human worth, which is, none-the-less, at its ordinary plane, like so many other natural animal instincts, nothing more than yet another crude power, having its roots in the basic motive faculty of self-expression. It is but one step of progress; the full cycle of evolution is yet incomplete; it merely staggers and limps. The promising hope of a devoted interest in and an exalted trend towards unbelying Truth, Selfless Action, and devout Humility to Almighty, on the one hand, and a deep-seated psychology of resignation with a disinterested aversion to the bullying tendencies of blinding folly and ignorance, fond passion, and hateful malignity with short-sighted vanity and egotism, on the other, —the two necessary elements of a highly developed and god-like personality, of cource, —does brighten up, and, in fact, is actually enhanced with a higher and higher, more disciplined and chastened growth of speech and its all-reducing brilliance, to be sure. The genuine glow and revolutionising power of this gifted speech is invariably associated with an integrated agility as also a carefully conducted co-ordination of the powers of 'prāṇa' (life-breath) enabling sensuous perception of physical universe, strength of ocular vision, and a discreet capacity of the ear, on the whole. The respective forward function of all these perceptive organs is installed by the central power-station, the navel energy-centre in the body, its own refined efficiency being in turn governed by the intermediary lodestone of the heart, and the throat along with the oral apparatus, as supervisingly directed by the chief

agent, the brain and its discretionary commands, after all. Through such intricate and ever-improving processes of direct co-operation on the part of these various directive forces is the pleasingly finished image of human speech carved out and superbly sanctified for use; and only at that ripe and matured stage, in the end, it becomes possible to wield effectively the so well-known leveller of evil, Lord S'iva's (bliss-aspiring/inspiring lordly Might's) Trident-Crested Thunderbolt — comprising (*i*) first, the lightning effects of a chastened 'Reason, defending and preserving the revealing light of Truth, and demolishing the murky ramparts of the Faking Fiend of Untruth; (*ii*) secondly, launching of knightly deeds, redeeming the week and the poor, and restoring the brave with the unsullied strength of the two arms; (*iii*) and lastly, by means of trained hands and mysteriously adept fingers, taking to well-determined feats of prosperous achievement, disquisition, and dispensation, like those of common well-being, charity,and renunciation, with due credit. The consummate summits of a man's life are always inalienably related to what he does, and how he does it; and that, under all circumstances, continues to be linked with his active faculty-media of speech, muscular strength of arms, and the finger-twist of his pair of hands. An honest prayer from us for propitious glory and chaste skill of our faculties is, no doubt, a natural need with us; never-the-less, the salutary chances and glorifying premia of a personality and its environment are more meaningfully fulfilled, if a planned and promising discipline based on high courage and moral alertness combined with a flawlees strength and nobility of character (*Yas'-o balam*) in respect of the 'thrice-blessed' weapon of *S'iva*, or let us call it, *'Indra-Vajra'*, the soul's securer of aspired bliss and peaceful glory in victory over inglorious things on earth, is also brought into helpful exercise with it. Thus, and thus alone, in that state of complete mastery over our foes as well as a regained native ennoblement shall our redemption and godly glory be consummated, and entitle us to be the citizens of the realm of Eternal Sunshine. "*Om citram devānām -udagāda-nīkam cakṣur-mitrasya-varuṇasyāgneḥ*................". In this vast Galaxy of Superb Art, created by the Supreme Architect and Unrivalled Arch-Artist, the Absolute BRAHMA, we find whole armies of multitudinous, largely beneficial, and altogether wonderful divinities, or celestial powers produced on two levels; one, cosmic, subtle, measurelessly large and pervasive, and the other, finite and discrete with a certain gross objectivity of its own. The Great Benign Benefactor, our Divine-Father, brought them into their manifest, and useful dynamic existence for the eternal good, glory, and graceful grandeur of His noble children, the progeny of mankind, who are earnestly inclined to devote themselves to this highest ideal of their earthly sojourn, by means of a mighty churning on-and-on, as it were, of the sleeping Ocean of dead and inert Matter, and waking it

perforce, in a way, to creative ripples of unbounded consequence. The natural dynamics of these mighty physical forces on the cosmic scale are, of course, determined and controlled by their constitutional laws already evolved by their Unchallengeable Creator. The same forces, nevertheless, on a finite and discretely embodied scale, while retaining their allegiance to the general and pervasive influences of Nature, also simultaneously become vulnerable and equally subject to partial control by the conscious ingenuity of the finite soul inhabiting a material working frame. In this manner, a serious challenge-like situation of a 'double-opposites' boldly confronts the meagre soul, and can seldom be resolved and overcome by it without the kindly grace and divine light received from its Almighty Saviour. The All-powerful Omniscience and the Non-conscious Inert Matter are both by nature infinite entities, and each of them is set as a distinctly Separate power of either conciousness, or of death-like sleeping *vis inertiae*, of unlimited dimensions. The soul—a third significant entity in the world — in spite of being essentially conscious is generally circumscribed by the limitations of the inhabited body, and remains overborne by its sensual and other petty influences of its neighbourhood; for *sui-generis* it is in itself an entity of finite nature with scanty knowledge and still less comprehensive vision. For that very reason, unless it fairly evolves its powers of awareness and vigilant cognition, it remains helpless and devoid of ability even to control and turn to account the bewildering wealth of energy and other resources as provided by the servile, lifeless matter towards its own welfare, at least, Now, in sublimating his divine powers of self-conscious assertiveness (competence of spiritual insight) a man is unavoidably called upon to take recourse to three indispensable factors of great value : (1) Mastery over the realm of true knowledge (wisdom, or the competency of pure intelligence = '*Buddhi-bala*') + (2) Steadfastness in doing the right things (active propensity for righteousness = '*sādhaka Mano-bala*') + and (3) Consistency of spiritual faith (intuitive humility = '*Tapo-bala*' — all to be developed together with unbroken perseverance and *per se*. Save in conjunction with a transcendentally self-conscious attitude inspired by the High Heaven within us, these multitudinous hordes of 'good odds' and regiments of accredited gods can be of little avail and of still less potent worth to the heroic soul, itself a nobler and more romantic god among the gods themselves, in truth. The heights are denied to other gods and angels alike; inasumch as they already enjoy them according to their dues with content, and have no higher urge for a still better summit than what they hold on to, Ascent and ceaselessly striving for ascent to the Highest of the high and Holiest of the holies is the dream as well as the guerdon of the soul—the chief of the gods — alone. The rare value of the highest reaches and opportunities of self-evolution is realizable only when all-round, sustained

efforts are made towards a thorough development of the human personality and the subtle genius that is bloomingly bedecked by it behind the mere fleshly frame. Hence, it is inescapably incumbent upon every aspiring devotee of the Lord that he ought never to be oblivious of these threefold positive pantheons of self-sublimation (so full of promise of rare strength and immortal glory !), particularly, when he starts the solemn *yajña* of his life with a vow of no mean resolve of True Science and Sacrifice, into which he verily chooses to transform his hopes and aspirations, after all; just as every day, in the very beginning of his prayers, he takes care to beseech his Lord God to grant him such means and abilities as would vouchsafe the growth of piety, peace and prosperity for him as well as the world around his little self.

प्रार्थनायां ज्ञानकर्म्मेन्द्रियाणां सम्यग्बलयाचनादनन्तरं शुद्धमनसोपासकेन शरीरस्थचक्रेषु विभिन्नशक्तिकेन्द्रेषु नित्यं तस्य पवित्रतैव संप्रार्थ्यते ।।

[३] ओ३म् भूः पुनातु शिरसि । ओ३म् भुवः पुनातु नेत्रयोः । ओ३म् स्वः पुनातु कण्ठे । ओ३म् महः पुनातु हृदये । ओ३म् जनः पुनातु नाभ्याम् । ओ३म् तपः पुनातु पादयोः । ओ३म् सत्यं पुनातु पुनश्शिरसि । ओ३म् खं ब्रह्म पुनातु सर्वत्र ।।

पदान्वयः—ओ३म् (प्रणवमन्त्रः—अव्ययपदम्)। भूः (संज्ञा—पुं०—प्रथमैकवचने रूपम्) । पुनातु (क्रिया-पदम्—लोटि प्रथमपुरुषैकवचने रूपमिदम्) । सर्वत्रैव समानरूपेणैवमेव ज्ञेयम् । शिरसि (संज्ञा-नपुं०—सप्तम्यामेकवचनम्) । भुवः (संज्ञा—पुं०—प्रथमायामेकवचनम्) । नेत्रयोः (संज्ञा—पुं०—सप्तम्यां द्विवचने रूपम्) । स्वः(संज्ञा—पुं०—प्रथमैकवचनम्) । कण्ठे (संज्ञा—पुं०—सप्तमीविभक्तावेकवचनम्) । महः (संज्ञा—पुं०—प्रथमा, एकवचनम्) । हृदये (संज्ञा—नपुं०—सप्तम्यामेकवचने रूपम्) । जनः (संज्ञा—पुं०—प्रथमैकवचने रूपम्)। नाभ्याम् (संज्ञा—स्त्री०—सप्तम्यैकवचनम्) । तपः (संज्ञा—नपुं०—प्रथमैकवचनरूपम्)। पादयोः (संज्ञा—पुं०—सप्तमीद्विवचने रूपम्) । सत्यम् (संज्ञा-नपुं०-प्रथमैकवचनम्) । पुनः (अव्ययपदम्)। शिरसि (संज्ञा-नपुं०-सप्तम्यामेकवचनम्) । खं (संज्ञा-नपुं-प्रथमैकवचनम्) अत्र विशेषणवत् प्रयोगः । ब्रह्म (संज्ञा—नपुं०—प्रथमैकवचनम्) । सर्वत्र (अव्ययपदम्) ।।

पदभावामृतम् — एषु मन्त्रेषु याचनायां यथाक्रमेण सप्तव्याहृतीनां विनियोगः । तत्र-तत्र समानधर्मा उपगृह्यन्ते ।। **ओ३म्** — प्रणवमन्त्रः । सर्वत्र मन्त्रादौ सम्बुद्धौ परमभक्तिभावेन सर्वेश्वराय परमात्मने प्रयुक्तः । पदस्यार्थविषये तु सन्ध्यायाः प्रथममन्त्रो व्याख्यासमन्वितो हि द्रष्टव्यः ।। **भूः**—जगत्यां या ऋताढ्या सर्वोत्कृष्टा सर्वोत्तमा सत्ता विद्यते सा । तिसृणाम्महाव्याहृतीनां प्रथममनादिकारणम् ।। 'भू' सत्तायाम् (भ्वा०—प०—से०) धातोः क्विप् प्रत्ययस्तस्य लोपश्च ।। (अ) यस्य चेतनाख्या सत्ता

विद्यते स सर्वत्र-व्याप्तैकाक्षरमो३म् । यः प्राणयति जीवयति सर्वान् प्राणिनः स प्राणदाता-प्राणादपि प्रियं कमनीयं प्रेमास्पदं ब्रह्म । यो जगदाधारदेवः प्राणयति चराचरं जगत् स स्वयंभूरीश्वरः ।। (इ) भवति भूयतेऽउत्पद्यते इति भूः सत्तात्मिका प्रकृतिः — भूमिः —पृथिव्यादि भूतपदार्थसमूहोऽयं भौतिको लोकः ।। (उ) अनाद्यवनाशिसत्ताधारको जीवः । शरीरे प्राणान् जीवनं य उत्पादयति स जीवात्मेति ।।

(अ) भूरिति वै प्रजापतिरिमां (सृष्टि) अजनयत – (शत० ब्रा० २-१-४-११) ।। (इ) भूरीयं (पृथिवी) – (शत० ब्रा० ७-४-२-७) ।। (उ) भूरिति वै प्राणः । भुवरित्यपानः स्वरिति व्यानः – (तैति० आर० उप० शिक्षावल्ली प्रपा० ७—अनु० ५) ।। भूरिति पृथिविनामसु पठितम् – (निघण्टु १-१)।। अन्तरिक्ष-आकाशम्-आपः-पृथिवी-भूरिति अन्तरिक्षनामानि – (निघं० १-३) ।।

पुनातु — नित्यं पवित्रीकरोतु । शुद्धभावैः प्रेरयतु । सर्वान् भावान् विचाराञ्च शुन्धन्तु । सर्वथा पूतदक्षङ्कुरु ।। 'पूञ्' पवने (क्र्या०—उ०—से०) धातोर्लोटि प्रथमपुरुषैकवचने रूपम् । अत्र सर्वत्रैवेत्थं लोटि रूपं ज्ञातव्यम् । लडर्थे लोडिति छान्दस लकारव्यत्ययोऽपि स्यात् ।।

नित्य पवित्र करे / या करता है । शुद्धभावों तथा विचारों को प्रेरित करे / वा करता है । सर्वथा पुनीत दीक्षा में लाये ।।

May purify us at all times of our life / or always sanctifies us. Inspires us with pure thoughts and ideas / or may induce us with noble ideas. May in all respects, bring us under His Sacred Discipline.

शिरसि — पूर्वस्मिन् मन्त्रे शिरः पदं द्रष्टव्यम् । अत्र सप्तम्यां विभक्तौ रूपम् । ऊर्ध्वतमस्स्थानेऽइत्यर्थः । श्रेष्ठ-भागे यस्मिन्नृतमथवा द्युलोकस्तिष्ठिति बुद्धिर्वा कपाले प्रवर्त्तते तस्मिन् शिरोभागे । शिरःस्थमनोबुद्धीन्द्रियाणां सर्वासु सहजशक्तिषु पूर्णरूपेण तासां सूक्ष्मसामर्थ्यं करोतु / करोति वा । नः प्रार्थितं सर्वराज्ञीबुद्धेरुत्तमसामर्थ्यं स्वानुग्रहेण सर्वथैव परिशुद्धङ्कुरु करोषि वा ।।

ऊर्ध्वतम स्थान में सर्वश्रेष्ठ भाग में जहाँ ऋत का अथवा द्युलोक का पूर्ण निवास है । अथवा सिर के कपाल भाग में बुद्धि ठहरी हुई है । शिरस्थ मन—बुद्धि—और इन्द्रियों की समस्त स्वाभाविक शक्तियों को सूक्ष्मता प्रदान करे/या करता है । हमारे द्वारा प्रार्थित सर्वस्वामिनी बुद्धि की उत्तम सामर्थ्य को अपने अनुग्रह से सब भांति शुद्ध कीजिये वा करते हो ।।

(A) O All-knowing Supreme Creative Command of the living and the non-living World alike ! You are yourself the Primal Cause and the Holiest Fountain-head of all power and wisdom in the Universe. You alone, no doubt, are always perpetual source of the right creative strength of heavenly galaxies in the Cosmic World as well as of the human brain on earth in so far as their contolling and directive powers are concerned. (I) In the beginning, the very first boom of the created forces and phenomena manifested in this limitless expense of the Universe came into being on the sole basis of an inter-action of pure and primary powers of the wasteless Material Embryo-seeds of Inert *Prakṛti* (*Mahat*) and the highly penetrative subtle beams of Supreme Intelligence; and it was an the firm pedestal of unshakable stability and purity of these same factors that a continuous mainte-

nce of this progressive creation was flawlessly established with a bang. In future as well, until the dissolving event of the Doom itself is harbingered, the cherished intent and the highest universal goal of everything therein will have to be fulfilled along the lines of innocent and undefiled chastity and virginity of these two great streams of mutually co-ordinative entities. (U) The bleeding stigma of evil and impurity germinates and develops only in non-conscious, inert Matter and the conscious sub-cognitive finite spirit. It eannot lie in the Omniscient Almighty. In the finite spirit, the perversity of ignorance and sub-cognition is related to its other limitations including the talent of limping comprehension. A pertinent up-grading of man's mental powers almost always ensures its maximum disappearance from his life; whereas, on the other hand, this deficiency of knowledge, in spite of all the adequate paraphernalia of the brain, becomes a poor victim of the utmost negation of enlightenment owing to its own unfortunate decline and loss of inherent natural vision. The rarest—and yet quite largely available to the industrious in the world—and the one unique panacea for Indra's, or the soul's (verily a crown-pearle among the gods !) sorely enveloping gloom of ignorance and want of wisdom is the most sanctifying divine reflection of knowledge & deep insight into the texture of things. When the human mind, along with other allied faculties & instrumental senses of action, well sunk-in with the pith & purity of true knowledge begins to fall in line with the pure & pervasive cosmic Laws functioning around them, the prospects of their undeterred power & prosperity, too, are not far-off from their happy fortune. The elements that render power desirable include that it should be sympathetic with others & carry a high moral sanctity of behaviour in one's ordinary day-to-day life; normally they serve as two unequivocal guaranties of a peaceful fortune & lasting fame. These same decisive virtues through a righteous performance of all the entailed duties in life, enable a man, in the end, to rise into the blissful, all-happy state of the final Emancipation. It is in the fitness of his aspirations & also of great benefit, that an aspiring devotee attaches utmost importance to a thorough purification of his neatly developed & fruitfully matured crucial powers of intellect, reason, & inclination that seldom fail him in pruning to a healthy response his out-running emotions & over-fired actions, at best. This, indeed, is the secret & the implication of Indra's dedication to the worship of Lord S'iva.

(अ) हे चराचर जगत् की सर्वज्ञ पितृशक्ते ! आप स्वयं समस्त बल व ज्ञान के परमपुनीत आदि-स्रोत हो। आप ही मानवदेह में द्यौलोकरूपी शिरस्थ बुद्धिसम्बन्धी सभी नियामक और निर्णायक शक्तियों को सदा पवित्र बल प्रदान करते हो। (इ) इस विशाल ब्रह्माण्ड का सर्वप्रथम अस्तित्व प्रारम्भ में ही समष्टिबुद्धिरूपी 'महत्' की सूक्ष्मशक्तियों की अखण्ड पवित्रता के आधार पर प्रादुर्भूत हुआ और उसी की अमर सत्यता एवं पुनीतता पर विश्व की प्रगतिशील स्थिति प्रतिष्ठित हुई। आगे भी

सृष्टि का अभीष्ट सर्वोच्च व्यापक लक्ष्य एवं उसकी अभङ्ग पवित्रता इसी आदिशक्ति के निर्मल तथा निष्पाप बल द्वारा ही सिद्ध हो सकेगा ।। (उ) मलिनता एवं पाप दोषों के उद्‌गम अप्रज्ञ प्रकृति तथा अल्पज्ञ जीव में ही हो सकते हैं और हैं भी । सर्वज्ञ में कदापि नहीं । जीव में यह अल्पज्ञता दोष बुद्धि से सम्बद्ध है — बुद्धि के पूर्ण विकास से इसका अत्यन्त क्षय सम्भव होता है । पर उसकी अवनति व पतन से ज्ञान की अल्पता सिर की अन्य समस्त यन्त्र-सामग्री पर्य्याप्त होने पर भी लगभग अत्यन्तशून्यता का शिकार बन जाती है । देवोत्तरदेव इन्द्र = जीव की इस अविद्यान्धकाररूपी रात्रि-दोष का एकमात्र महौषध परमपावक ज्ञान हो है । मानवबुद्धिमनोदेहेन्द्रियगण अपनी सम्यग् ज्ञानयुक्त पवित्रता द्वारा जब समष्ठि के व्यापक पावक बलों की अनुकूलता ले लेते हैं तो उन्हें भी अमर यश एवं बल की वाञ्छित प्राप्ति होने लगती है । मनुष्य के लौकिक जीवन में उदार बल व उत्तम-नैतिक पवित्रता यश–शान्ति–सुखदायक होते हैं और निश्चय ही यही सर्वप्रकार के निर्णायक बल यज्ञकर्मो द्वारा उसे अन्त में मोक्षानन्द में विलीन होने के योग्य बना देते हैं । उपासक को सर्वाधिक महत्त्व अपने सुविकसित, उच्चतम, भाव-कर्म संशोधक मनोबुद्धिसामर्थ्य की पवित्रता को ही देना सर्वथा हितकर होता है । इन्द्र की शिवोपासना का यही रहस्य है ।

ओ३म् भुवः पुनातु नेत्रयोः —ओ३म् — हे दुःखभञ्जक वरुणदेव ! **भुवः — (अ)** सृष्टेरुपादानकारणानां वाथवाग्न्यादिमहाभूतानामादिस्रष्टा परमेश्वरः । अन्तरिक्षवदवकाशरूपत्वाद्‌व्याप्तिधर्मत्वान्महेश्वरः । 'भुवरित्यपानः' । यः सर्वं दुःखमपनयति सो ऽपानः । यो मुमुक्षूणां योगिनां मुक्तानां धर्मात्मनां स्वसेवकानाञ्च सर्वान् क्लेशानपानयति दूरीकरोति सो दयालुत्वाद् वरुण ईश्वरः । सर्वशक्तिसम्पन्नो 'विश्वस्य मिषतो वशी' 'सूर्य आत्मा' । महाव्याहृतीनां द्वितीयं चिदर्थकं पदमिदम् ।। (इ) मध्यस्थमदृश्यं सूक्ष्मावकाशस्थानम् । अन्तरिक्षम् ।। (उ) वायुवत् सर्वत्र गतिशीलं महाबलम् । यो भवत्युत्पादकं कारणमिति सोऽग्निः ।। 'भू' सत्तायाम् (भ्वा०प०- से०) धातोरुणादि 'भूरञ्जिभ्यां कित् (उणा० ४-१८९, २१७) सूत्राभ्यां असुन् प्रत्ययः सोऽपि किच्च ।। भवन्ति यस्मिन्निति भुवोऽन्तरिक्षं वा ।।

भुव इति व्याहृतिः —(जैमि० ब्रा० ३-८७) । भुव इत्यन्तरिक्षलोकः —(शत० ब्रा० ८-७-४-५) । अग्निर्वै भुवोऽग्नेर्हीदं सर्वं भवति—(शत० ब्रा० ८-१-१-४ ।। **पुनातु**=पवेत । पवित्रं करोतु । करोति वा । यथापूर्वमेव ।। **नेत्रयोः** —ये प्रकाशाधारे द्वे नयने तयोरक्षणोरन्तरहितचक्षुर्विज्ञानशक्त्योः । दृष्टया दर्शनादनन्तरं प्रत्यक्षीकरणाद्विभिन्नक्रियासु नायके नयने नेत्रे वा तयोः । वाह्याभ्यन्तरविद्यायुक्ताभ्यां नयनशीलयोश्चक्षुषोः ।। 'णीञ्' प्रापणे (भ्वा०–उ०–अ०) धातोस्त्रन् (उणा० ४-१६८) सूत्रेण त्रन् प्रत्ययान्तं पदम् । नयते प्राप्नोति रूपं येन तन्नेत्रंस्तयोर्द्वयोः ।।

(अ) जगत् के प्राणियों के क्लेश व दुःखनाशक प्रभो ! सूक्ष्म व स्थूल ब्रह्माण्ड तथा पिण्डाण्ड की सभी सञ्चालक शक्तियां और जीवनोन्नायक अखिल तत्व हमारे प्रत्यक्षज्ञानसाधक नेत्रों एवं उनके माध्यम से बुद्धिद्वारा चयन किये गये अन्य अनुमान तथा प्रमाणादि सुनिश्चित सत्यज्ञान-विज्ञान को अपने सूक्ष्मतम और पावक प्रभावों से नित्य शुद्ध और पवित्र करते रहें/अथवा करते हैं । यह हमारा अटल विश्वास वा संङ्कल्प है/अथवा होवे । और यही हे भक्तवत्सल स्वामिन् ! हमारी आप से याचना भी है ।। (इ) अन्तरिक्ष का वायुमण्डल जिसमें सब कुछ वास करता है, नितान्त स्वच्छ निर्मल तथा

पवित्र होना उचित है ॥ (उ) अग्निसम ज्ञानशील चेतन जीवात्मा शरीर और मनोबुद्धिसहित सब करणोपकरणों का स्वामी एवं विधाता है। उदानगर्भ अपान और हमारे जीवन प्रेरक प्राणबल (प्राणायाम के निरन्तर अभ्यास द्वारा) पवित्र और सुन्दर स्वास्थ्यप्रद एवं बलवान् हों ॥

(A) O Constant Friend of all living beings, and Destroyer of their sore distresses, Our Lord Saviour *par excellence* ! The sustaining forces, subtle as well as gross, in this Great Oval Expanse of the Universe and the mini-world of the human body alike, in concord with the principles that aim at exalting every level of life, ceaselessly tend to purge, and sublimate with their pure and most sacrosanct impacts upon our eyes, which are the best sources of all direct, valid perception and through which other fields of positive truth and science, like the knowledge based on inference, or oral testimony, are fed as garnered by the intellect/or may they continue to do so for us. It is/or may it be/our unflinching faith; and we take a resolve to move our lives in that direction/or we beseech our Kind-Master to grant us such a sanctifying vision as may turn our lives into pure gold. **(I)** The neighbouring space close to earth and forming its atmosphere, in which all things mundane and related to life rest and have their being must be kept with proper vigilance always pure, unpolluted, and free from harmful elements. **(U)** The enlightened finite spirit, capable of conscious cognition, is the unquestioned master and governer of the appended faculties as well as the bodily sense-organs alongside of the discerning factors of decision and volition set at its discreet disposal for its own high destiny. May our *prāṇa* (life-breath), later naturally prove to be converted into *apāna* (urge of self-relief) and finally into *Udāna* (the elative urge in life), all of which together spur life on, be duly cultivated into vigorous, beautifully rosy, and pure strength through regularly devoted practice of the art of *prāṇāyāma* with a view to realizing the cherished joys of life.

ॐ स्वः पुनातु कण्ठे—ओ३म्–यथापूर्वं प्रथममन्त्रे व्याख्यातम् ॥ **स्वः** –(**अ**)नित्यं मोक्षसुखम् । सर्वचेष्टानिमित्तो व्यानः । यो विविधजगद् व्यानयति–सञ्चालयति–व्याप्नोति वा स व्यानगुणधारको विश्वेश्वरः । व्यानवायुवद्यदभिव्यानयति–सञ्चेष्टयति चराचरादिसकलभूतानि तत्परब्रह्म सर्वेशः । निरतिशयसुखम्भूः सुखप्रदायकं विकाररहितमेकशेषतत्वम् । यस्य किञ्चिन्न दुःखं भवति यन्नित्यं सुखसागरमिव वर्त्तते तत् सत्–चिद्–आनन्दघनस्वरूपं ब्रह्माऽत्मा ॥ महाव्याहृतीनामियं तृतीयाऽन्तिमा व्याहृतिः ॥ (**इ**) तुष्टिप्रदं सांसारिकमैन्द्रियं वा सुखम् । अन्तरिक्षमिव सुखप्रसाधको द्युतियुक्तःस्वर्गलोकः । उदकं सुखं वा । सुप्रकाशमयं दिनमिव सुखानुभूतिः । स्वज्योतिस्सम्पन्नो लोकसमूहो द्यौर्वा ॥ (**उ**) सुखसम्पादको जीवो ऽग्निरादित्यो वा । प्राणाऽपानोदानव्यानयुक्तो जीवः पुरुषोऽथवा । सज्ज्ञानोदितमक्षयं स्वर्गसुखम् वा ॥

स्वरिति व्यानः—(तैत्ति०उप०प्रपा० ७–अनु० ५) । अन्तो वै स्वः—(ऐत०ब्रा० ५-२०) । असौ द्यौलोकः स्वः–(ऐत० ब्रा० ६-७) । यज्ञो वै स्वरहर्देवाः सूर्यः–(शत० ब्रा० १-१-२-२१) । स्वरिति

दिवमेतावद्वा इदं सर्वं यावदिमे लोकाः सर्वेर्णवाधीयते–(शत०ब्रा० २-१-४-११)। देवा वै स्वः–(शत०-ब्रा० १-६-३-१४) ॥ स्वः साधारणनाम–(निघं० १-४)। स्वः उदकनाम–(निघं० १-१२)। स्वरादित्यो भवति स एतानि (भासरसानादीनि) सारयति— (निरु० ४-२५)। स्वरादित्यो भवति सु अरणः। सुईरणः। स्वृतो रसान्। स्वृतो भासं ज्योतिषाम्। स्वृतो भासेति वा। एतेन द्यौर्व्याख्याता (निरु० २-१४) ॥ **पुनातु** विशुद्ध सुखानुभूति की क्षमता प्रदान करता है / करता रहे। सङ्कल्प द्वारा हमें प्राप्त करना उचित है ॥

Grants/may continue to grant the purity of subtle as well as gross flavours of taste to our faculty of the throat/let us resolve to sanctify thoroughly the highest shades of taste pertaining to the powers of our throat.

कण्ठे — कण्ठकूपे। विशुद्धिचक्रे या व्यापिका शक्तयस्तासाम्। शक्त्यधिकरण भूतचक्रसा-मर्थ्यंत्पूर्णरूपेणेत्यर्थः। सप्तमी-विभक्तौ रूपमिदम्। पूर्वत्रापि कृता शब्दस्य व्याख्या द्रष्टव्या ॥

(अ) वह व्यानरूप सर्वव्यापक, सर्वसाधक, नित्य सुखप्रवर्षक, एवं सम्पूर्णानन्द 'वरेण्यं' ब्रह्मदेव हमारी शुद्धवाणी सम्बन्धी तथा उत्तम सुखानुभूति की कण्ठपरक समस्त सामर्थ्य को अपनी पावक सर्वज्ञता एवं सुखवर्धक निरन्तर प्रेरणाओं से पूर्णरूप से परिशुद्ध और पवित्र करता है। इस में तनिक भी सन्देह नहीं है। परन्तु हम मानव तो क्षणिक आकर्षणों में छुपी अपवित्रता के कीड़े हैं—उन्हीं में विषाक्त सुख पाकर अगला-पिछला सब भूल जाते हैं। सुख में दुःख और दुःख में सुख की सांसारिक अनुभवगत वास्तविकता को जीवनभर ठुकराते हुए कभी सचेत और सावधान होने का नाम भी नही लेना चाहते। एक ओर उस दयानिधान की असीम अनुकम्पा हमारी पाप-कालिमा को धोकर हमें नित्य निर्मल और पवित्र करती है और उधर दूसरी ओर हम बालबुद्धि अपने को जीवन के सूक्ष्मतम रहस्यों का प्रकाण्ड पण्डित मानने वाले, मदान्ध-क्षुद्र-लोलुपजन, प्रकाश को कष्टसाध्य ही नहीं, अपितु कष्टदायक भी मानने में हिचकिचाते नहीं और अन्धकार के कलुषतम व्यापार को ही अपना स्वाभाविक क्षेत्र समझने में गर्व का अनुभव करते हैं। फलतः हमारी श्वेत जीवन-पद्धति सदा मलरञ्जित होते रहने के कारण पूर्णतया कदापि निर्मल और पवित्र नहीं रह पाती। अतः हम नित्य ही उस परमहितैषी उदार सखा से स्तुति–उपासना–प्रार्थना द्वारा अपने निर्बल और चञ्चल जीवनसाधनों की पवित्र सक्षमता माँगते हैं ॥ **(इ)** यदि जीवन की ध्येयसिद्धि की कामना है, तो उसकी उत्तमता और वाञ्छित यशस्विता के अखिल साधनों एवं करणोपकरणों को न केवल उपयुक्त रूप से बलवान् और कुशल बनाना उचित हो जाता है, अपितु उन्हें और उनकी सुसिद्ध सामर्थ्य को पवित्रता के समुज्ज्वल अङ्क में सुरक्षित रखना भी उतना ही आवश्यक हो जाता है ॥ **(उ)** असुरगण तो अपनी संग्रहीत और सामूहिक स्वार्थसाधक शक्तिमात्र के बलपर अपनी सफलता व सुखसाधन की हिंसात्मक शैली अपनाने में अपनी चतुराई समझते हैं। किन्तु देवयान का पथिक एवं जीवन की बहुमुखी उत्कृष्टता का शान्ति-प्रिय साधक अपने बलों को संगठित करता हुआ भी उन्हें उदारभाव द्वारा परिमार्जित और अनुशिष्ट करता है जिससे वह उनको पवित्रता का रूप देकर केवल शुभ कर्त्तव्यों के उदार क्षेत्र में ही उन्हें अपनी विजय का पुनीत साधन बनाने में समर्थ हो सके। अतः पूर्ण सुखशान्ति तथा यशोबल का आकांक्षी उपा-सक बल को और उसके पवित्रोदार भाव को समान रूप से महत्व देता है। अपने जीवन को महोपयोगी

बनाने के लिए वह पवित्रता को जगद्व्यापी रूप देता है और स्वयं को उसका निष्ठावान् अनुचर बनाते हुए अपने अङ्ग अङ्ग में उसके सञ्चार करने का संकल्प करता है। उस व्रत की पूर्ति में पुरुषार्थ जुटाता है और साथ ही साथ प्रयत्न करता है कि उसकी बुद्धि-मन-चित्त सहित अन्तःकरण की शक्तियां और बाह्य शारीरिक शक्ति केन्द्रों-ब्रह्मरन्ध्र (शिर) आज्ञा (नेत्र)-विशुद्ध (कण्ठ)-हृदय-नाभि-मणिपूर-स्वाधिष्ठान तथा मूलाधार समेत आठों चक्रों का समस्त व्यापार सुन्दर निर्मल रूप से कार्यरत रहे और उस की विभिन्न कार्यक्षमतायें उसके जीवन को विक्षेपरहित मार्ग से सदा ऊर्ध्वगामी ही बनाती रहें। सर्व-सांसारिक एवं दिव्य सुखों का मुख्य द्वार कण्ठ (विशुद्धि चक्र) जिसका सम्बन्ध शब्द-स्पर्श-रूप-रस-गन्ध सभी सुखदायक तन्मात्राओं से है उसे विशेषकर मानसिक तृप्ति एवं सुख की अनुभूति कराता रहे॥

(A) There cannot be any doubt that like the fulfilling Breeze (*Vyāna*) an Omnipresent, Almighty, and Lovably Generous Power, which is All-Bliss in itself and perpetually bequeaths sweet showers of blissfulness on us living beings, too, is unceasingly consecrating and purifying our faculty of speech in the throat as well as the wholesome ability of drawing the best relish and pleasure out of diverse conditions and objects of this world by means of its All-pervasive Wisdom and consistent inspirations and intuitions affecting the sensitive human mind. We unfortunate earthly creatures, however, remain fond of the fulsome filth that clings to the fleeting attractions and allurements around us, and finding some soiling fatal joy in them, forget all our past and future bearings for the nonce. Throughout an entire span of life discarding with contempt the essential truth that behind every mortal pleasure there lies a seed of gnawing pain as in every pain there lurks a ray of positive pleasure for man, we do not even turn to wake up to the necessity of being wary and vigilant here. On the one hand, the Mercy of our Great Lord Benefactor washes out the fell foulness of our black stains into a chaste and pure texture of 'being'; but, on the other, the 'lack-wit' prig in us, vain, petty-minded, and avaricious in everything—professing wisdom in the queer mysteries of life and seldom hesitating to believe that all true enlightenment is not only extremely difficult of achievement but also equally painfully improvident in practice—is always busy in defiling himself with the blackest behaviour of a shady taint, declaring it proudly to be quite the natural prospect of his self-development and total prosperity in the world. Consequently, our fair plane of life, owing to its being gradually smeared with sticking blots and blemishes, is hardly ever fully and honestly neat and clean. Therefore, with our sincere adoration, worship, and prayer we crave before our Eternal Munificent Friend and Benefactor to be so generously kind as to grant us the pure and purposeful competency of our feeble and fickle organs and faculties, so that they may serve us well in our exalting ascent to the summit of life so graciously granted to us.

(I) If the highest success in life is desired to be achieved, man shall have to

render his sense-organs & other higher faculties which are the requisite means & media to the aspired summit, not only suitably strong & skilful for the aim in view, but also needfully to safeguard them as well as their nobly acquired virtue within an absolutely clean fold of purity & chastity. The pirate-iike 'demon' [de (graded) man] class, as a whole, takes pride in its option of cunningly oppressive measures in securing success & pleasure, & ways of a lower mode of life, and generally resorts to sheer brute force made up either individually or collectively, or both for its self-seeking skirmishes & adventures of devilry. But the resolute rider of the godly divine path as every peaee-loving seeker of an all-round excellence in life, while re-assessing his strength, skills & abilities always for the better, takes gentle heed to soften them with a large-hearted spirit at the same time; so that he may be able to convert them into the right means of a noble accomplishment in its wide & liberal domain of good deeds & duteous calls in life. As such, the devotee who aspires for a lasting peace & happiness as well as lively vigour & glory of consummation of life, must put plighted power & proven piety on the equally balancing scales of preference for himself. In order to carve out the most serviceable aspect of the little worth he has come to possess, he has to give a universal complexion to its purity, & framing himself into its faithfully dedicated follower, has to resolve that he would let it flow through every nerve of his 'being'. He invests all his resourceful industry in the fulfilment of his vow & honest resolve, and simultaneously tries his best that the wholesome & righteous functioning of his intuitive faculties, including the intellect,emotion,& inclination along with the eight outer 'energy plexuses' or centres of the body, namely, the brain,the ocular vision-centre, the guttural, the cordiac, the navel, the genital, the self-balancing, & the pelvic plexuses may continue to thrive without damage in the best of their well-evolved state of purity & power; & that his various working capabilities in life may always be helping him un-interruptedly to the rising summits of a true & noble gentility. Especially may it be so with the guttural plexus in the throat—the main opening door to all worldly joys & natural link with all the sensitive, sensuous fields of '*tanmātrās*', the characteristic qualities of sound, touch, sight, liquid relish, and odour — that it may not fail to usher him well into quiet bowers of satiety & happy dispassionateness, in the end.

ॐ महः पुनातु हृदये — ओ३म् — पूर्ववत् ।। **महः** (अ) सर्वोपरि महीयते यस्य महिमा सर्वोत्क्रिष्टतमो वर्त्तते स परमेश्वरः । महान् पूजनीयं ब्रह्मतत्वम् । महत्तरः शिवतरः सच्चिदानन्द-घनस्वरूपो जगत्स्रष्टा । महदर्णों जलार्णमिव शब्दमहोदधिः । महामहिमयुक्तमविनश्वरं सत्यम् । महद्यशोऽनन्तवैभवसम्पन्नेश्वरः ।। (इ) प्रकृतेरादिकार्यं महत्तत्वम् । त्रैगुण्यविषया शक्तिस्वरूपा शक्तेः पराकाष्टा ।। (उ) वृहद्विज्ञानाकरः । वृहद् विज्ञानम् । महागुणधर्मविज्ञानवान् गुरुः ।पूज्यवेदशास्त्रसत्यार्थपारङ्गता वाङ् वाणी वा ।। 'मह'. पूजायाम् (भ्वा०-प०-से०) धातोरौणादिकोऽसुन् प्रत्ययः ।।

महो महतः (निरु० ६-२५) । महः उदकनामसु पठितम् । महन्नाम-(निघं० १-१२/३-३) ॥

सप्तव्याहृतीनां विराडर्थश्चतुर्थो धर्मः । यज्ञो वै देवानां महः (शत० ब्रा० १-६-१-११) । अध्वर्यु रेव महः (गो० ब्रा० पू० ५-१५) । यजुर्वेदो महः —(शत० ब्रा० १२-३-४-६) । वायुर्महः —(शत० ब्रा० १२–३–४–८) । प्राणो महः — (शत० ब्रा० १२–३–४–१०) । प्रतीच्येव महः (गो० ब्रा० पू० ५-१५) । सुवर्गो वै लोको महः (तैत्ति० ब्रा० ३-८-१८-५) । रुद्रा एव महः —(गो० ब्रा० पूर्व० ५-१५) । पञ्चदश एव महः — (गो० ब्रा० पू० ५-१५) ॥ **पुनातु**—पूर्णतया पवताम् । निर्विकारङ्कुरु करोतु वा ॥ हृदये हृदयपदस्य सप्तम्यां विभक्तावेकवचने रूपमिदम् । व्याख्या तु पूर्वत्रैव हृदयपदान्तर्गता द्रष्टव्या ॥

(अ) हे पावमानिन् अन्तर्यामिविभो ! आप की महती दया से हमारा समस्त भावयुक्त हृदय व्यापार पूर्णरूप से शुभ, धर्म्य और कल्याणकारी भावनाओं का ही केन्द्र बने ॥ (इ) किसी पदार्थ अथवा संस्था का परिचालक केन्द्र जब तक शक्तिशाली एवं निर्विघ्नतापूर्वक शुद्ध और सर्वहितकारी नहीं होता तब तक उसकी जड़ें पक्की नहीं होतीं और उसकी महत्ता सदा सन्दिग्ध ही बनी रहती है । दीर्घकालीन निश्चिन्त यशप्राप्ति के निमित्त पवित्र सत्य पर आधारित शक्ति और धार्मिक बल ही एकमात्र अचूक साधन है ॥ (उ) जीवन के दिव्य, दीर्घ, और दीप्तिमान् मार्ग में प्रकाशशील कमनीय सौम्यता और मन-विचार-कर्म की सात्विकता अनिवार्य हैं। तामसिक अथवा राजसिक बल वैयक्तिक तथा सामाजिक दोनों ही स्तरों पर चाहे कितनी ही उग्र और संगठित हो और थोड़े काल के लिये चाहे कितना ही अपने विषैलेपन से प्रभावशाली हो भी जाए, किन्तु सच्ची, स्थायी, और निष्कण्टक यशकीर्ति उभारने में सदा असमर्थ ही रहता है । इतिहास एवं सिद्धहस्ता लक्ष्मी उसके साक्षी नहीं होते । और वह विस्मृति के निरस्त तल में ही सर्वदा सन्त्रस्त रहता है । हृदय की पवित्रता जब उसकी विशालता की जननी बनती है तब ही दोनों मिलकर उसके बल को यश-विजय व कीर्ति के उच्चतम सम्मान का भागी बनाने में सफल कारण बनते हैं । आध्यात्मिक, दैविक, तथा सांसारिक जीवन के सभी उदीयमान क्षेत्रों में यह सत्य अपनी गरिमा रखता है । उत्साही जीव को नित्य इसका महत्व अपने आशासिञ्चित जीवन-पथ में ढालते रहना परमहितकर सिद्ध होता है ।

(A) O Sacred, Indwelling Divine Majesty ! Through your Un-encompassed Kindness, may the entire expanse of emotional reaches of our heart be so richly endowed as to become a veritable fountain of pure, virtuous, ever beneficent feelings & resolves towards all about us in this world ! (I) Unless the motive & guiding centre of a thing or institution is strong, pure, free from obstacles, & fitfor general service, its basic capability & vital strength remain shaky & infirm; & the due worth of its latent excellence & utility lies buried & uncertain without much hope. For a lasting & care-free assurance of a high & exalted summit of life, adequate power at once principled & nourished on a deep-rooted sense of justice & truth is the only unbeguiled & *sine qua non* source of success. (U) In a pure, undefiled, enduring & enlightened channel of life a lovably glowing sweetness & scrupulous regard for purity in thought, word, & deed are absolutely indispensable.

In their absence, howsoever terrific & strongly banded together the force of an individual as well as a community group might hold itself out at a time, & for some time may even pose to be ulcer-like repressively refractory in fact, yet if it is oppressive & violently disruptive of the harmony of life in any direction, it will always stop short of reaching the blooming heights of a truly lasting & unchallengeable supremacy in the long run. History & Fair Renown—'*Lakṣmi*', the goddess of full competence ! — never bear witness to its greatness, & seldom favour to smile on it; but with freakish tremors it goes down to the void, eternal bottoms of oblivion & Nigrescence. The innocent simplicity of the heart breeds its all-embracing dimensions, & then both together carve out for the heroic competence of such a scion of virtuous strength a noble niche in the right royal shrine of eminence, victory, & undying fame. This essential truth bears its vital significance in all the sensibly cherished spheres of spiritual, ethical, as well as wordly enlightenment in life. A soul with honest aspirations unfailingly discovers, sooner or later, how greatly important & beneficial its sustained adoption in his hope-entrenched life, after all, proves to be.

ओ३म् जनः पुनातु नाभ्याम्—ओ३म्—पूर्वत्रैव प्रथममन्त्रस्य व्याख्यां द्रष्टव्यम् ।। **जनः**— (अ) जातमात्रं जनयति निखिलं विश्वं प्रादुर्भावयतीति जनः । जातानां वा नेता यो भवतीति स जनः । जातश्च विपरीतो नष्टश्च भवति यस्मिंश्चराचरभूतसमूहः सः जनः सर्वविधाता। । यशसि आविर्भावो यस्य स महान् स्रष्टा परमेश्वरः । अखिलप्राणिजगदुत्पादको जन्युः जनको वा । यः सर्वान् धर्मान् गुणोपकाराञ्च जनयति प्रकटीकरोति सः सर्वसुखप्रदायकः परम्पिता प्रभुः ।। (इ) जातः प्रकटमुत्पन्नो भवतीति जनोजन्यः संसारः । यज्जायते प्रादुर्भूयते तत्सर्वं जगत् । लोकलोकान्तराणां समूहः ।। (उ) यशसा प्रादुर्भूतो मनुष्यो जिज्ञासुर्मानवो वा । पुरुषार्थेषु जनितः परिपालितो धीरः पुरुषः प्राणो वा । पुरुषार्थयुक्तो धार्मिको विपश्चिज्जनः । देवेषु श्रेष्ठतमोऽविकलैश्वर्यवान्निन्द्रो जीवः । जनः शुक्रं रेतो वीर्यंवाऽपि ।। 'जनो' प्रादुर्भावे (दिवा०-आ०-से०) धातोः पचाद्यच् प्रत्ययान्तः शब्दः । अथवा 'जनिवध्योश्च' (अष्टा० ७-३-३५) इति सूत्रेण घञि प्रत्यये वृद्धिप्रतिषेधः ।। सप्तव्याहृतीनां पञ्चमोऽयं सृष्टिधर्मार्थको गुणः ।। **पुनातु** — इदं क्रियापदमपि यथाऽन्यत्र मन्तव्यम् ।। **नाभ्याम्** —नाभिपदस्य सप्तम्येकवचनम् ।। पदन्तु पूर्वत्रैव नाभिपदस्यान्तर्गते व्याख्यातम् ।।

(अ) अन्नो वा एषा ऋद्धीनां यज्जनः (मैत्रा० सं० २-२-६) । (इ) इयं (पृथिवी) वाव जनो यो वा इमामेति न स पुनरागच्छति—(कपि० कठ० सं० २५-७) ।। (उ) एष ह वै पद्भ्यां पापं करोति यो जनमेति—(जैमि० ब्रा० २-१३५) ।।

(अ) विश्वजनिता परमपराक्रमी त्रिभुवनपति अपनी ज्ञानमायाग्निरूपी व्यापक प्रेरणाओं द्वारा हमारी सर्वसामर्थ्य केन्द्र नाभि को नित्य शुद्ध व पवित्र करते रहें जिससे हम अधम चञ्चलस्वभाव प्रजाजन उनकी अत्यन्त कृपावाहिनी अद्भुत देन का दुरुपयोग न कर सकें और सभी अन्य देवगण के समान उनकी आज्ञा का पालन करते हुए अपने जीवनयज्ञ को सर्वसुख तथा सर्वोदय के निमित्त साधने में भली भाति समर्थ हो सकें ।। (इ) संसार में शुद्ध और नेक बल ही सर्वत्र सुख और सज्जनता की वृद्धि

करता है । केवल बल का सञ्चय तो पशुओं में भी पाया जाता है, परन्तु वह तो बर्बरता का ही प्रवर्धक सिद्ध होता है । मनुष्ययोनि का प्रयोजन सर्वोदय एवं सर्वहित है, न कि पाशविकता तथा बर्बरता के असन्तुलित साम्राज्य का प्रोत्साहन । संसार की विकासशील सार्वभौम उन्नति एवं अधिकाधिक सुख-शान्ति के प्रसार हेतु आवश्यक है कि शक्ति का समुचित सन्नियमन और सौजन्यतापूर्ण नियन्त्रण किया जाये । यह केवल प्राणिश्रेष्ठ पावनोद्देश्यप्रेरित मानव का ही अधिकार है ।। (उ) ऐश्वर्यशाली जीवेन्द्र पुरुष अपने यशोबल की समृद्धि के लिये नितान्त सावधान रहे कि बिना सद्भावना और सद्योजना के भौतिक शक्ति व बल आवश्यक होते हुये भी आतङ्ककारी राक्षसीय उद्दण्डता व विघटनमात्र सिद्ध होते हैं । जब कि उनका उपयोग जीवन और धर्मयुक्त व्यवहार की रक्षा एवं प्रसार में ही होना चाहिए । शक्ति का संयोग जब तक सार्वजनिक व्यापक भक्ति = सेवाभाव से नहीं होता तब तक दोनों का स्वरूप यशोबल की कान्तिसहित उभरता नहीं । बल की धुरी निर्मलता में तथा पवित्रता का आधार सक्षमता में प्रतिष्ठित रहना सर्वथा अत्यन्त साध्य है ।।

(A) May the Omnipotent Creator of all things & the Lord God of this 'Divine Paradise' graciously continue to protect us & purify our central pivot of bodily vigour & strength, the navel plexus with the gloom-dismantling Beams of His Supreme Wisdom, so that in the midst of our temptingly chequered surroundings we, poor, fickle-natured subjects of His Kingdom may not ever, in an unwary moment, be seduced to abuse His strangely propitious boon to us; and as far as possible, like other gods, in our Ideal & model of performance in the conduct of life, we may also be inspired to carry on His behests with a resolute dedication of our consecrated life to the noble *yajña* (self-less cause) of universal well-being and advancement of all sections of society. (I) Pure & proficient power alone advances the cause of gentle peace & general happiness everywhere in the world. A mere hoarding of brute strength is found in the beasts, too; but that comes out to foster no more than the law of the jungle & sheer barbarity among them. The central design behind the human cadre seems to aim at a total rhythmic development wedded to the generous scheme of a universally harmonious existence for all, rather than at the imbalance created by a preponderance of beastliness & barbarity on the part of a naturally sagacious & sensible human tribe. With a view to achieving a generally progressive evolution of mankind as well as a regularly augmented peace & hapiness in the world, it would be very necessary that all power, whether of wealth, or learning, or of arms be adequately just & principled, & also gently controlled within disciplined bounds. And this can be rightfully done only by Man — the Cream of animal life, who is by his very nature given to aspirations & undying hopes of a constantly better & nobler prospect of his own life as well as surroundings beyond his puny self. (U) Man, the sovereign among all living beings & supernaturally destined for a glorious future, has to beware at all costs for

securing his cherished exalted worth & strength, lest without a preplanned gentleness & loving consideration for others, his physical store of power inspite of being needful in life might even turn out to be devilishly oppressive & licentiously destructive, after all; whereas it ought to be utilized exclusively in the protection of useful life & the propagation of just & righteous causes with tolerant discretion. Unless the resultant muscular might is joined with a high-minded sense of *Service for service' Sake'* as well as the Ideal of '*the greatest good of the greatest number*' indeed, which implies, of course, the widest possible spirit of accommodation to the well-being of all innocent living creatures at large, the beauteous image of both Power as well as Purity, service as well as virtue not amiss, & *S'akti* as well as *Bhakti* = dedicated devotion, or abandoned trust does not come up to reflect true competence & lasting glory of the soul. For the high-aspiring soul, therefore, it is of the greatest importance & an inescapable practical reality that like a knight-at-arms of the gentler inner tourney, he centralises & has his pivot of power in purity, & founds his virtuous rectitude on the bedrock of competent heroism.

ओ३म् तपः पुनातु पादयोः— ओ३म्— पूर्वत्रैव द्रष्टव्यम् ॥ **तपः** —(अ) यो दुष्टान् परिताप्य श्रेष्ठान् धार्मिकान् संरक्षति सुखमानयति च स सर्वाधारं लोकलोकान्तराधिष्ठानं वा व्यापकं चेतनब्रह्म । अनन्ततेजःस्वरूपः सूर्य आत्मा । सर्वेषां वृहद्वाऽल्पशक्तिवतां जनानां प्राणिनाञ्च स्वस्वयुक्तकार्येषु सततं गमयिता विराट् पुरुषः ॥ (इ) तपो ज्वलितो नामधेयम्– (निघं० १-१७) । आदित्यो वावाऽसौ यो विश्वं तपति । तप्यते समर्थो भवति वा येन तत् तपः । दीक्षाऽग्निरनलो वा ॥ (उ) श्रमशीलो धर्माचरणे दीक्षितो जनः । विद्याधर्मानुष्ठानयुक्तो गम्भीरस्वाध्यायो मननशीलस्तापसो मानुषः ॥ 'तप' दाहे (चुरा०-उ०–से०) धातोः/'तप' सन्तापे (भ्वा०-प०-अ०) धातोर्वा/'तप' ऐश्वर्ये (दिवा०-आ०-अ०) धातोरथवा 'सर्वधातुभ्योऽसुन्' (उणा० ४-१८९) इति सूत्रेणाऽसुन् प्रत्ययः । 'मत्वर्थे मासतन्वोः (यत्)—(अष्टा०-४-४-१२८) इति सूत्रोपरि वार्त्तिकसूत्रेण प्राप्तयत्प्रत्ययस्याऽत्र लुक् । स्वतेजसा सर्वं तापयति सन्तपति ऐश्वर्यवान् भवतीति तपो वै सूर्यः तत्सम तपनो ब्रह्मतेजो ब्रह्मवर्चसं वा । तपत्युग्रतापेन यो दहति स तेजस्विभानुरौद्रस्वभावो मार्जो मार्तण्डो विष्णुर्वा ॥

(अ) ऋतेन तपः—(क०का०सं० ३५-१५) तपः स्विष्टकृत्–(शत० ब्रा० ११-२-७-१८) । तपसि सर्वं प्रतिष्ठितं तस्मात्तपः परमं वदन्ति–(तैत्ति०आ० १०-६३-१) । तपसा ब्रह्मणा सह तस्य दोहमशीमहि–(मै० ब्रा० ४-६-१३) । तपसा वै प्रजापतिः प्रजा असृजत–(का० सं० ६-७) । तेजोऽसि तपसि श्रितम् । समुद्रस्य प्रतिष्ठा–(तैत्ति० ब्रा० ३-११-१-३) । ब्रह्म तपसि (प्रतिष्ठितम्)–(ऐत०ब्रा० ३-६/गो०ब्रा०पू० २-३-२) ॥ (इ) तापहेतुर्माघो मासः—एतौ एव शैशिरौ ······ (शत०ब्रा० ४-३-१-१९) । असौ वाऽआदित्यस्तपः (शत० ब्रा० ८-७-१-५) । तपो वा ऽ अग्निः (शत०ब्रा० ३-४-३-२) । तपो वै लोके श्रितम् । तेजसः प्रतिष्ठा–(तैत्ति० ब्रा० ३-११-१-२) । संवत्सरो वाव तपो ······ संवत्सरो हि सर्वाणि तपति (शत०ब्रा० ८-४-१-१४) ॥ (उ) एतत् खलु वाव तप इत्याहुर्यः स्वं ददातीति–(तैत्ति०-सं० ६-१-६-३) । दीक्षा वै च त्वा (अग्ने) तपसश्च तेजसे जुहोमि–(मैत्रा०सं० ३-३-१-१) । सत्येन

तपसा सह तस्य (धर्मस्य) दोहमशीमहि—(तैत्ति० आ० ४-२१-१)। प्राणायामो जितेन्द्रियत्वं धर्मानुष्ठानञ्च। प्राक्क्लेशमुत्तरानन्दं ब्रह्मचर्यव्रतम्। ब्रह्मचर्याश्रमः। अनाहतं सत्याचरणम्। तप आसीद् गृहपतिः—(तैत्ति० ब्रा० ३-१२-९-३)। एतद्वै तपो यो दीक्षित्वा पयोव्रतेऽसत्—(शत० ब्रा० ९-५-१-८)। तपो दीक्षा—(शत०ब्रा० ३-४-३-२)/तैत्ति०सं० ४-३-८-१/मैत्रा०सं० २-८-४)। अमांसाश्यनुब्रूते तपस्व्यनुब्रवा ऽ इति—(शत० ब्रा० १४-१-१-२९)। अजा भवति स तपसमेवैतत् (सोमम्) क्रीणाति—(शत० ब्रा० ३-३-३-१८)। एतद्वाव तपो यत्स्वं ददाति—(क० कठ सं० ३७-१)। एष ह त्वै जायते यस्तपसोऽधिजायते—(तैत्ति० सं० ७-२-१०-३)। तपसा देवा देवतामग्र आयन् तपसर्षयः सुवरन्वविन्दन् तपसा सपत्नान् प्रणुदामारातीः—(तैत्ति० आ० १०-६३-१)। तपसा वै लोकं जयन्ति (शत०ब्रा० ३-४-४-२७)। तपो वा एष उपैति यो वाचꣳ यच्छति—(मैत्रा०सं० १-८-४)। तपो वै यज्ञस्य श्लेश्म(क०-कठ०सं० ३४-९)। तपो हि स्वाध्यायः (तैत्ति०आ० २-१४-२) दीक्षा च मे तपश्च मे (यज्ञेन कल्पताम्) (तैत्ति० सं० ४-७-९-१)। मनो वाव तपः (जैमि० ब्रा० ३-३३४)। स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः। तद्धि तपस्तद्धि तपः (तैत्ति० आ० ७-९-१)॥ **पुनातु**—यथापूर्वम्। शुद्धं सत्यधर्मयुक्तं करोति करोतुवा॥ **पादयोः**—पद्यतेऽसौ पादः। पद्यते गम्यते गमनागमनं क्रियते इतस्ततः सर्वं कर्म-सम्पादनञ्च याभ्यां तौ तपोमूर्त्तौ पादौ तयोः। सप्तमीद्विवचनं रूपम्। ध्रुवादिक्। तपःस्थानीयः स्वाधिष्ठानमणिपूराधारभूतो मूलाधार-सहितो द्विपादयोर्मध्ये शरीरस्थ निम्न-भागः॥ 'पद' गतौ (दिवा०-आ०-अ०) धातोः 'पद-रुजविश-स्पृशो घञ्' (अष्टा० ३-३-१६) इति सूत्रेण संज्ञायां घञ् प्रत्ययः॥ पादः पद्यतेः (निरु० २-८)॥ दिशः पादाः (तैत्ति०सं० ७-५-२५-१)। प्रतिष्ठा वै पादः (शत०ब्रा० १३-८-३-८)॥

(अ) "ॐ ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत।" (ऋ० १०-१९०-१)। जिन समष्टिगत ऋत तथा व्यष्टिगत सत्यसिद्धान्तों पर विश्व की सृष्टि का प्रारम्भ हुआ (या होता है) और उपादान कारणरूप अव्यक्त प्रकृति में कारण-कार्य शृङ्खला का उत्तरोत्तर प्रादुर्भाव होने लगा (होने लगता है) वह समस्त नियामक विधान सृष्टि से पूर्व अस्तित्व में आया (आता है)। पर कहां से?—स्वयं तो निर्माणक के विना कोई नियम अथवा सुसम्बद्ध नियमसमूह वा व्यवस्थित विधान अस्तित्व में आता नहीं। उसकी उत्पत्ति हुई (होती है) उस सर्वज्ञ निमित्तकारणरूप चेतन ब्रह्म के स्वाभाविक ईक्षण एवं पूर्णज्ञानरूपी महोदधि के सघन मन्थन से। उस सर्वसक्षम स्रष्टा के ज्वलन्त ईक्षण द्वारा ही साम्यभाव में प्रसुप्त जड़ प्रकृति ने करवट ली(लेती है) और विधानानुकूल ही क्रमशः प्रारम्भिक समष्टि परिणामों की जननी बनती चली गई (चली जाती है)। परम 'अभीद्ध ज्ञानमन्थन' रूप तप के द्वारा ही दिव्य गति ने अपने को सर्वव्यापकता प्रदान करते हुए जड़ तत्त्व के परमाणुओं में एक क्रान्तिकर हलचल उत्पन्न कर दी (देती है)। उस असीम चेतन प्रहार के फलस्वरूप समस्त अव्यक्त प्रकृतिमण्डल एक प्रकार से जागृत सा हो उठा (उठता है)। इस प्रकार प्राप्त गति ने तीव्र आन्दोलन का रूप धारण किया (करता है) और समष्टि से व्यष्टि पर्य्यन्त अखिल विराट् सृष्टि-चक्र कार्य-कारण शृङ्खलाबद्ध अस्तित्व में आया (आता है।) इस सम्पूर्ण महान् नित्यविकाराधीन, सूक्ष्म से स्थूलोन्मुख तथा स्थूल से पुनः सूक्ष्मोन्मुख, सृष्टि-संहार-सङ्गत एवं निरन्तर गतिमान ब्रह्मचक्र को धारण करने वाली भी वही दिव्य-ज्ञानशक्ति ही है जो अपनी अलौकिक सर्वशक्तिसम्पन्नता के तपोबल से इस अनन्त सर्ग-समाहार का

अटल आश्रय बनी हुई है (रहती है)। धन्य है वह सर्वज्ञ सर्वाधार नियन्ता महान् तपरूप ज्ञानाग्निपुञ्ज विधाता जिसके पवित्र ज्ञानमय तप से ही मनुष्यजीवन तक सारी व्यवस्था का उदय हुआ (होता है) और अन्त तक उस का समर्थन व नियोजित स्थिति भी भविष्य में जिस के बृहत्तपोबल पर ही समाश्रित रहेंगे। वह सविता देव तो सदा ही त्रैलोक्य को अपने पावक तपोबल से प्रेरित करते ही हैं' और द्यौलोक से लेकर अधम पृथ्वीतल तक उनकी प्रेरणा का पवित्र प्रभाव पड़ता ही है। हम अधम मन्द-बुद्धि जीव उसका उत्तम प्रयोग करने में समर्थ हों इस हेतु हमें संसार के मलिन व पातक प्रलोभनों से बचने के साथ-साथ अपनी स्थूल इन्द्रियों को तप द्वारा और अविद्याग्रस्त मन-बुद्धि को प्रेरणात्मक धर्म-विषयक ज्ञान द्वारा नित्य अधिकाधिक शुद्ध व पवित्र करना उचित है। जीवन की उसी पवित्रता एवं निर्मलता के लिए हम सर्वोपकारक पावमानी सविता देव की विर्विघ्न तपोभूमि का आश्रय लेते हैं (लेवें) जिस के पुनीत प्रभाव तथा उनकी कृपा से हम शीघ्र ही स्थूल और निम्न सांसारिक मार्गों को पार करते हुए अभिलषित उत्तम सूक्ष्म आध्यात्मिक मार्ग के सफल पथिक बन सकें ॥

(इ) संसार में जो कुछ है तप से ही उत्पन्न हुआ है (और होता है) और तप में ही ठहरा हुआ है। जीवन भी तप की ही देन है। उस की उत्तमता तथा श्रेष्ठता का सारा मार्ग भी कठिन पर्वतीय आरोहण के समान तप की निश्चित अपेक्षा रखता है। तप के अभाव में सिवाय दीनता के कुछ भी सम्भव नहीं और अन्त में वह भी जीवन की रक्षा हेतु मूल्य में कठोर शारीरिक परिश्रमरूप तप ही चाहती है। तप द्वारा प्रपन्न दीक्षा व संयमवल जीवन को उच्चतम सफलता प्रदान करते हैं। और साधारण अदीनता से लेकर अत्यन्त समृद्धता व बाहुल्य पर्य्यन्त सुख तथा गौरव का अपरिहार्य साधन बनते हैं। तप द्वारा चारों ओर से परिशुद्ध हुआ मन निष्ठावान् होकर सांसारिक सुखों एवं मोक्षानन्द का सामानरूप से उत्कृष्टतम अधिकारी बन जाता है। उत्पत्ति, सम्पत्ति, निष्पत्ति सभी कुछ तपःसाध्य हैं। परमात्मा और प्रकृति भी सर्वदा तपोरत हैं—ब्रह्माण्ड का एक-एक कण निर्विरामरूय से तापसधर्म-सन्नद्ध है ॥ (उ) "विद्यातपोभ्यां भूतात्मा—बुद्धिर्ज्ञानेन शुध्यति।" जब विश्व का सञ्चालक सिद्धान्त ही तपोमय ऊर्ध्वारोहण पर निर्धारित है, तो जीव भी उस के अन्तर्गत तपःपूत पुरुषार्थ से कैसे बच सकता है ? हां, चेतन सत्ता होने के नाते उस की स्वतन्त्रता अवश्य उसे प्राप्त है, परन्तु कुछ हितकारी सीमाओं और मर्य्यादाओं के भीतर-भीतर। हम सब ही भली-भांति जानते हैं कि दीक्षा अर्थात् तप के विना स्वतन्त्रता भी अनियमता और उद्दण्डता का रूप ग्रहण कर के हानिप्रद परतन्त्रता में विकृत हो जाती है। देवशिरोमणि, देवयान के पथिक, और विशुद्ध पूर्णकल्याण के इच्छुक तप्त जीव की जीवन-यात्रा की उत्तम सफलता के लिए आवश्यक है कि वह सर्वथा सफल तपस्वियों तथा अन्य तपःस्वभाव देवगण की भांति ही दीक्षा और तप का निष्ठापूर्वक आश्रय ले और अपनी शारीरिक, सामाजिक, व सांसारिक सभी स्थूल प्रवृत्तियों व इन्द्रियों से सम्बन्धित व्यापारों को नित्य सूक्ष्मता की ओर बढ़ाये और समग्र प्राप्त शक्तियों को सुसंस्कृत तथा पुनीत करते हुए जीवनसिद्ध एवं क्लेशमुक्त विजय का धन्य अधिकारी बने।

(A) "*Om Ṛtanca Satyancābhiddhāttapasodhyajāyata.*" — (Ṛg : 10-190-1). The creation of the Universe started (or starts) on the basis of Eternal Cosmic Principles and the individual Laws of growth applicable to Nature, which came (or come) first

into being as a Divine Constitution; and thence forward the whole progressive chain of causes and their outright effects began (or begin) to manifest itself out of the first Material Cause, the Inert Unmanifest Matter, in fact. But, wherefrom did it all initially proceed, in truth ? — Without a piloting Architect, indeed, no far-reaching law, or well-organised complex set of laws (constitution) for an inherently conceived purpose, arises or ever forges itself into being out of nothing. It was born out of the deep and intelligent self-churning of the Limitless Ocean of Divine Omniscience and Perfect Consciousness, which became (or becomes) the Efficient Cause and the first Initiative of all later happenings and related phenomena. In effect of the Radiant Will of that Great Maker working upon the co-subsisting inert entity, which was almost held in abeyance, as it were, under a benumbing compulsive torpor, Matter took (or takes) a revolutionary turn and in accordance with a sequent order, as ordained by the directive scheme, it went (or goes) on producing under a superior charm all the initial Cosmic Mutations, at first. This nobly ignited Creative ray of Supreme Intelligence assuming quite fundamentally a Universal charge and active motion. caused (or causes) a revolutionising commotion among the so-charged dull particles of a Non-conscious objective material through its own right of perceptual preceptive command over it. In consequence of this overlordly infusion of a Universal Conscious Influence, the entire sphere of primal Matter, in a way, woke (wakes) up into a passive creational process of no visible end. The energised motion it received (or receives) thus took (or takes) the form of a vital agitation of a universal nature, so that a vast cycle of creation from the cosmic forces to the downward distinctly discrete panorama of objects became (or becomes) manifest at last through a sequence of the Law of Cause and Effect prevailing throughout. The up-holding support of this whole endlessly vast cycle of mutative but invisible transformation of creation into dissolution, and *vice versa*, in motion, too, is the Same Divine Fundamental Source of Intelligence, which with its highly enlightened and transcendental super-competence constantly continues to be the Sole Haven of a stupendously limitless *locus* of innumerable galaxies in space. Our praises and adoration are due to that Omniscient Patron as well as the Great Steering Wisdom of a Law-giver with an Ever-burning Flame of Reason, from whose iridescent and un-erring beams of light arose (arises) the Grand Plan of Creation up to the profound birth of Man; and, in future, too, on whose cardinal reliance as well as potent support its propitious subsistence and well-directed maintenance will have to depend till the very end for their adequate Serviceability. Certainly, that Everlasting Fountain of Virgin Wisdom (*Savitā*) is perpetually goading and inspiring the three worlds--the sphere of the Enlightened, Dyūloka; that of the mixed promiscuous Understanding, the intervening and mid-

dling *Antarikṣa*; and the third bottommost, confined to utterly gross darkness of Ignorance, *Pṛithīviloka*—with His characteristically chastening stimuli and the threety pes of phenomena belonging to their respective natures receive the holy impact in proportion to the strength of their own propensities. That we poor, indigent *Ignoramuses* may be able to draw appropriate benefit from such Divine help requires that we should succour ourselves from inelegant and degrading temptations of the carnal world, and at the same time, reform our faculties as well as their gross tendencies with requisite discipline along with a constant refining and sanctifying of the un-initiated mind with spiritually stimulating stuff and inspiring thoughts. For such an un-stinted purity of life, do we hereby resort to the perennial base of discipline, provided by our Ever-generous and Gracious Benefactor, so that pressing across our grosser worldly ways and detractions, we may through His Kindness speedily and fearlessly leap over to the 'noblest and the holiest path divine.' (I) Whatever belongs to this world has been (and is) ultimately the outcome of perseverant industry combined with selfless discipline and sacrifice (*tapaḥ*), and rests for its existence as well upon the same vital forces. Life itself is a gift of honest dedication and self-renouncing high vision (*tapaḥ*). The whole long access to its highest refinement and consummation, too, like the hard sweating hilly ascent, calls for a positive and resolute opting for that virtuous, far-off peak, cryptically called Fortitude or Tapah. If this enlightened aptitude for discipline of the mind & the body alike (*Manaḥ–Saṃyama or tapobhāva*) is wanting, nothing except poverty and paucity of everything stares in the face; and that, too, demands the same scarce currency as its price for preservation of life, only in a worse form of unpleasant and unwelcome physical labour and tiring toil. The well-balanced strength of discipline and courage, of dispassionateness derived from a systematic self-subjugation (*tapaḥ*) hasten the highest conquest and success in life, and whether in the ordinary plight of indigence, or at the prosperous heights of plenty, become a formidable source of confidence and exalting joy, at last. By means of this self-education a thoroughly purged mind and a deeply devout heart become equally capable and highly deserving of the terrestrial joys as well as the undying blissfulness of *mokṣa* after-wards. Birth, Bounty, and Benign Beatitude—all easily yield to the mystic wand of an initiated aptitude, which is simply another name for '*tapaḥ*' ! God & Matter both themselves are incessantly busy with, and bound by, a wide-ranging Universal Discipline—even the tiniest particles of this Great Dome of Creation madly whirl on without rest, as though pulled up by a Stern Drive of their choiceless Duty.

(U) "*Vidyā-tapobhyām buūtātmā, buddhirjñānena s'uddhyati.*" When the guiding npriciple of the universe itself is governed by an up-spiralling force and order of

discipline, how can man living within its precincts feel & fare free from the chastening chafes of an incumbent and overpowring law, whether in the sphere of his individual life, or that of the society at large ? Of course, due to his superior conscious prerogative, the right to his native liberty is always solemnly inviolable & justly protected too; nevertheless, by its very nature its claim as well as exercise is circumscribed within certain beneficial limits and ideal bounds. It is quite a common knowledge and experience that liberty shorn of the chastening brakes of discipline and self-restraint more often than not turning into wild and unrestrained license, ultimately distorts itself into baneful anarchy at best, leaving behind a lonely, loose libertine, or a much detested, low human fiend, at worst. Hence, it is but necessary that in order to accomplish in the best possible manner the chief aim of his life's journey, man who is latently the cream of all other gods and the living beings, the Seeker of Divine altitudes, although often baffled in his aspirations of much cherished consummate happiness not yet denied to him, should seriously and devotedly apply himself to the promoting ordeal of discipline-cum-fortitude in the manner in which many heroic souls and victors of self-restraint in the past and discipline-bred hordes of gods around him have been doing at all times; with persistently hopeful confidence conquer and sublimate his internal as well as external senses and all the grosser urges and tendencies of the personal, social, and worldly spheres of life; and so having purified & seasoned neatly the powers bestowed upon him, raise himself laudably up into the Coveted Victoty-Pavilion, serenely calm and covered with the fresh air of tranquil buoyancy and riddance from pain and travail, at last.

ओ३म् सत्यं पुनातु पुनश्शिरसि—हे सत्यस्वरूप ज्ञानोदधे प्रभो ! यथा प्रथममन्त्रे व्याख्यातम् । तत्रैव द्रष्टव्यम् ।। **सत्यम्**—(अ) सत्सु नित्येषु पदार्थेषु व्यवहारेषु वा साधुः स ईश्वरो धर्मो वा । सत्यज्योतिःप्रज्वलन्तं यथार्थं मन्त्रसारम् । अविनश्वरं निर्विकारं ब्रह्म ।। (इ) नित्याखण्डस्वरूपो भानुः सूर्यो वाऽनन्तं जलम् । सूक्ष्मस्थूलजगतः कारणं त्रिगुणमयं प्रकृत्यात्मकमव्यक्तं तत्त्वम् ।। (उ) यत् सृष्टिक्रमेण वेदविहितविभिन्नप्रमाणैर्विदुषां संगत्यासह श्रद्धामेधायुक्तेन सद्विचारेणैव पवित्रात्मप्रकाशसहितञ्च निश्चीयते तन्निर्भ्रमं ज्ञानम् । अविनाशिस्वभावं कारणम् । सर्वदा सत्यमानं सत्यवादं सत्यकरणञ्च व्रतम् । नित्येषु ब्रह्मतत्त्वेषु सत्सु धर्माचारेषु वा साधुः सदाव्यभिचारशून्यो जीवः ।। 'अस्' भुवि (अदा०-प०-से०) धातोः शतृप्रत्यये सदिति रूपम् । ततः साध्वर्थे भवार्थे वा यत् प्रत्ययान्तं रूपमिदम् ।। सच्च सत्यञ्च उदकनाम्नी (निघं० १-१२) । सत्यं कस्मात् ? सत्सु तायते सत्प्रभवं भवतीति वा–(निरु० ३-१३) ।।

(अ) सत्यं वै शुक्रम्–(शत०ब्रा० ३-६-३-२५) । तद् यत् तत् सत्यम् । असौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषः –(शत०ब्रा० १४-८-६-३) । सत्यं वा एतद् यद् वर्षति–(तैत्ति०ब्रा० १-७-५-३) । तद् यत् सत् सत्यं आप एव तदाऽऽपो हि वै सत्यम् – (शत० ब्रा० ७-४-१-६) । सत्यं ब्रह्मणि

(प्रतिष्ठितम्) ।........आपः सत्येन (प्रतिष्ठिताः)– (ऐत०ब्रा० ३-६/गो०ब्रा०पूर्व० ३-२) । सत्यं ब्रह्म (शत०ब्रा० १४-८-५-१) । वाचः सत्यमेव ब्रह्म–(शत०ब्रा० २-१-४-१०) । सत्यं वा ऋतम्–(शत०ब्रा० ७-३-१-२३)/तैत्ति०ब्रा० ३-८-३-४) । सत्यंस्तदेतत् त्र्यक्षरं सत्यमिति 'स' इत्येकमक्षरं 'ती'त्येकमक्षरं 'अमि'त्येकमक्षरं प्रथमोत्तमे अक्षरे सत्यं मध्यमोऽनृतम्—(शत० ब्रा० १४-८-६-२) ।। (इ) सत्यं वै सुकृतस्य लोकः –(तैत्ति०ब्रा० ३-३-६-११) । असावादित्यः सत्यम्–(तैत्ति०ब्रा० २-१-११-१) । सत्यमेव य एष (सूर्यः) तपति–(शत० ब्रा० १४-१-२-२२) । अयं वा ऽ अग्निर्ऋतमसावादित्यः सत्यं यदि वासौ ऋतमयं (अग्निः) सत्यमुभयम्वेतदयमग्निः –(शत०ब्रा० ६-४-४-१०) । सत्यं सत्यं वै हिरण्यम्–(गो०-ब्रा० उ० ३-१७) । चक्षुर्वै सत्यम्–(तैत्ति० ब्रा० ३-३-५-२) । इयं (पृथिवी) एव सत्यमियं ह्येवैषां लोकानामद्धातमाम्–(शत०ब्रा० ७-४-१-८) । नामरूपे सत्यम्–(शत०ब्रा० १४-४-४-३) ।। (उ) प्राणा वै सत्यम्–(शत० ब्रा०१४-५-१-२३) । श्रद्धा पत्नी सत्यं यजमानः –(ऐत० ब्रा० ७-१०) । सत्ये ह्येव दीक्षा प्रतिष्ठिता भवति–(शत० ब्रा० १४-६-६-२४) । स यः सत्यं वदति स दीक्षितः – (कौषी०ब्रा०– ७-३) । (उद्दालको ऋषिः) तस्मै (प्राचीनयोग्याय शिष्यै) हैतां शोकतरां व्याहृतिमुवाच यत् सत्यं तस्मादु सत्यमेव वदेत्–(शत० ब्रा० ११-५-३-१३) । स यः सत्यं वदति यथाऽग्निं समिद्धं तं घृतेनाभिषिञ्चेदेवं हैनं स उद्दीपयति तस्य भूयो भूय एव तेजो भवति श्वः श्वः श्रेयान् भवत्यथ योऽनृतं वदति यथाऽग्निं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जासयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापीयान् भवति तस्मादु सत्यमेव वदेत्–(शत०ब्रा० २-२-२-१६) । एकं ह वाऽस्य जितमनपजय्यमेवं यशो भवति य एवं विद्वान्त्सत्यं वदति–(शत० ब्रा० ३-४-२-८) । सत्यमेव देवा अनृतं मनुष्याः –(शत० ब्रा० १-१-२-१७) । सत्यमया उ देवाः –(कौषी०ब्रा० २-८) । सत्यसंहिता वै देवाः –(ऐत० ब्रा० १-६) । एकं ह वै देवा व्रतं चरन्ति यत् सत्यम् तस्मादु सत्यमेव वदेत्–(शत० ब्रा० १४-१-१-३३) । एतत् खलु वै व्रतस्य रूपं यत्सत्यम्–(शत०ब्रा० १२-८-२-४) । यो वै स धर्मः सत्यं वै तत् तस्मात् सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तं सत्यं वदतीति–(शत० ब्रा० १४-४-२-२६) । तद् यत् तत् सत्यम् । त्रयी सा विद्या(=ऋग्यजुः साम ब्रह्मैव ज्ञान–कर्मोपासनाऽन्वितं ब्रह्मसोपानम्)–(शत० ब्रा० ६-५-१-१८) ।।

(अ) शुभ और नित्य अमर पदार्थों में/अथवा व्यवहारों में उत्तम एवं पूर्णतया दक्ष परमात्मा/वा विशुद्ध निष्पाप धर्मकृत्य । यथार्थ सत्यता की ज्योति को समुज्ज्वलन्त करने हारी वेदमन्त्रोद्दीप्तिः । अक्षर और अविनाशी ब्रह्मसत्ता की सर्वशक्ति ।। (इ) नित्य और अखण्ड तेजःस्वरूप आदित्य/अथवा असीम व्यापक जल । सूक्ष्म व स्थूल जगत् की कारणरूप त्रिगुणात्मक अव्यक्त प्रकृति तत्त्व ।। (उ)सृष्टि के कार्यकारणसम्बद्ध क्रम तथा वेदविहितविविध प्रमाणों के अध्ययन और उत्तम विद्वानों के सत्संग द्वारा एवं श्रद्धा और प्रज्ञायुक्त विचारानुशीलनसहित शुद्ध आत्मा में प्रदीप्त, सुनिश्चित, और निर्भ्रम ज्ञान-प्रकाश । विनाशरहित स्वभाव वाला कारणात्मक तत्त्व । नित्य सत्यविचार, सत्यभाषण, सत्यकर्म पर आश्रित एवं सुनिष्ठामत व्रत । अनादि और अनन्त कारणभूत तत्त्वों का विज्ञाता एवं सदा धर्माचरण में प्रवृत्त और अशुभ मलिन विकारात्मक दुष्कर्मों से मुक्त स्वभावतः साधु तथा सत्यप्रेमी जीवात्मा/ अथवा उत्तम धर्मावतार सज्जन पुरुष ।।

(A) The Transcendental Supreme Deity; or Course of noble Piety, well-founded in absolute and immortal things as well as behaviour and natural activity

issuing out of them. The enlightening exposition of Vedic '*ṛcas*', *or mantras*, which inspiringly reflects and mysteriously enkindles rays of responses to their essential and integral truths in the human heart. The Indivisible Sovereign Lord and Immortal Divine Majesty. (I) This everlasting and undwarfed Sun, or the endless flow of primaeval waters. The triple-grained, inert Material Principle, from which Un-manifest first cause the whole subtle and gross phenomenal world has sprung. (U) The enlightened, well-ascertained, and confusionless vision of knowledge born in regard to the realities of the world, in a pure soul on the basis of a study of cause-and-effect-bound processes of Creation, supported by rational evidences as pronounced in the Vedic dicta, and conceived as an outcome of confirmed cogitation helped by reason and faith alike, and the unravelling association of the truly learned and the wise. An absolutely eternal entity inhering a causal initiative and competence. A profound vow, or grim resolve, concerning undiluted propriety of righteous thought, noble speech, and sublime deeds on one's part. A naturally noble soul, or man, gently dedicated to the grand cause of righteousness, closely conversant with cosmic causes and principles without a Beginning and without an End, and always devoted to a just and righteous conduct in life, having desirably attained a matured riddance from foul and sullying sinful acts.

पुनः —अन्यसर्वाङ्गानां शुद्धिकरणानन्तर विशेषरूपेण द्वितीयवारं शिरःस्थ मेधामस्माकं पुनातु । हिरण्यगर्भ इवात्यन्त महत्त्वहेतुत्वान्निरन्तरमेव वा ।। **शिरसि**—सप्तम्येकवचने रूपम् । शिरः शब्दो यथाऽन्यत्र तथैवाऽत्रापि विज्ञेयः । शिरःस्थसर्वज्ञानसङ्कल्पशक्तिषु ।। **पुनातु**—शुद्धं निर्मलं करोति/तदर्थं प्रेरयति संप्रेरयतु वा ।।

संक्षिप्त मन्त्रोपदेशः —(**अ**) सत्यज्ञानस्वरूप परमेश्वर की प्रेरणा अथवा कृपा बुद्धिगत ही हुआ करती है । बुद्धि तत्त्व वा सम्यग् ज्ञान द्वारा प्रबुद्ध मानव ही जीवन में प्राप्त अवसरों का उचित प्रयोग करके उसे सफल बनाता है और अन्यों पर उसी प्रवीण मेधा द्वारा राज्य किया करता है । यहां तक कि इसी पवित्र प्रबुद्ध शक्ति द्वारा ही वह नित्य अपने शत्रुओं तथा विरोधी प्रतिद्वन्दियों पर निश्शङ्क विजय प्राप्त करता हुआ और अपने यशस्वी प्रभाव की जड़ें वाञ्छित सुदीर्घ काल तक पक्की करता हुआ दूसरों के लिये सुख और चैन का जीवन बिताने में सहायक होता है । ज्ञान की पवित्रता से निष्णात बुद्धिशक्ति, बल तथा सामर्थ्य को यशस्वी रूप देने में सर्वोत्तम तथा अडिग साधन सिद्ध होकर जीवन को सफलता एवं गौरव के उच्चतम शिखर तक पहुंचा देती है । मानव की अन्य पुनीत शक्तियों पर भी सर्वाधिक केन्द्रीय प्रभाव स्वयं पावनी प्रज्ञाशक्ति का रहता है । इसी तथ्य को बल देने के लिए साधक दो बार अपने स्तुत्य भगवान् से बुद्धि की सर्वोपरि स्वच्छता तथा पवित्रता माँगता है और उसी प्रार्थना के साथ-साथ स्वयं पुरुषार्थसहित स्वाध्यायपूर्ण पावक ज्ञानोपार्जन का व्रत भी धारण करता है । इस प्रकार वह परमकृपालु भगवान् की नित्य कृपा व प्रेरणा को अपने प्रयत्न से आकर्षित करता हुआ जीवन में अपनाता है, और प्रार्थना की अभिलषित सिद्धिसहित कृतकृत्य होता है ।।

(इ) बुद्धिबल और उस की निर्मल पवित्रता को एक बार नहीं, अपितु बार-बार ही नित्य ध्यान में रखने की आवश्यकता है और उसी की इच्छा व प्रयत्न से प्रेरित होते रहना ही सर्वफलदायक सिद्ध होता है। यह जगत् उसी की उपज है और उसी से पनपता है। वास्तव में पवित्र बुद्धिबल ही समस्त सांसारिक जीवनसाधनों, उपासना, यज्ञ एवं अध्यात्म योग सभी का एकमात्र कल्पवृक्षरूप संसाधक है। इसी अलौकिक दिव्यसूत्र से साधक–साधन–साध्य तन्त्र एक 'सत्यं–शिवं–सुन्दरम्' की अनुपम ग्रन्थि में बंध पाते हैं ॥ (उ) सफलता-सुख-यशोबल और अक्षुण्ण ऐश्वर्य के इच्छुक मानव को उपदेशरूप सन्देश है कि अपनी सभी अन्य शक्तियों तथा बलों से अधिक चिन्ता, इच्छा, व प्रयत्न जीवन के प्रारम्भ से ही अपने बुद्धिबल की निर्मलता एवं पवित्रता के विषय में निरन्तर करते रहने से ही पूर्ण कल्याण सम्भव होता है। अन्यथा आधिकारिक इच्छा एवं आशा दोनों ही असत्य तथा घोर निराशा का स्रोत सिद्ध होती हैं। जहां अन्य बलों और योग्यताओं की हार निश्चित है, वहां पवित्र सूक्ष्मदर्शी प्रज्ञाबल मायावी सिद्ध होता है। अतः मानव को अपनी अभीष्ट उच्चता को सुरक्षित रखने के लिए प्रभु की सर्वोत्कृष्ट देन सत्यज्ञाननिर्णायक बौद्धिक सूक्ष्मता एवं स्वच्छता को ही सर्वथा प्रिय और विशिष्ट स्थान देना चाहिये ॥

(A) Divine Kindness, or intuitive inspiration from God, Who is Pure Omniscience in constant flow, descends in the form of true knowledge or wisdom, influencing the human mind in a thousand and one ways of restraint or inducement towards the total Good. A man with an enlightened intellect or properly ignited knowledge of Truth is alone able to succeed, and turn to his best account the fair opportunities afforded to him in life, and with that very competent intellectual force overshine all others, too; so much so that with this superior armour he completely annihilates his foes and rival opponents, and while firmly setting deep the roots of his outstanding merit over everybody else for a good long time, he is helpfully able to carve out a pleasant and peaceful life for others as well. An intelligence steeped in righteous learning is the surest as well as unfailing means to high distinction and wide recognition of worth and talent, and at the same time, ensures life positively to reach its highest peak of success and renown. A predominatingly central influence of a chaste and sanctifying intelligence itself over other ennobled faculties and talents of a man can seldom be denied on a logical basis. In order to emphasise this very implication, the devotee repeats his prayer twice to the adored Deity of Immaculate Truth to grant him the overpowering purity and chastity of intellect first and last over all other things; and alongside of such a supplication, himself resolves upon a diligent and studious acquisition of a sublime store of divine learning. In this way, adequately conjoining his own sincere efforts he identifies himself with the Eternal Kindness and Goadings of his Divine Benefactor, and at last comes to feel gratified with the fulfilment of his earnest prayers. (I) To bear in mind the all-rewarding urgency and importance of the power of a well-whetted intellect and its intelligently discerning purity, not

only once or even twice, but lastingly for ever in everything again and again, is a perpetual demand of human life, and being inspired with a constant desire and endeavour for it unerringly leads to all the coveted accomplishments on earth and beyond it. This ever-whirling world around us, itself a rich creation and work of the self-same pure Consciousness or Intelligence, in truth, is also being whipped on & governed to its *finale* by the same force of Unequalled Wisdom. In reality, such a pure penetrative subtility of the mind alone is the deliverer of all worldly successes, & at the top of all cherished victories in store for man, an equally re-assuring source of fulfilment in respect of the lofty cream of his actions; namely, his prayers, spiritual adorations, as well as other selflessly large-hearted dedications in life. With this mystical string, at last, the earnest devotee, the unflinching path of devotion, & the Deity thus devoted to are fastened together into one rare, inalienable knot of immortality, & essentially sublimated into the Union of Truth, Bliss, & Beauty in one. (U) Here in this little bead of a hymn is contained a whole sermon, & pertinent message for the life-time of a spiritual aspirant, who is desirous of his life's total success, true happiness, lasting vigour, glory, & renown, that such a sway of un-diminished brilliance & complete joyousness of the wayfaring ordeal will be achievable only when alongside of other talents & capabilities, a much greater amount of care, yearning, & determination from the very start of life is regularly imparted to the processes of cleansing & purifying the powers of the mind of all the dross that tends to infect & poison it afterwards in thought, word, & deed. Otherwise even appropriate desires & hopes prove to be futile and a dreary den of despair and dismay, in fact. Where all other murky & mundane strengths are certain not to avail, the piercing plea of a pure & sharply pruned intelligence works & wins with a wizardly wonder over everything else, indeed. Consequently, with a view to maintaining his desirably natural supremacy, man must by all means allocate the choicest place to his Great Benefactor's one supremely divine gift that is meant to unravel to him all the mysteries of Final Truth & Reality of things through its wise discernment of the World's tangled maze of affairs—the far-sighted & deeply penetrative insight of Pure Reason of Man, which is also his *differentia in core* over all other living beings on earth.

ओ३म् खं ब्रह्म पुनातु सर्वत्र=ओ३म्—सर्वदेवानां देवाक्षरं ब्रह्म । यथा सन्ध्यायाः प्रारम्भे हि प्रथममन्त्रे व्याख्यातम् ।। **खम्** –आकाशम् । आकाशसदृशं सर्वव्यापकं सर्वाधारं सूत्रात्मा परब्रह्म । सर्वान्तर्यामित्वादाकाशमिव बृहत्स्वभावेन यत्सर्वोपरि राजते विद्यते वा तदेव परमं ब्रह्म ।। 'खर्व' गतौ (भ्वा० प०–से०) / 'खनु' अवदारणे (भ्वा०–उ०–से०) धातोर्वा 'अन्येभ्योऽपि दृश्यते' (अष्टा० ३-२-१०२) इति सूत्रेण डः प्रत्ययान्तं रूपम् ।। खं पुनः खनतेः (निरु० ३-१३) । छिद्रं खमित्युक्तम्–(गो० ब्रा० उ०

२-५) ॥ ब्रह्म—सर्वान्यशक्तिभ्यो महद् बृहदनन्तज्ञानबलधारकेश्वरः। जगदीश्वरो / वेदो / ब्रह्म बृहद्विद्यं वेदोपदेशेन ज्ञानवृद्धिकरं कुलं वेदप्रवीणो विद्वान् वा। सर्वेभ्योऽतिशयो महद्यशो नाम कर्त्ता-धर्त्ता-हर्त्ता-भूतविधाता महापालयिता-पूर्ण परमात्मा। अखिल जगद्व्यापिनी सर्वज्ञचेतनाशक्तिः। सर्वेभ्यो गुणकर्म स्वरूपतो बृहत्तमः परमेश्वरः॥ 'बृहि' वृद्धौ (भ्वा०—प०—से०) धातोः 'बृंहेर्नोऽच्चेति' (उणा०४-१४५, १४६) सूत्रेण मनिन् प्रत्ययो नकारस्याकारादेशश्च॥ ब्रह्म उदक नाम;अन्ननाम्, धननाम-(निघं० १-१२; २-७; २-१०)। ब्रह्मा सर्वविद्यः सर्वं वेदितुमर्हति। ब्रह्मा परिवृढः श्रुततो ब्रह्म परिवृढं सर्वतः—(निरु० १-८)। ब्रह्माणि कर्माणि—(निरु० १२-३४)॥

(अ) ब्रह्म ब्रह्माऽभवत् स्वयम्—(तैत्ति० ब्रा० ३-१२-९-३)। ब्रह्म वै ब्रह्मणस्पतिः (कौषी० ब्रा० ८-५)। (वाग्) एतदेषां (नाम्नां) ब्रह्मैतद्धि सर्वाणि नामानि बिभर्ति-(शत० ब्रा० १४-४-४-१)। यदमृतं तद्ब्रह्म-(गो० ब्रा० पू० ३-४)। ब्रह्म वै भूतानां ज्येष्ठम्—(तैत्ति० ब्रा० २-८-८-१०)। ब्रह्म वै त्रिवृत् (भूः-भुवः-स्वः महाव्याहृतयः)—(ताण्डच म० ब्रा० २-१६-४)॥ (इ) विद्युद्ध्येव ब्रह्म—(शत० ब्रा० १४-८-७-१)। असौ वा ऽआदित्यो ब्रह्म—(शत० ब्रा० ७-४-१-१४)। अयमग्निर्ब्रह्म—(शत० ब्रा० ६-२-१-१५)। अयं वै ब्रह्म योऽयं (वायुः) पवते—(ऐत० ब्रा० ८-२८)॥ (उ) प्राणो वै सम्राट् परमं ब्रह्म—(शत० ब्रा० १४-६-१०-३)। सैषा क्षत्रस्य योनिर्यद्ब्रह्म—(शत० ब्रा० १४-४-२-२३)। अभिगन्तैव ब्रह्म कर्त्ता क्षत्रियः—(शत० ब्रा० ४-१-४-१)। अभयं वै ब्रह्म—(शत० ब्रा० १४-७-२-३१)। तस्मा-दाहुर्ब्रह्मैव देवानां श्रेष्ठमिति—शत० ब्रा० ८-४-१-३)॥ **सर्वत्र**— अङ्गप्रत्यङ्गसहितं सम्पूर्णशरीरे ऽन्तःकरणेषु चापि सर्वेषु स्थलेषु॥ **पुनातु**— शुद्धं पवित्रं पूतञ्च करोतु। नित्यं निर्मलं सुखदायकं भवतु। यथा पूर्वमेव ज्ञातव्यम्।

संक्षिप्त मन्त्रोपदेशः— (अ) वह 'भूः' आदि 'सत्यं' पर्य्यन्त तथा सभी अन्य पावक नामों से जानने योग्य सर्वान्तर्यामी परमात्मा जिस से कोई देश अथवा काल छिपा नहीं है और जिस की सदा पवित्र गोद में हमारी यह काया तथा समस्त बृहद् ब्रह्माण्ड ही अपने आधार आकाश सहित समाये हुये हैं वह नित्य यज्ञरूपा पापमर्दिनी सर्वत्र ओत-प्रोत ब्रह्मशक्ति अपनी पावक ज्ञान प्रेरणाओं द्वारा हमारे शरीरस्थ कण-कण को, अन्तःकरण सम्बन्धी अनेक बलों को, तथा हमारे चारों ओर विस्तृत वायुमण्डल सहित हमारे सम्पूर्ण जीवनपथ को प्रत्येक पल सुसंस्कृत और विशुद्ध एवं निर्मल करता रहे। वह तो अपनी अनुपम कृपा सदैव करता ही है— हम उपासकगण सुबुद्धि द्वारा उसके महान् निरन्तर उपकारों से लाभ उठाने में सर्वथा समर्थ होते रहें, और इस भांति हमारा समग्र जीवनपाथेय ही अपनी चरम मर्यादाओं तक समुत्थित होने में उच्चतापूर्ण सफलता प्राप्त कर सके॥

(इ) मानव जीवन में सरस्वती वाणी से लेकर सत्ययुजा बुद्धि पर्य्यन्त सारे सहायक अवयवों का विशुद्ध बल उनकी संयुक्त यश व कीर्ति के हेतु अत्यन्त अपेक्षित होता है। भिन्न-२ स्तरों की एकाकी उन्नति और वह भी पवित्रताहीन केवल अतिशय मात्रा में ही जीवन को एकाङ्गी रूप देकर चाहे असा-धारणता अवश्य प्रदान कर दे, परन्तु उसे सर्वाङ्गीणता से वञ्चित रखते हुए सङ्कीर्णता तथा आंशिक सफलता के अवाञ्छनीय गर्त्त में धकेल देती है। पूर्ण सर्वाङ्गीण विकास हेतु यह अपेक्षा नितान्त बनी रहती है कि जीवन सम्बन्धी सभी विकासशील एवं निर्माणक तत्वों की एक साथ उत्कृष्टतम शक्ति और

पवित्रता का सञ्चय किया जाये। तभी उनके अक्षुण्ण माध्यम से ज्ञान और कर्म की पराकाष्ठा सहित एक उत्तम 'सत्यं-शिवं-सुन्दरम्' के आदर्शों पर सुनिर्मित अत्यन्त सफल यथेष्ट जीवन सम्भव हो सकता है ॥ (उ) अध्यात्मोन्मुख सर्वैश्वर्य प्राप्ति के इच्छुक मुमुक्षु साधक के लिये मन्त्रोक्त प्रार्थना के माध्यम द्वारा उपदेश भी निहित हैं कि उत्तम साधनों की विभिन्न विशिष्ट कलाओं के सम्यग् विकास के साथ-२ जब तक उन का सामूहिक एकीकरण जीवनपटल पर पवित्र ज्ञान एवं परिशुद्ध सम्बलाश्रित पूरक कर्म में प्रादुर्भूत नहीं होता तब तक स्वाभाविक परम्परानुगत प्रशस्त यश व कीर्तिप्रद शाश्वत धाम की उपलब्धि स्वप्नमात्र ही रहकर मृगतृष्णा के समान हस्तामलकवत् नहीं हो पाती। मानव के उच्चस्तरीय महान् व्यक्तित्व का उदय उसकी समस्त आन्तरिक और बाह्य शक्तियों के सन्तुलित एवं सुदीक्षित समन्वय पर हीं आधारित रहता है। उसमें राक्षसी तथा दैत्यिक अपवित्रताओं का अधिनिरुद्ध अभाव और आदित्यवर्ण देवत्व की प्रचुरता के साथ-साथ क्रान्तिकारी सामर्थ्य और विजयी शक्ति सम्पन्न आत्मनिर्भरता का संयुक्त बल हुआ करता है। अतः उस अपूर्व यशोबल के निष्ठावान् साधक के लिये अनभिव्यक्त क्षमता के निमित्त ईश्वर प्रार्थना और ईषदभिव्यक्त दिव्यता के निमित्त भरसक पुरुषार्थ दोनों ही नितान्त श्रेयस्कर ही नहीं अपितु परमावश्यक हैं। इस भांति मनुष्य को अपने उत्तम प्रभावशाली वातावरण का निर्माण करते हुए अपने निजी व्यक्तित्व के पूर्ण विकास का ध्येय सदा चरितार्थ करते रहना ही सर्वथा समुचित है ॥

Short Discourse on the Mantras —

(A) May that All-inhabiting One Pivotal Power, which is worthy of our cognition through its characteristic attributes ranging from the First Conscious quality=the Efficient Perfect Cause (*Bhūḥ*) and via others culminating in a Divine Order of unparalleled Might with *Satyam* and *Kham Brahma*=Absolute Truth and Exclusive Omnipresence throughout this Universe and beyond it, all of which truly determine their Owner in His over-all Magnanimity—from Whose Vigilant Eye and sustaining influencc no place, nor aging time is ever spared, and within Whose Everlasting Embrace this puny fleshly body of ours with its far-flung routines and daring exploits as well as the entire endlessly sprawling Creation around it along with its Supportive Space-Element does have its local habitation, formal name, and an effectual 'being'; may that Evil-Crushing and All-Conquering Pervasive Presence, the Most Charitable Deity Incarnate every moment purge us of impurities, cleanse and purify the wholesome constituents of our body, the numerous faculties pertaining to our inner self as well as the long tortuous path of earthly life along with the indifferent atmosphere that often surrounds it to our utter dismay in the world, by means of His Ever-Chastening Lance-like rays of True Knowledge, Reason, and inspiring Faith. He can never be said to lose sight of us; and indubitably enough His Benign Laws are consistently always helping us with His Bounteous Kindness; its aspirants, however, do not adequately

wake up to be fairly receptive of its scrupulous benefits with a competently Conformant mind and so capably attain the high fulfilment of having raised the very structure of their life to its possible summits & refinement, at last. Hence arises the advantage and urgency of prayers for a positive awareness of the Lord's Convergent Love. (I) In the queer course of consummation of human talents, right from the Divine gift of sweetly mollifluent speech (*Sarasvati Vāk*) to that of the minutely Sifting Reason, so intimately allied with and prone to Truth and Verity (*Satyayujā Buddhi*), a Coalesced Community of mutually inter-related powers is invariably in high demand for life's due guerdon of ripe glory and greatness, in the end. A lop-sided and un-even development at different angular levels, and that, too, scant in pure *quality* though weighty in terms of mere load of *quantity*, no doubt, lends life a particular singularity of form in one sphere or so; but, nevertheless, in depriving it at the same time of a salutary totality of worth, it pushes its master miserably into the dubious alley of shrunken narrowness and paltry pace. In order to give a complete and consummate shape to human personality, it persists as a vital necessity that the best acumen and excellence of all the constructive and virtue-worthy factors related to a noble life must be cultivated as appropriately and harmoniously as possible under their inescapable spur and deft demand. Only then, through their unmistakable medium, a model of life highly praiseworthy and really successful as aspired for would be feasible; for, it would thus have been projected with the lofty cream of learning as well as consequent virtuous deeds, and be carefully built upon the steady ideals of Truth, Goodness, and Beauteous Excellence, after all. (U) For a spiritually inclined introvert and aspirant, pursuing the ideal of *mokṣa*, this prayer implicitly also contains a fine mystic Sermon that in the midst of an adequate development of the various contributory facets appertaining to his highly valued and propitious means, unless their cumulative effect by way of a temperamental harmony is reflected in the usual trend of actual facts of living, i.e., clearly manifested in the virginity of his thoughts as well as the rightly fed and clean-motived actions, issuing out of them in a normal way, the ancient and holy seat of rare distinction and fair renown so befittingly following its own tradition of essential merit does ever remain a hollow mirage-like dream with little chances of a handy, probable, and matter-of-fact boon for its unwary adherents. The full dawn of a great and upgraded human individuality quite unexceptionally depends upon a well-balanced and disciplined comity of all the inward and outward faculties working incessantly for its ultimate well-being. It is firmly founded on an outshining angelic glory of superb goodness, in a masterly control and command of ever so scantily nursed carnal propensities and devilish impurities of the lower self in man, all healthily combined and welded together

with a creative resoluteness and depth of unthwarted self-confidence, which continually serve as a powerful goad for assured victory and unyielding warring strength to the fighter. To a willing seeker of such abnormal but dormant enlightenment fairly due to a 'Super-man', and yet with a partly bloomed excellence of 'a living god on earth', an unstinted prayer to the Supreme Lord of all sunshine, concurrent with a competently preservant self-evolution and an ever-unfolding maturity of intuition are both not only creditable but even a stark necessity of the widest spiritual worth. Under this wholesomely potential advice, it becomes every man and woman that while looking forward with a healthy choice to a constructively effective environment, and even contributing to its desirable soundness, above all, he or she quite industriously devote himself or herself to the inevitable ideal of a full-scale Personage for him or her, and thus impart a high meaning and significance to his or her own common lot of pedlary, at last.

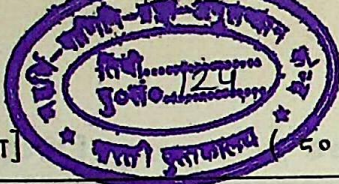
अथ प्राणायाममन्त्राः ।।

तस्याकाशवतः खं ब्रह्मणः सप्तव्याहृतिभिरन्तरात्मनि स्वान्तर्मुखीध्यानधारणया सहाऽभ्यासपूर्वकं प्राणायामवेलायामाचलशुद्धचित्तेन चाऽग्रे स्तुतिः कर्तव्येति ।।

[४] ओ३म् भूः । ओ३म् भुवः । ओ३म् स्वः । ओ३म् महः । ओ३म् जनः । ओ३म् तपः । ओ३म् सत्यम् ।। (तैत्ति०आ० प्रपा० १०–अनु० २७)।।

मन्त्रे ऽस्मिन् प्रयुक्ताः सप्तव्याहृतयः पूर्वस्मिन्मन्त्रे सुविस्तरेण व्याख्याताः । तत्रैव तासां गूढार्था द्रष्टव्याः । अन्तिमं सत्यन्तु 'सत्यं–शिवं–सुन्दरमि'ति सर्वोच्चमानवधर्म्मण उपलक्षणं स्यात् ।।

इन प्राणायाम मन्त्रों में प्रयुक्त प्रत्येक व्याहृति का गूढ़ अर्थ व्याख्या सहित पिछले शरीरस्थ शक्तिचक्र सम्बन्धी मार्जनयुक्त प्रार्थनाओं में यथावत् दे दिया है । वहां ही देखें ।।

संक्षिप्त मन्त्रोपदेशः – (अ) सर्वत्र ही भूः-भुवः-स्वः वाच्य एकाक्षर ॐ परब्रह्म परमात्मा के ही तीन मुख्यतम धर्मविशिष्टों के द्योतक हैं अथवा वाचक गुणप्रकाशक संज्ञायें हैं । संश्लिष्ट मर्यादाओं के रूप में गुणवाची 'अ + उ + म्' तीन अक्षरों का अधिक विस्तारमय अर्थ इन तीन विशेष पदों = महाव्याहृतियों द्वारा पृथक्-२ दर्शाया गया है । आध्यात्मिक क्षेत्र में जगत्स्रष्टा के उत्कृष्टतम नाम 'ओ३म्' पद द्वारा इङ्गित याथातथ्यतापूर्ण अर्थ समन्वितरूपेण इन तीन पदों में समाहृत हो जाते हैं । इन से बाहर कुछ अवशिष्ट नहीं रह जाता । 'सत्व' की उत्तम सत्तायुक्त परिधि के भीतर ही सब कुछ 'सत्' है, विद्यमान है । उस की मर्य्यादा के वहिर्गम्य तो केवल 'असत्' भावमात्र रह जाता है । विराड् विश्व के जटिल द्वन्द्वात्मक नाटक का एकमात्र अधिनायक तो पूर्ण चेतन ब्रह्म ही है । जो प्रजापति रूप से अपनी गति-हीन जड़ तथा गतिमान्–अल्पज्ञ प्रजाओं को प्रकृति–पुरुष एवं विशेष व सामान्य गणों में कार्य–कारण

विधिसहित परिवद्ध कर रहा है। सारा सृजन–स्थिति–संहार का क्रियाकलाप ही उस अद्वितीय निश्शेष प्रज्ञाशक्ति पर सर्वथा आधारित है जो समग्र अस्तित्वबद्ध तत्त्वों को स्वसञ्चेतनगति तथा क्रान्तदृष्टि-विज्ञान द्वारा अन्तिम आश्रय प्रदान करने में समर्थ है। जिसके अटल और निष्कण्टक कार्यान्वयन में स्वरूपानुरूप महत्ता, नवीनसर्जनसाध्यता, तथा तपःपूत क्षमतासम कार्यसिद्धियों का आविर्भाव होता है और फलतः वही उदार रूप लेकर महः – जनः – तपः नामों से प्रशस्त होती हैं। अतः जो तीन विशिष्ट धर्म अपने आप में ज्ञान–बल–क्रिया का भाव रखते हैं वे ही क्रियाधीन हो कर विशालता ले लेते हैं और भाव की स्थिति को क्रियात्मक पूर्णता देते हुए सुन्दर प्रादुर्भावरूपी प्रौढ़ अभिव्यक्तता में परिणत कर देते हैं। इस अवस्था में 'भूः' की विराड् महत्ता ही उसे 'भुवः' और 'महः' को जनः = अपूर्व पिता तुल्य स्रष्टा के रूप में ला खड़ा करती है। और ज्ञान की उत्कृष्टता एवं पूर्ण चेतन की अनन्त शक्ति दोनों समन्वित हो कर 'स्वः' = अविकल और अखण्ड आनन्द का अविच्छिन्न धाम बन जाते हैं जो जगत् में तपः का रूप धारण करने में ही प्रकट होता है ॥ (इ) अस्तु ! भूः - भुवः - स्वः का अगम्य त्रिक ही आगे गतिमान होता हुआ आधिभौतिक स्तर पर संसृष्ट जगत् में महः–जनः–तपः की संस्तुत्य तथा-अधिगम्य सामर्थ्य का आधार बनता है।

(उ) अन्त में यही आधिदैविक जगत् की प्रतिष्ठापिनी दिव्य त्रिकसम्पत्ति आदर्श का रूप लेकर देवोत्तर देव मानव के जीवन सम्बन्धी आमूलोद्धारक सिद्धान्तों 'सत्यम्-शिवं-सुन्दरम्' में निवास द्वारा जीवात्मा की स्वरूपप्रतिष्ठा अर्थात् कैवल्य वा चितिशक्ति के प्रापक होकर विश्व के एक मात्र अन्तिम प्रयोजन की संसाधक सिद्ध होती है। 'सत्यम्' पद आधिदैविक सन्दर्भ में 'सत्यं-शिवं-सुन्दरम्' के त्रिक का उपलक्षण मात्र लेना भी युक्तिसंगत हो सकता है। इसप्रकार भूः -भुवः -स्वः / महः जनः तपः/और सत्यं-शिवं-सुन्दरम् एक ही महत्तत्व के अधिकाधिक सृष्टिविकासोन्मुख सूक्ष्मता से स्थूलातिस्थूल स्तरमात्र हैं जिन का प्रारम्भिक उद्गम उस सूक्ष्मतम एकाक्षर ओ३म् की जाज्वल्यमान अनादि सत्ता से ही होता है और अन्त भी वहीं होता है। अन्यथा जड़ तथा ज्ञानप्रतिभाशून्य सामान्य प्रकृति के अणुओं में यह सृजन दक्षता कहां सम्भव थी कि विश्वगत विचित्र व्यवस्था, उपादेयता तथा सार्थकता को जन्म देते हुए उन्हें अटल वास्तविकता का वरदान कर सकें ? इसके अतिरिक्त एकदेशी ससीम चेतनशक्तियुक्त अल्पज्ञ जीव तो इस विश्वव्यापक बल व ज्ञान की विपुलविशालता का तथा न्यूनातिन्यून आणविक सृष्टि का स्वप्न भी नहीं देख सकता था ! इस अनन्त संसार में आत्मा-प्रकृति-परमात्मा, भूत-वर्तमान-भविष्य; भूः -भुवः-स्वः; महः जनः तपः; सत्यं-शिवं-सुन्दरम्; द्यौः-अन्तरिक्ष-दिति; बुद्धि-मन-इन्द्रिय; विचार-भाव-कर्म; ज्ञान बल-क्रिया; निद्रा-स्वप्न-सुषुप्ति, सुख-दुःख-निवृत्ति, ब्रह्मा-विष्णु-महेश; सत्व-रजस्-तमस्; आदि अगण्य त्रिकों के विस्मयजनक विस्तृत समाहारी जालों का दुस्सह भार तो केवल एक वह अद्वितीय ज्ञान-यज्ञमय खं ब्रह्मस्वरूप परमात्मा ही धारण कर सकता था। वही एक अनन्यरूप से मानव का उपास्य और इष्ट हितैषी बन्धु है—सयुजा' सखा है ॥

Short Discourse on the Mantra —

A fundamental and beautifully adequate elucidation of every one of the *Seven Grand Vyāhṛtis* used here in these *Prāṇāyama mantras* has been given during the course of explanations of the terms, occurring in the foregoing bunch of brief

hymns soliciting the necessary unmixed purity of power, concerning each energy-centre provided within the body-medium for human learning as well as its resultant actions on the part of every man. For a still better understanding as required here a close reference may again be made to them with greater advantage during the exercise of *prāṇāyāma* as well as more intuitive contemplation here.

(A) Herein, *Bhūḥ-Bhuvaḥ-Svaḥ*, the first three devotional syllables or terms used for the Almighty Lord are indicative of the three fundamentally distinctive Divine Attributes of God that quite characteristically make Him the Master and Lord of all subservient entities besides Himself. A more expository and detailed explanation of the three mystical alphabets, namely, A-U-M, which cryptically express the three ultimate qualities or characteristics primally belonging to that Unique One-syllabled Divine Name formed by Om, which sums up the entire gamut of God's Singular nature, is available here, and has severally been given rather graphically through these three great *Mahāvyāhṛtis*, in fact. In their mystical aspect, the meanings implied veritably in the Syllable Om become more explicit in an ampler sense in these three larger and more comprehensive words. Nothing else is essentially left out beyond them, in short; so that within the Mighty Circuit of Divine Awe and Majesty, all that exists has its living, a habitation, and a name. Outside its Ideal Purview nought is to be found and Nothing avails. The Lone Creator-Director of this highly entangled play of Double-Opposites in the Universe is a Perfect Conscious Presence, best known as *BRAHMA*, Who in the role of a Supreme Over-Lord and Arch-architect unfolds and takes within His Effective Hold His subservient subjects, including the dull, dead, inert Matter and the Finite Conscious Spirits under different categories of 'habitat' and its 'habitant', and the 'common' and the 'classified' through a consequential Support of the Law of Cause-and-Effect. The entire queer processes of Creation, its systematic sustenance as well as the terminating Cataclasm are in every way indebted for their flawless functioning to that Supremely Magnanimous and Matchless Wisdom of the Almighty Lord Who through His far-penetrating Vision of Omniscience and All-quelling Directive Will is easily capable of imparting active motion and providing the last needed succour to all other eternal entities in existence with Himself; in whose stern and undemurred execution of laws, corresponding qualities of greatness, perfection of creational initiative, and unbounded competence born of inexhaustive forbearance are everywhere integrally manifest for the intelligent in the world; and the same, in effect, assuming a quite liberal feature in the Cosmic Panorama come to be designated as Gracious Greatness (*Mahaḥ*), Fatherly Creative acumen (*Janaḥ*), and the All-embracing Endurance (*Tapaḥ*). As such, the three Central Attributes of The Supreme Deity, which in themselves embody the

high values of Omniscience, Omnipotence, and an Absolute Creative Will, take to a vast Exercise under the mystic impact of the last one, and yielding their own position of Absoluteness to a practical turn of fullness, transform themselves into a Grand Sequence of Cosmic and other minute forms of Material Manifestation. In this mutatory state of transformation, indeed, the Unmanifested magnanimity of '*Bhūḥ*', i,e., '*Mahaḥ*' brings forward the capabilities of '*Bhuvah*' in a much wider role of '*Janaḥ*'=the Kind Fatherly Creator and Sustainer of numberless things of untold advantages. And so, the unparalleled heights of Wisdom and Knowledge combined in mutual Co-ordination with the Measureless Might of the Supra-Conscious Infinite bloom up in an Everlasting and Integrated Base of Blissfulness, that is, '*Svaḥ*' which is but another name of an undiminished and unbroken stretch of continuous Joy and Sublime Bliss. (I) Thus, indeed, the Inaccessible Trio of '*Bhūḥ-Bhuvaḥ-and-Svaḥ*' itself, marching forward in the phenomenal scale of Creative Movement, at the physical level and over the realm of manifest phenomena, becomes the fountain-spring of an awe-inspiring but new accessible power in the shape of '*Mahaḥ*' '*Janaḥ*', and '*Tapaḥ*' in respect of the Steering Divine Will. (U) In the end, in spiritual sphere, this same triple Divine Competence of Holy Brilliance and the Solemn Patron Deity of all ethical and cultural activity on the part of human beings, settles down as a principle of fundamental human regeneration as well as a life-long Ideal perennially scolding their sluggish ears from within and chiding that they had better prove their worth as men of rare and liquid sunshine, as the distinguished Crown of all that lives; and so live well—attempting the auburn Goal of '*Satyam-S'ivam-Sundaram*', so that by means of constant intuitive urges to treat the bleeding sores while aiming sincerely at self-realization, that is to mean, a eonsistent 'spiritual wholeness' and pure abstraction of consciousness, on the whole, the sole ultimate purpose behind all Creational Endeavour may, in due course, be brought round to its cherished fulfilment, after all, The term '*Satyam*' used here, in the fag end of these Seven Cryptic Syllables (*Vyāhṛtis*) may also be interpreted as a watch-word for the whole wider significant group of three consummate terms '*Satyam-S'ivam Sundaram*' which embody in themselves a staple storehouse of an entire philosophy and practical vision of life itself. From this quite rational and fairly logically acceptable view-point, '*Bhūḥ-Bhuvaḥ-Svaḥ*', '*Mahaḥ*'-*Janaḥ-Tapaḥ*', *and* '*Satyam-S'ivam-Sundaram*'— the three Cryptic, Mystical groups represent only the more and more advancing phases and the grosser and grosser stages of the self-same One Subtle Divine Principle in action, whose first and preliminary expression must under all conditions of existence be ultimately traced to the Timeless Refulgence and Glory of the One-Syllabled Wizardry of Om. Otherwise, in that common drudge of Inert Matter,

which is totally and dismayingly devoid of the revealing Splendour of Knowledge, where could such dumb-wonder of Creative competence be found, as while giving rise to an amazing Universal Organisation, Beneficence, and high Purposiveness, might have lent them the sweet air of a lasting reality, too ? —On the other hand, the Finite *Jīva*, armed merely with an erring and angular consciousness peculiar to him alone, and therefore, poorly shrunk in his own range of vision, could not have even dreamt of the extreme Vastness of Wisdom and Absolute Power required for such a puzzling Feat of Cosmic Phenomena as the present Arrangement is able to display ! Verily, in this Endless Expanse of created and uncreated Marvels for the finite spirit, designed out of the First Material Cause by their Sovereign Over-Lord in countless insupportable and vastly spread-out tangles of moving mass and amazing pools of trios, such as, *Bhūḥ-Bhuvaḥ, Svaḥ Mahaḥ-Janaḥ; Tapaḥ;Truth-Goodness and Beauty; Past–Presesnt-Future; the Outer Spaee of super brilliance (Dyauḥ) — Intermediary space (Antarikṣa) — the planetary dark bodies (Pṛthivi); Intelligence-Willing Ego-Bodily sense saiisfaction; thought-emotion and aciion; Knowledge-Power-Exertion; Sleep-dream-Slumbers; Joy-Sorrow-and resignation; undeterred continuance of Peace-constant Activity - Dull Inertia; Satvā-Rajas and Tamas*; &c. could hardly have been borne in their due spheres of safety and roles of grandiose effect as found by us now, by any other power except that of the Unique Omnipresence. Who else could, as He did weld into Himself unlimited Absolute Virtues of Omniscience, Benevolence, Omnipotence, and what not ? —all in One Pervasive Whole; and so wonderfully succeeded in galvanizing all others as well, for the total Greatness, Goodness, and Beauteous Gold of Heavenly Gentility ? That One alone—and none else besides Him ! —unexceptionally deserves to be Man's adored Deity, and his cherished Brotherly Benign Benefactor ! —a comrade with ungauged kindred affinities, after all !!

अथाऽग्रे दुष्कर्मपापप्रवृत्तिपरिहारार्थं सर्वजगदादिकारणस्य परिपालकस्य च परमेश्वरस्य सृष्टि-रचनाक्रमं यथावदेवावबोधनाय स्तुत्या सह या तृच् सैवाघमर्षणमन्त्रा इति नाम्ना प्रशस्ता । सैवाऽत्र प्रार्थनायां मध्ये भक्तिभावेन सङ्कल्पभावनया च मनसा विचारपूर्वकं स्मरणीया ॥

[५ - ७] ओ३म् । ऋतञ्च सत्यञ्चाऽभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ ५ ॥ समुद्रादर्णवादधि संवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ ६ ॥ सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ॥ ७ ॥

(ऋ० मण्ड० १०–सू० १९०–म० १–२–३)

अघमर्षणो माधुच्छन्दस ऋषिः । भाववृत्तं दैवतम् । (१) विराडनुष्टुप् छन्दः । (२) अनुष्टुप् छन्दः । (३) निचृदनुष्टुप् छन्दश्च ॥

पदान्वयः—ओ३म्—(संज्ञा-नपुं०-प्रथमैकवचनम्-अव्ययपदम् । मन्त्रादौ प्रणवविधानात्सम्बुद्धौ चोक्तम् ॥ [भवतः सर्वज्ञदेवस्य] अभि (उपसर्गः)+इद्धात् (विशेषणपदं पञ्चम्यां विभक्तौ रूपम्-एकवचनम्) । तपसः (संज्ञा-नपुं०-पञ्चम्येकवचने रूपम्) । [यथापूर्वम्] ऋतम् (संज्ञा-नपुंसके लिङ्गे प्रथमायामेकवचने रूपम्) । च (निपातः) । सत्यम् (संज्ञा नपुंसकैकवचनं पदम्) । च (निपातः) । अधि (उपसर्गः)+अजायत (क्रियापदं-लङ्लकारे प्रथमपुरुषैकवचनम्) । ततः (पञ्चम्यर्थकं तसिल्प्रत्ययान्तो निपातः)। रात्री(संज्ञा-स्त्रीलिङ्ग-एकवचनम्) । अजायत (क्रियापदस्य लङि रूपम्) । ततः (पूर्ववत् निपातः)। अर्णवः (विशेषणपदमेकवचनम्) । समुद्रः (संज्ञा-पुं०-एकवचनं पदम्) । [अजायत=उत्पन्नोऽभवत्] ॥५॥ अर्णवात् (विशेषणं-पञ्चम्यामेकवचने रूपम्) । समुद्रात् (संज्ञा-पुं०--अपादानकारकेपदस्यैकवचने रूपम्) । अधि=पश्चात् (अव्ययपदम्) । संवत्सरः (समासः –पुं०-कर्त्तरिकारके पदस्यैकवचने रूपम्) । अजायत (यथापूर्वं क्रियापदं-लङि प्रथमपुरुषैकवचनम्) । [तदनन्तरम्] विश्वस्य (संज्ञा-नपुं०-षष्ठीविभक्तावेकवचनं रूपमिदम्) । मिषतः (पञ्चम्यर्थको तसिल्प्रत्ययान्तो निपातः) वशी (संज्ञा–पुं०–एकवचने कर्त्तृकारके रूपम्) । अहोरात्राणि – (समासः–संज्ञा–नपु०–कर्मकारके बहुवचने रूपम्) । वि (उपसर्गः) + अदधत् (आख्यातं पदं-लुङि प्रथमपुरुषैकवचने छान्दसं रूपम्) ॥६॥ असौ (अदस्सर्वनाम्नः पुंल्लिङ्गैकवचने रूपम्) । धाता (शतृप्रत्ययान्तं प्रातिपदिकं-प्रथमैकवचने रूपम्) । सूर्याचन्द्रम् (समाहारद्वन्द्वसमासः - कर्मणिकारके द्वितीयायामेकवचने रूपम्) । सूर्याचन्द्रमसौ वा (अथवा इतरेतरद्वन्द्वसमासः-कर्मणि द्विवचनम्) । दिवम् (संज्ञा-स्त्री०-द्वितीयैकवचनं रूपम्) । च (निपातः - समुच्चयपदम्) । पृथिवीम् (संज्ञा-स्त्री०-कर्मण्येकवचने रूपम्) । च (निपातः -समुच्चयपदम्) । अन्तरिक्षम् (संज्ञा-नपुं०-द्वितीयैकवचनं रूपमत्र) । अथो [=अथ=तदनन्तरम्] अव्ययपदम् । स्वः=अन्यसमग्रसुखज्योतिःसाधनानि] (अव्ययपदम्) । यथा पूर्वम् [=अस्मात् सृष्टिकल्पतः पूर्वमेव यथा तथा] (प्रकारवचने रीत्येतिसन्दर्शने वाऽव्ययीभावसमासः) । अकल्पयत् (क्रियापदम्-लुङि सामान्यभूते प्रथमपुरुषैकवचने रूपम्) ॥७॥

पदभावामृतम्—ओ३म्—हे सर्वस्रष्टः, सर्वदैकरस स्वयम्भो परमात्मन् ! सन्ध्याया आद्यमन्त्रेऽपि यथा व्याख्यातम् । तत्रैव द्रष्टव्यम् ॥ [भवतः पूर्णज्ञानाऽग्नेः] । **अभि** =अभितः । पूर्णतः । स्वानन्तसामर्थ्यात् ॥

भली भांति । पूर्णरूप से । अपनी अनन्त सामर्थ्य से ॥

Willingly abundantly. Unquestionably Absolutely. From your Almighty Initiative and Comptetence.

इद्धात्— प्रकृष्टरूपेण समुज्ज्वलितात् । दृढज्ञानसङ्कल्प-वशात् ॥

अत्यन्त प्रज्वलित की हुई से । सुनिर्णीत ज्ञानद्वारा दृढ सङ्कल्प के वशीभूत ॥

Out of highly ignited Wisdom and Creative Imagination set aloft on wings and full aglore. Under an Indomitable Will-force supported by an Absolute Discernment of Ultimate Truths and Prime Realities governing all things in existence, whether in the Past, or Present, or yet to be.

तपसः— (अ) अनन्तज्ञानसामर्थ्यात् । त्रिकालदर्शिनः सर्वविज्ञानाग्नेर्धर्मानुष्ठानात् । अखिलब्रह्मविज्ञानप्रतापतः ॥ (इ) चेतनब्रह्मणोऽभिभूता या गतिप्रतिक्रिया तामनुगताया जड़प्रकृतेः परमाणुसमूहात् ॥ (उ) स्वाध्यायनिश्चितविज्ञानतेजसः । सद्विचारविद्युत्प्रभावात् । प्राक्क्लेशसमन्वितात् पश्चाच्चानन्दमयाद् ब्रह्मचर्यव्रतानुष्ठानाद्धर्माचरणाद्वा ॥ 'तप' सन्तापे (भ्वा०–प०–अ०) धातोः 'सर्वधातुभ्योऽसुन्'–(उणा० ४-१८९) इति सूत्रेणाऽसुन् प्रत्ययः । तप्यते इति तापः समर्थो भवति येन तत् तपस् । 'तप' ऐश्वर्ये (दिवा०–आ०–अ०) धातोर्वाऽसुन् प्रत्ययोऽपि भवति । 'तप' दाहे (चुरा०–उ०–से०) धातोर्वा स एव प्रत्ययः ॥ अर्चिः–तेजः-तप-ज्वलतो नामधेयानि —(निघं०१-१७) ॥

(अ) तपसा वै प्रजापतिः प्रजा असृजत–(क०कठ सं० ६-७) । ब्रह्म तपसि प्रतिष्ठितम्–(ऐत०ब्रा०-३-६/गो० ब्रा० २-३-२) । तेजोऽसि तपसि श्रितम् । समुद्रस्य प्रतिष्ठा–(तैत्ति० ब्रा० ३-११-१-३) । तपो वै यज्ञस्य श्लेश्म–(क०कठ सं० ३४-६) । एतत् खलु वाव तप इत्याहुर्यः स्वं ददातीति–(तैत्ति०-सं० ६-१-६-३) । ऋतेन तपः (अन्वाभवत्)–(क० कठ सं० ३५-१५) । तपोऽसि लोके श्रितम् । तेजसः प्रतिष्ठा–(तैत्ति०ब्रा० ३-११-१-२) । (इ) असौ वाऽआदित्यस्तपः –(शत० ब्रा० ८-७-१-५) । तपो वाऽग्निः –(शत० ब्रा० ३-४-३-२) । (उ) तप आसीद् गृहपतिः –(तैत्ति० ब्रा० ३-१२-९-३) । तपो दीक्षा –(शत० ब्रा० ३-४-३-२)/तैत्ति० सं० ४-३-८-१/मैत्रा० सं० २-८-४) । एष ह त्वै जायते यस्तपसोऽधिजायते–(तैत्ति० सं० ७-२-१०-३) । तपसा देवा देवतामग्र आयन् तपसर्षयः सुवरन्वविन्दन् । तपसा सपत्नान्प्रणुदामारातीस्तपसि सर्वं प्रतिष्ठितं तस्मात्तपः परमं वदन्ति (तैत्ति०आर० १०-१३-१) । तपसा ब्रह्म विजिज्ञासस्व–(तैत्ति० आर० ९-२-१) । तपो हि स्वाध्यायः –(तैत्ति० आर० २-१४-२) । तस्मादु तमेव तपस्तप्यमानं मन्यन्ते यो ददत्–(जैमि० ब्रा० १-२८७) । दीक्षा च मे तपश्च मे (यज्ञेन कल्पताम्)—(तैत्ति०सं० ४-७-९-१) । दीक्षायै च त्वा (अग्ने) तपसश्च तेजसे जुहोमि–(तैत्ति०सं० ३-३-१-१) । मनो वाव तपः –(जैमि० ब्रा० ३-३३४) - सत्येन तपसा सह तस्य (धर्मस्य) दोहमशीमहि (तैत्ति०आर० ४-२१-१) । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः– (तैत्ति०-आर० ७-९-१) ॥

(अ) असीम ज्ञानशक्ति से । त्रिकालदर्शी सर्वज्ञ ज्ञानाग्निरूप स्रष्टा के ईक्षण-बल से । अखण्ड ब्रह्मविज्ञान के प्रताप से ॥ (इ) चेतनब्रह्म की व्यापक कामना द्वारा वशीभूत और नवीनगतिप्रतिक्रिया को प्राप्त जड़ प्रकृति के तीनों गुणों के परमाणुसमूह से ॥ (उ) स्वाध्याय द्वारा निर्णीत विज्ञान के तेज से । धर्मयुक्त विचाररूपी विद्युत की प्रतिभा से । प्रारम्भ में कष्टप्रद पर अन्त में सर्वसुखवाहक ब्रह्मचर्य व्रत के अनुष्ठान से/अथवा धर्मयुक्त आचरण से ॥

(A) From the Limitless Power of Omniscience. From the Absolute Will-force of the Creator to whose Omniscient Beams of Wisdom and Perfect Conscious Vision even the three Phases of Time do servilely yield. Out of the Absolute Majesty of Knowledge eternally belonging to the Supreme Being. (I) From the masses of particles of dead Matter (*Prakṛti*), classified in three *guṇās*, which had been forced to take to the new reaction of all-round motion under a dominant universal pressure of the Divine Discretion of Conscious, and therefore, Supreme

Omnipresent Master. (U) As a result of the glowing brilliance of deep and discriminative knowledge, issuing forth from diligent search for True Wisdom. From the outstanding and winning lightning-like effects of righteous thoughts and ideas. From a firm resolve of the vow of celebacy which may often be a little hard-faring at an early stage, but is always a sure and positive source of manifold joys and supreme powers, in the end/or in consequence of a mode of life completely purified by a righteous behaviour in all respects whatever.

अधि+अजायत— उत्पन्नोऽभवद् भवतीति वा । उदभूत् ।। छन्दसि (धातुसम्बन्धे) (लडर्थे) लुङ्लङ्लिट: (अन्यतरस्याम्)–(अष्टा० ३-४-६) ।। 'जनी (दिवा०–आ०–से०) धातोः लङि प्रथम-पुरुषैकवचने रूपम् ।।

ईक्षण के ही आधीन प्रकट हुये ।।

Came to be manifested under the force of Divine Will.

ऋतम्— (अ) सर्वविज्ञानमयमादिकारणं ब्रह्म । अव्यभिचारियथार्थोदधिः सत्यविद्याधिकरणं ब्रह्मज्योतिः । यज्ञमूलं नियमान्वितञ्च सर्वसृष्टिविधानम् ।। (इ) सृष्टयादौ सर्वप्रथममभिव्यक्तानि विज्ञानप्रभवानि ऋतानि, सकला नियमा वा । सर्वथाऽखण्डं सत्यं मूलविज्ञानम् । यज्ञमयः सृष्टिक्रम–व्यापारः । उदकम् । यज्ञनिमित्तं यदग्निस्तत् ध्रुवं कारणम् । स्वरूपप्रवाहेण प्रकृत्याख्यं सत्यम् । (उ) वेदविज्ञानम् । प्राप्तुं योग्यं कारणम् । सत्यमव्यक्तं जीवाख्यम् । न्याय्यं धर्म्यमाचरणं जीवनं वा । 'ऋ' गतिप्रापणयोः (भ्वा०–प०–अ०) धातोर्बाहुलकादौणादिक –क्त– प्रत्ययान्तं रूपम् ।। ऋतं सत्यनाम । उदकनाम (निघं० ३-१०/१-१२) । ऋतस्य योगे/यज्ञस्य योगे । (निरु० ६-२२) ।

(अ) ब्रह्म वा ऽऋतम्–(शत० ब्रा० ४-१-४-१०) । सत्यं वा ऽ ऋतम्–(शत० ब्रा० ७-३-१-२३/तैत्ति० ब्रा० ३-८-३-४) । ओमित्येतदेवाक्षरमृतम्–(जैमि० उप० ब्रा० ३-३६-५) । ऋतमेव परमेष्ठी–(तैत्ति०ब्रा० १-५-५-१) ।। (इ) ऋतमित्येष (सूर्यः) वै सत्यम्–(ऐत०ब्रा० ४-२०) । अग्निर्वा ऋतम् (तैत्ति०ब्रा० २-१-११-१) ।। (उ) मनो वा ऋतम्–(जैमि० उप० ब्रा० ३-३६-५) । ऋतेनैवैनं स्वर्गं गमयन्ति–(ताण्ड्यमहा०ब्रा० १८-२-९) ।।

(अ) सर्वविज्ञानमय तथा जगत् का आदि कारण ब्रह्म । अनृत और असत्य से सर्वथा मुक्त, सर्व ऋतों का मूल स्रोत, तथा सर्व सत्य विद्याओं का अमर आधार परब्रह्म परमात्मा । यज्ञकर्म का विधाता तथा उस के द्वारा अमर नियमों पर निर्मित सृष्टि का सम्पूर्ण विधान ।। (इ) सृष्टि के आदि में सर्वप्रथम रचित विज्ञानयुक्त सारी ऋतसम्बन्धी उच्च विधियां अथवा समस्त विश्वव्यापी नियमों की शृङ्खला । हर प्रकार से अखण्ड सत्य विज्ञान । सृष्टि का यज्ञप्रक्रिया पर आधारित क्रमव्यापार । उदक । अग्नि जो यज्ञ का निमित्त, प्रयोजन और कारण भी है । स्वरूपप्रवाह से प्रकृति नामक अमिट सत्य ।। (उ) वेदविद्याविज्ञान । जीवात्मा नामक अमर-अदृश्य सत्य (सत्ता) । प्राप्त करने योग्य कारणरूप ऋतानुरूप सिद्धान्त, ध्येय/अथवा न्याययुक्त सत्यधर्म पर आरूढ़ आचरण या जीवनचर्या ।।

(A) Brahma, the Omniscient and the Only Efficient Cause of All Creation. The Omnipresent Universal Spirit, which is the Prime Fountain-Source of all Cosmic Laws, free from all Untruth, sham, and wrong, as well as the Eternal Bed-

rock of all learned sciences worthy of Man's immortal effort. The Sole Law-giver of all the concept and activity of *yajña* (devotion-reciprocal love and sacrifice) as well as the entire guiding Constitution of the Universe built up by Him on the basis of invincible Cosmic and Natural Laws. (I) The whole system of universal laws, or the Super-Forces of an absolute nature promulgated first of all in the very beginning before the Wheel of Creation was set in motion according to them. True Knowledge, inviolable in every respect. The succession of mutative processes of creation as they unfolded themselves in accordance with the spirit of (*yajña*) collective security and benefit of all. Rarefied and gaseous water that fills the intervening space. Fire as a motive force, medium of sublimation, as well as the central factor in every *yajña* (selfless and large-hearted commitment in life). The Everlasting entity or principle of reality, called Matter, present in every effect and flowing through all causes and their subsequent effects in the Cosmos. (U) The highly scientific learning over-brimming in the Vedas. The Invisibly real and immortal conscious entity, called the Finite Spirit, which fathers all life in the world. Every permanent and lasting cause in the form of advancing *Ṛta*, which is worthy of human acquisition/or career, or life-process invariably resting on all-round justice, appropriate propriety, and righteousness of behaviour.

च — समुच्चयार्थकमव्ययपदम् ।। और ।। And.

सत्यम्–(अ) यथार्थं दिव्यज्ञानम् । सत्सु नित्येषु आदिब्रह्मणेपु पदार्थेषु साधु प्रज्ञानमीश्वरो धर्म्मो वा । अविनश्वरं ब्रह्म ।। (इ) स्थूलस्य सूक्ष्मस्य च जगतः कारणं त्रिगुणमयं प्रकृत्यात्मकमव्यक्तं तत्त्वम् । प्रवाहरूपेण नित्यं गमनागमनात्मकं कर्म । (उ) शाश्वतमव्यभिचारमिश्रितम् तथ्यम् । यद्वेदविज्ञानेन प्रत्यक्षानु मानाप्तप्रमाणैः सृष्टिक्रमेण विदुषां सङ्गतितपसा शुद्धविवेकमन्थनेन च निर्भ्रमं तत्त्वज्ञानं विविधपरीक्षानन्तरं निश्चीयते तत् सत्यमानं सत्यवचनं सत्याचरणञ्च व्रतं सत्यं नित्यमध्वरं यज्ञम् । अव्यक्तं जीवाख्यम् । मोक्षः ।। 'अस्' भुवि (अदा०-प०-से०) धातोः शतरि सत् इति रूपम् । सत् प्रातिपदिकात् भावार्थे साध्वर्थे वा यत् प्रत्ययो भवति ।। महः –महत्–आपः–अन्नम्–सत्–सत्यम्–अम्बु–स्वधा–तूयमित्यादीन्युदकनामानि– (निघं० १-१२) । सत्यं कस्मात् ? सत्सु तायते सत्प्रभवं भवतीति वा–(निरु० ३-१३) ।।

(अ) सत्यं ब्रह्म–(शत०ब्रा० १४-५-८-१) । सत्यं ब्रह्मणि (प्रतिष्ठितम्)–(ऐत०ब्रा० ३-६/गो०-ब्रा०उ० ३-२) । तद् यत्तत् सत्यम् । त्रयी सा विद्या–(शत० ब्रा० ९-५-१-१८) । सत्यं वा ऋतम्–शत०ब्रा० ७-३-१-२३/तैत्ति०ब्रा० ३-८-३-४) ।। (इ) सत्यं वा एतद्यद् वर्षति (तैत्ति०ब्रा० १-७-५-३) असावादित्यः सत्यम् (तैत्ति० ब्रा० २-१-११-१) । सत्यमेव य एष (आदित्यः) तपति– (शत०ब्रा० १४-१-२-२२) । अयं वाऽअग्निर्ऋतमसावादित्यः सत्यं यदि वासौ ऋतमयं (सूर्यः) (अग्निः) सत्यमुभयं वैतदयमग्निः—(शत०ब्रा० ६-४-४-१०) । सत्यं वै शुक्रम्–(शत०ब्रा० ३-९-३-२५) । एतद्वै मनुष्येषु सत्यं यच्चक्षुः –(गो० ब्रा० उ० २-२३) । इयं (पृथिवी) एव सत्यमियं ह्येवैषां लोकानामद्धातमाम्–(शत० ब्रा० ७-४-१-८)। नामरूपे सत्यम् (शत० ब्रा० १४-४-४-३) ।। (उ) सत्यसंहिता वै देवाः–(ऐत०

ब्रा० १-६)। एकं ह वै देवा व्रतं चरन्ति यत्सत्यं तस्मादु सत्यमेव वदेत् (शत०ब्रा० १४-१-१-३३)। सत्यमया उ देवा: (कौषी०ब्रा० २-८)। सत्यमेव देवा अनृतं मनुष्या: (शत०ब्रा० १-१-२-१७)। स य: सत्यं वदति स दीक्षित: (कौषी० ब्रा० ७-३)। प्राणा वै सत्यम्–(शत०ब्रा० १४-५-१-२३)। सत्यं तदेतत् त्र्यक्षरं सत्यमिति। स इत्येकमक्षरम्। तीत्येकमक्षरममित्येकमक्षरम्। प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतम् (शत०ब्रा० १४-८-६-२)। श्रद्धा पत्नी सत्यं यजमान: (ऐत०ब्रा० ७-१०)॥

(अ) अविनाशी परब्रह्म परमात्मा। यथार्थ सच्चा और दिव्य ज्ञान/अथवा सर्वज्ञ विधाता/धर्म/वा ध्रुव वेदविज्ञान/जो नित्य एवं अनादि सत्ताओं में अविचल रूप से शाश्वत रहता है॥ (इ) स्थूल एवं सूक्ष्म जगत् की उपादान-कारण रूप त्रिगुणमयी अविकृत तथा अव्यक्त प्रकृत्यात्मक सत्ता। जन्म-मरण-मय प्रवाह रूप से नित्य किन्तु अन्यथा आदि व अन्त वाला अनित्य कर्म॥ (उ) शाश्वत तथा विकार-रहित और विशुद्ध मिश्रणरहित तथ्य। जो वेद विज्ञान और प्रत्यक्ष अनुमान व आप्त प्रमाणों द्वारा सिद्ध सृष्टिक्रमानुकूल तथा महापुरुषों के सत्संगरूपी तप से प्राप्त और शुद्ध विवेकसहित मन्थन किया हुआ विविध परीक्षाओं के अनन्तर निर्भ्रान्त और निश्चित ज्ञान, व्रत, सत्य तथ्य, सदा एक रस, अहिंसात्मक यज्ञरूपी सर्वोदय की भावना से ओत-प्रोत, मनसा–वाचा–कर्मणा उपयुक्त आचरणों में लाने योग्य जो सिद्धान्त है, वह सत्य कहाता है। अव्यक्त–अदृश्य एवं नित्य शाश्वत जीवात्मा। मोक्ष॥

(A) The Absolute and Immortal Universal Spirit, enthroned in its own Perfect Consciousness. A verity-based truth and Divine Reality of Knowledge/the world's All-knowing Great Architect/righteous piety/or immutable Vedic Wisdom and Insight/that everlastingly continues to be eternal and inviolable among other Eternal and Everlasting Entities of a similar order. (I) The Non-Conscious Material Entity, assuming a more typical form of Triple Particles, or *Guṇas*, long before it came to be prone to change and manifestation—the First ever Passive Cause of the entire gross and subtle physical creation, now only partially known to man. The unending Eternal Need of Exertion or Action, comprising the recurrent cycle of Birth-and-Death followed by that of Death-and-Rebirth; but otherwise the performance of every particular deed, for the time being, with its own transient beginning as well as final end and denouement. (U) Any unvitiated and lasting essence of learning or fact without the usual blend of impurity. Generally, the term Satya or Truth refers to and implies some fundamental principle/piece of knowledge/attitude/quintessance of belief/which is derived on the basis of the trustworthy Vedic precepts as confirmed by various logical tests, and borne out by the direct testimony of visual perception, or by inference in its absence, or even an authentic judgement of some expert authority, and is corroborated by the systematic laws governing the Cosmic Order and Nature prevalent beyond the often-whimsical human world; or is obtained as a result of sincere endeavour from an eager association of the truly pious souls and earnest, unbiased self-contemplation over all kinds of problems and questions of basic importance;

remains constantly the same, and unaffected by the recurring changes of so many sorts; is always saturated with a feeling of non-violence and a pervading spirit of *yajña* or the collective well-being and rise of all others; and is finally, thoroughly befitting human behaviour in regard to thought, speech, and conduct alike, on the whole. Invisible and beyond formal manifestation, Eternal and Everlastingly given to highest aspirations, the Finite Spirit as a conscious entity. *Mokṣa*, or the Crowning State of full Bliss in the wake of final spiritual Emancipation.

ततः — (अ) तस्माद्देवाऽनन्तसामर्थ्यात् ।। (इ) तत्पश्चात् । तस्मात् सत्यरूपात्प्रकृतितत्त्वात् ।। (उ) तद्विधानस्यानन्तरम् ।। तत् सर्वनाम्नः पञ्चम्यास्तसिल् (अष्टा० ५-३-७) इति विभक्तिसंज्ञके तसिल् प्रत्यये 'त्यदादीनामः' (अष्टा० ७-२-१०२) सूत्रेण अकारान्तादेशः ।।

(अ) उसी अपार शक्ति से ।। (इ) उसके पश्चात् । उस सत्यरूपी प्रकृतितत्त्व से ।। (उ) उस विधान के अनन्तर ही ।

(A) From that very Boundless Divine Might. (I) Afterwards. Out of that Eternal Material *Vis Inertiae*. (U) Soon after the inception of that body of Cosmic Laws & Creative forces.

रात्रि (रात्री वा) – लिङ्गव्यत्ययेन नपुंसके छान्दसंरूपम् । रात्रिः स्त्रीलिङ्गरूपम् । (अ) रात्रिवद्वर्त्तमाना प्रलयादनन्तरा शून्यताविशिष्टसन्ध्याऽन्तरवेला । 'रात्री' इत्यन्धन्तमा साऽवस्था या ध्रुवीकरोति । प्रकृतेः सत्वरजस्तमसां परमाणूनां संतमसं घनत्वम् । सृष्टेः प्राक् तेभ्यो गुणेभ्यः साम्यावस्थायां यो घोरान्धकारोऽनभिभूतस्तत्सम्प्रति प्रावर्त्तत । (यथा सृष्टचारम्भे)"तम आसीत्तमसा गूढम (गुप्तमेव सर्वम्)-ऽग्रे ।।" (इ) सूर्येऽस्तंगते या निशाऽनुचरति साऽनन्ततमोरूपिणी रजनी ।। (उ) रात्रिवदज्ञानान्धकार-ग्रस्तजीवनभूमिः । दत्तानि प्रभूतानि रातानि ऐश्वर्य्याण्यस्यां सा रात्रिः ।। रात्री प्रातिपदिकात् स्त्रियां 'रात्रेश्चाजसौ' (अष्टा० ४-१-३१) सूत्रेण ङीप् प्रत्ययः । 'रा' दाने (अदा०-प०-अ०) धातोः 'रा-शदिभ्यां त्रिप्' (उणा० ४-६७) सूत्रेण त्रिप् प्रत्ययान्तं पदम् । राति सुखं ददातीति रात्रिः । रात्रिः पदनाम (निघं० ५-३) । रात्रिः प्ररमयति भूतानि । नक्तञ्चारीण्युपरमयति इतराणि ध्रुवीकरोति । दातेर्वा स्याद् दानकर्मणः प्रदीयन्तेऽस्यामवश्यायाः –(निरु० २-१८) ।।

(अ) रात्रिर्वरुणः (ऐत० ब्रा० ४–१०) / ताण्डचम० ब्रा० २५–१०–१०) वारुणी रात्रीः (तैत्ति० ब्रा० १–७–१०–१) । सगरा (अन्तरिक्षं) रात्रिः (शत० ब्रा० १–७–२–२६) । रात्रिरेव श्रीः (शत० ब्रा० १०–२–६–१६) । रात्रिः सावित्री (गो० ब्रा० पू० १–३३) ।। (इ) रात्रिर्वै कृष्णा शुक्लवत्सा तस्या असावादित्यो वत्सः (शत० ब्रा० ६–२–३–३०) । अथ यदस्तमेति एतामेव तद्व्रजतां कुशीम् (रजता कुशी-रात्रिः) अनुसंविशति (तैत्ति० ब्रा० १–५–१०–७) । एतद् (रजतं) रात्रिरूपम् (ऐत० ब्रा० ७–१२) ।। (उ) सोमो रात्रिः (शत० ब्रा० ३–४–४–१५) क्षेमो रात्रिः (शत० ब्रा० १३-१-४-३) । ब्रह्मणो वै रूपमहः क्षत्रस्य रात्रिः (तैत्ति ब्रा० ३–६–१४–३) । राथन्तरी वै रात्री (ऐत० ब्रा० ५-३०), आग्नेयी वै रात्रिः (तैत्ति० ब्रा० १-१-४-२) । यजमानदैवत्यं वाऽग्रहः । भ्रातृव्यदैवत्या रात्रिः (तैत्ति० ब्रा० २-२-६-४) ।।

(अ) प्रलय के उपरान्त रात्रि के समान शून्यताप्रधान सन्ध्या काल वा अन्तरवेला । 'रात्री' अन्धकारमय वह अवस्था है जिसमें निष्क्रियता तथा स्थिरता पाई जाती है । प्रकृति के सत्व-रजस्-तमस् परमाणुओं की स्थूलता एवं घनत्व की ओर प्रक्रिया । सृष्टि के प्रारम्भ से पूर्व उन गुणों की साम्यावस्था में जो सूक्ष्म अन्धकार अभी स्थूलता को प्राप्त नहीं हुआ था वह अब स्थूलता में बढ़ने लगा । क्योंकि श्रुति का वचन भी है । (सृष्टि के आदि में) "तम ही सर्वत्र व्याप्त था और उस काल में अन्धकार से ही सब कुछ ढका (छिपा) हुआ था ।।" (इ) सूर्य के महान् तेजोमय प्रकाश के छिपने के उपरान्त जो अन्धकार विस्तृत रूप से फैलता है वह गूढ़ अन्धकारमय रजनी की घड़ियाँ ।। (उ) रात्रि के समान अज्ञानरूपी बौद्धिक अविद्या के अन्धकार में फंसी जीवनचर्य्या । वह रात्रि का काल जिसमें अनेक भांति के सुखों व ऐश्वर्यों की सहज उपलब्धि होती है ।।

(A) In the wake of Final Dissolution of Creation the long period of Emptiness comparable to that of an overcast Night that follows like an evening or interval before the next turn of a wakeful Creative Thrust. A Night is that complete state of Oblivion and Darkness, in which stupor, inaction, and staidness generally predominate. The Process of larger and larger grossness and increasing density steadily set among the whirling and uniting particles, or the '*Satva–Rajas-Tamas* '*guṇās*' of Matter now awakened to a new state of activity. The thin subtle sheet of obliviousness, which pertained to these particles, or *guṇās*, in their preceding state of Equipoise before the start of creation, and had not as yet had any tendency to grossness, now begin to be more and more concretely gross; as, for example, the Divine Word is also there : "(Before Creation was set in) Dull and Unliving Stupor alone prevailed everywhere; and during that long stretch of time everything was consigned to and concealed by a universal shadow of Oblivion." (I) After the All-conquering Brilliant Splendour of the Sun has been withdrawn, the universally prevailing Darkness and the pitch gloomy hours of the Night that beset the helpless world. (U) A life-course sorely engrossed in, and suffering from, the empty darkness of the intellectual ignoranee and nightly unintelligence of the brute. The restful hours of the night, which easily and quite naturally ushers in many wanted personal comforts, pleasures, and boons to the weary and the tired as much as to the higher-ups in the world.

अजायत—इति उत्पन्नाऽभवत् भवीतति वा । यथापूर्वमेव ।। उत्पन्न हुई ।। Came into being.

ततः — **(अ)** तस्मादेव परमात्मनोऽनन्तज्ञानसामर्थ्यात् ।। **(इ)** तस्या रात्रेरुत्पत्तेरनन्तरम् ।। **(उ)** त्रिगुणात्मकानां परमाणूनां घनत्वादनन्तरं दिव्यामितगत्यादानेनैव स्वभावतः ।।

(अ) उस परमात्मा की अनन्त ज्ञान सामर्थ्य से ही ।। **(इ)** उस तमःप्रधान रात्रि की उत्पत्ति के पश्चात् ।। **(उ)** त्रिगुणमय परमाणुओं के घनत्व की प्रक्रिया के दिव्य और अनन्त गति की प्राप्ति के वशीभूत ही स्वाभाविक रूप से ।।

(A) From that very Wisdom and Limitless Reach of Knowledge belonging

to the Supreme Divinity. (I) After the manifestation of that deep gloom-oriented Night. (U) Soon after the process of densification of the Triple *Guṇās*, or particles, got set in, under the natural stress of an Unlimited Divine Motion given to them just a little earlier by the Almighty Lord.

अर्णव: — विशालोर्मिय: । सोत्तालजलतरङ्गै: समुत्थित: परमाणुसागर: । 'ऋ' गतिप्रापणयो: (भ्वा०–प०–अ०) धातो: (उणा० ४—१८६; १९५; १९७) इति सूत्रेभ्योऽसुन् प्रत्ययादुदके नुट् च' नुडागमाच्चार्णस् शब्द: प्रतिपद्यते । ततो मत्वर्थे 'अर्णसो लोपश्च' (अष्टा० ५-२-१०९) इति सूत्रेण व: प्रत्यये सकारलोपश्च । अर्णो गतिमान् जलमस्मिन्नस्तीति अर्णव: । अर्णांसि असंख्योदकानि सन्ति यस्मिन्मध्ये स: (समुद्र:) ॥

जल की लहरें मारता हुआ । ऊंची-२ जल तरंगों के समान बहता हुआ परमानुओं का समद्र ॥

Full of watery waves and surging breakers. The Great Ocean of Material Particles, now surging up as turbulent, stormy waves of water in consequence of their impelling new force.

समुद्र: — **(अ)** समुद्रवन्ति विश्वानि भूतानि पदार्थाश्चैव यस्मात् स: सर्वेश्वर: । ज्ञानोदधि: सवज्ञबीजं वा । आकाशमिव सुव्याप्त: सर्वधारक उपकारकश्च विधाता ॥ **(इ)** समुद्रवद्गम्भीरो रत्नमुक्ताकर: । सम्यगाऽपो द्रवन्ति यस्मिंस्तदन्तरिक्षं मेघो वा । संजङ्गम्यमानानां प्रकृते: परमाणूनां महान् परिभ्रम: ॥ **(उ)** सनुद्द्रवन्ति कामा भावाश्च शब्दोत्साहोर्मयो यस्मिन् जने व्यवहारे वा स: समुद्द्रवीभूतो जनो व्यवहारो वा । शब्दार्णवो दयार्णवोऽपि दृश्येते ॥ समुपसर्गपूर्वात् 'उन्दी' क्लेदने (रुधा०–प०–से०) धातो: 'स्फायितञ्चिवञ्चि ···· उन्दिश्विति ···· शुभिभ्यो रक् (उणा० २-१३) प्रत्यान्ते 'अनिदितां हल उपधाया: क्ङिति' (अष्टा० ६-४-२३, २४) चान्यसूत्राभ्यान्नलोप: ॥ समुद्रोऽन्तरिक्षनाम / पदनाम च (निघं० १-३/५-६) । समुद्र: कस्मात् ? समुद्द्रवन्त्यस्मादाप: । समभिद्रवन्त्येनमाप: । सम्मोदन्तेऽस्मिन् भूतानि । समुदको भवति । समुन्नयतीति वा । तयोर्विभाग: –(निरु० २-१०) । समुद्र: आदित्य: – (निरु० १३-१६) ॥

(अ) पुरुषो वै समुद्र: (जैमि० उप०ब्रा० ३-३५-५) । आपो वै समुद्र: (शत० ब्रा० ३-८-४-११) । समुद्रो वाऽपां योनि: (शत० ब्रा० ७-५-२-५८) । समुद्रो वाऽअवभृथ: (तैत्ति० ब्रा० २-१-५-२) । अयं वै समुद्रो योऽयं (वायु:) पवतऽएतस्माद्वै समुद्रात् सर्वे देवा: सर्वाणि भूतानि समुद्द्रवन्ति (शत०ब्रा० १४-२-२-२) । य एवायं (वायु:) पवतऽएष एव स समुद्र एतं हि सन्द्रवन्तं सर्वाणि भूतान्यनुसंद्रवन्ति (जैमि०-उप०ब्रा० उ० १-२५-४) ॥ **(इ)** तद्वस्तिमभिनत् । स समुद्रोऽभवत् । तस्मात् समुद्रस्य (जलं) न पिबन्ति प्रजननमिव हि मन्यन्ते – (तैत्ति ब्रा० २-२-९-२, ३) । समुद्र एवास्या: (सङ्गमनीयमेध्याया:) बन्धु: समुद्रो योनि: (शत० ब्रा० १०-६-४-१) । तस्मादिमं लोकं दक्षिणावत् समुद्र: पर्य्येति (शत० ब्रा० ९-१-२-३) ॥ **(उ)** मनो वै समुद्र: (शत० ब्रा० ७-५-२-५२) । वाग्वै समुद्रो मन: समुद्रस्य चक्षु: (ताण्डचम० ब्रा० ६-४-७) । वाग्वै समुद्रो न वै वाक् क्षीयते न समुद्र: क्षीयते (ऐत० ब्रा० ५-१६) । तेजोऽसि तपसि श्रितम् । समुद्रस्य प्रतिष्ठा । समुद्रोऽसि तेजसि श्रित: । अपां प्रतिष्ठा (तैत्ति० ब्रा० ३-११-१-३, ४) ॥ ५ ॥ **अजायत** — प्रादुर्भूत हुआ ॥ Became manifest.

(अ) जिस के द्वारा सारे भूतों और पदार्थों का उदय होता है वह सब का स्वामी परमेश्वर। अथवा ज्ञान का अगाध सागर और सर्वज्ञता का सूक्ष्म आधार परमात्मा। आकाश के समान सर्वव्यापक, सर्वाधार और सर्वोपकारक जगद्विधाता ॥ (इ) समुद्रसम मुक्ता और रत्नों का गम्भीर आश्रय। जिस में सूक्ष्म व्यापक जल वाष्परूपेण ऊपर प्रवाहित होते हैं, वह अन्तरिक्ष लोक अथवा मेघ। परस्पर गतिमान् प्रकृति के परमाणुओं का विराड् रूप संहर्ष तथा परिभ्रमण ॥ (उ) जिस व्यक्ति अथवा व्यवहार इच्छाओं, भावों, वाणी अथवा उत्साह की लहरें भली भाँति द्रवीभूत हुई हैं, वह जन अथवा व्यवहार। शब्दार्णव, दयार्णव शब्द भी देखने में आते हैं ॥

(A) The Sovereign and Paramount master of all, from whom springs forth the existence of all living beings and other great and small objects of the world. Or the fathomless Ocean of all knowledge, the All-pervasive Universal Spirit, which is verily the seed-quintessence of Wisdom and Omniscience, indeed. The Prime Architect of this Grand Universe, Who like space permeates everywhere, forms the foundation of everything herein and extends his Sweetest Benefactions unexceptionally to one and all under His benign care, (I) A profound Reservoir of pearls and jewels like the Sea. The overhanging, intervening sphere of space or sky, or a vapour-laden cloud, wherein rarefied waters in gaseous form flow about & permeate the whole upper strata in their subtlest essence. The vast conglomorating and revolutionary motion of the mutually mobile particles of Matter, now awakened to a new life of mobility as per their natural proclivity. (U) The man in whom, or his behaviour in which, a high flow of longings, passions, speech, or zeal has been amply aroused is often compared to an agitated Sea. 'A Sea of refined diction, or a sea of compassion' are often met with in use.

[६] अर्णवात् समुद्रात् —(अ) तस्माच्चेतनेक्षणगत्याऽभिप्रेरितात् परमाणुसंघाततः ॥ (इ) अव्यक्तप्रकृतेः प्रगतिशीलोपादानकारणमधुना सम्भवात् ॥ (उ) विवेकदीप्तेश्च निर्माणसङ्कल्पबलस्य च संयोगात् यो मननोदयस्तस्मात् ॥

(अ) उस चेतन ब्रह्म के ईक्षण द्वारा दी गई गति से सम्प्रेरित परमाणुओं के संघात के फलस्वरूप ॥ (इ) पूर्व अव्यक्त किन्तु अब गतिशील उपादानकारणरूपी प्रकृति की नवीन स्थिति से ॥ (उ) विवेक की उत्तम ज्योति और निर्माण सम्बन्धी सङ्कल्प बल के संयोग से जो विज्ञान उत्पन्न होता है उसके फलस्वरूप ॥

(A) In consequence of the varied dense combinations and compounds of different particles of matter impelled and actuated by the thrust of motion imparted to them by a Perfect Creative Vision on the part of the Supreme Transcendental Consciousness. (I) From *Vis Inertiae*, in its new prolific form though once unmanifest, yet now activised and ready as the First Material Cause of Creation. (U) Consequent upon the creative genius spurred on by a happy union of the best light of intelligent thought and invincibility of a firm resolve and initiative.

अधि—अव्ययम् । उपसर्गः ॥ (अ) उपरि । अधिकारयोगे वा । अधिष्ठातृभावेऽपि प्रयुक्तोऽव्ययः ॥ (इ) तत्पश्चाद्वेलायाम् अधिकार्थेऽपि समीचीनः ॥ (उ) अध्यक्ष-भावे । आधारार्थे प्रयुक्तः ॥ अधीत्युपरि-भावमैश्वर्य्यं वा प्राह — (निरु० १-३/१-२२) ॥

सबको अपनी निर्धारक अवधि में रखने के हेतु ॥

In order to keep and confine all things and creatures within its constricting hold & their own allotted limits,

सम्वत्सरः —(अ) काल इव नियमेन सर्वसंसाधको विश्वस्याधिष्ठाता विश्वकर्मा महाकालः ॥ (इ) काल-देशयोः संयुक्तशक्तिवज्रस्य परीणाहः । वर्षैककालभागः ॥ (उ) भूतगर्भाऽह्री ब्रह्माण्डयोनिः । हिरण्यगर्भः । भूतानां जीवायतनं सूक्ष्मशरीरम् ॥ समुपसर्गपूर्वात् 'वस' निवासे (भ्वा०—उ०—अ०) धातोः 'संपूर्वाच्चित्' (उणा० ३-(७०, ७१, ७२) इति सूत्रेण सरन् प्रत्ययः । 'सः स्यार्धधातुके' (अष्टा० ७-४-४९) सूत्रेण च सकारादावार्धधातुके परतस्तकारादेशो भवति सम्वत्सरः संवसन्तेऽस्मिन् भूतानि (निरु० ४-२७) ॥ वर्षैककालार्थकः संवत् शब्दोऽव्ययम् । 'संवत्'=काल एव सरोऽपि स्यादर्थः । संवत्+सरः । परिणियामिका कालगतिः+प्रतनू पारमाणविक संसृतिश्च ये द्वे गती खलु विश्वस्य विकासस्य द्विदिग्-वस्तारस्य सर्वोपरिकारणम् ॥ अथवा सम्+वत्सलः / वत्सरः ॥

(अ) स ऐक्षत प्रजापतिः । सर्वं वाऽअत्सारिषं य इमा देवता असृक्षीति स सम्वत्सरोऽभवत् । सर्वं-त्सरो ह वै नामैतद्यत् संवत्सर इति (शत० ब्रा०११-१-६-१२) । यः स भूतानां पतिः संवत्सरः सः (शत० ब्रा० ६-१-३-८) । संवत्सरो वै प्रजापतिः (शत० ब्रा० २-३-३-१८) । संवत्सरो वै प्रजापतिरेक-शतविधः (शत० ब्रा० १०-२-६-१) । संवत्सरः प्रजापतिः (ऐत० ब्रा० १-१/ताण्ड्यम० ब्रा० १६-४-१२ / गो०ब्रा० ३-८ / तैत्ति०ब्रा० १-४-१०-१०) । स एष प्रजापतिरेव संवत्सरः (कौषी०ब्रा० ६-१५) । सम्वत्सरो यज्ञः प्रजापतिः (शत० ब्रा० १-२-५-१२) । संवत्सरो वै यज्ञः प्रजापतिः तस्यैतद् द्वारं यदमा-वास्या चन्द्रमा एव द्वारपिधानः (शत० ब्रा० ११-१-१-१) । संवत्सरो वै धाता (तैत्ति० ब्रा० १-७-२-१) । पुरुषो वै सम्वत्सरः (शत० ब्रा० १२-२-४-१) । पुरुषो वाव सम्वत्सरः –(गो०ब्रा०उ० ५-३) । प्राणो वै संवत्सरः – (ताण्ड्यम० ब्रा० ५-१०-३) । अग्निर्वाव सम्वत्सरः (तैत्ति ब्रा० १-४-१०-१) । सम्वत्सरोऽग्निः (शतः० ब्रा० ६—३—१—२५)/ताण्ड्यम० ब्रा० १०—१२—७) । संवत्सरो वाऽग्निर्वैश्वा-नरः (तैत्ति० ब्रा० १—७—२—५ / शत० ब्रा० ६-६-१-२०) । संवत्सरो वै पिता वैश्वानरः प्रजापतिः (शत० ब्रा० १-५-१-१६) । संवत्सरो वै सोमोराजा/ सोमः पितृमान् (कौषी०ब्रा० ७-१०/तैत्ति० ब्रा० १-६-८-२) । संवत्सरो वरुणः (शत० ब्रा० ४-४-५-१८) । सम्वत्सरः खलु वै देवानां पूः (तैत्ति० ब्रा० १-७-७-५) । सम्वत्सर इदं सर्वम् (शत० ब्रा० ८-७-१-१) । स एष संवत्सरः प्रजापतिः षोडशकलः (शत० ब्रा० १४-४-३-२२) ॥ (इ) षष्टिश्च ह वै त्रीणि शतानि संवत्सरस्याहोरात्रा इति च ब्राह्मणं समासेन (निरु० ४-२७) । व्योमा हि सम्वत्सरः (शत० ब्रा० ८-४-१-११) । ऋषभो वा एष ऋतूनां यत्सम्वत्सरः । तस्य त्रयोदशो मासो विष्टपम् (तैत्ति० ब्रा० ३-८-३-३) । त्रयो वाऽऋतवः संवत्सरस्य (शत०ब्रा० ३-४-४-१७) । त्रेधा विहितो वै सम्वत्सरः (कौषी० ब्रा० १९-३) । पञ्चर्तवः । षड्वाऽऋ-तवः सम्वत्सरस्य (शत०ब्रा० १-५-२-१६/१-२-५-१२) । सप्तार्तवः सम्वत्सरः (शत०ब्रा० ६-६-१-१४)। द्वादश वा वै त्रयोदश वा सम्वत्सरस्य मासाः (शत० ब्रा० २-९-३-२७) । सम्वत्सरस्य प्रतिमा वै द्वादश

रात्रय: (तैत्ति० ब्रा० १-१-६-७)। एतावान् वै सम्वत्सरो यदेषत्रयोदशो मासस्तदत्रैव सर्व: सम्वत्सर आप्तो भवति (कौषी० ब्रा० ५—८)। सप्तदशो वै सम्वत्सरो द्वादशमासा: पञ्चर्तव: (शत० ब्रा०—६-२-२-८)। सम्वत्सर एव सप्तदशस्यातयनं द्वादशमासा: पञ्चर्तव एतदेव सप्तदशस्यायतनम्—(ताण्डच म० ब्रा० १०-१-७)। द्वादश वैं मासा: सम्वत्सरस्य पञ्चर्तव एष एव प्रजापति: सप्तदश: (शत० ब्रा० १-३-५-१०)। संवत्सरो वाव प्रतिष्ठा त्रयस्त्रिंश: तस्य चतुर्विंशतिरर्धमासा: षड् ऋतवो द्वेऽहोरात्रे सम्वत्सर एव प्रतिष्ठा त्रयस्त्रिंशस्तद् यत्तमाह प्रतिष्ठेति सम्वत्सरो हि सर्वेषां भूतानां प्रतिष्ठा—(शत० ब्रा० ८-४-१-२२)। सम्वत्सरो वाव विवर्त्तोऽष्टाचत्वारिंश: षड्विंशतिरर्धमासास्त्रयोदशमासा: सप्तर्तवो द्वेऽहोरात्रे तद्यत्तमाह विवर्त्त इति सम्वत्सराद्धि सर्वाणि भूतानि विवर्त्तन्ते (शत० ब्रा० ८-४-१-२५)। यस्मादेषा समाना सती षडह विभक्तिर्नानारूपा तस्माद्विरूप: सम्वत्सर : (ताण्डचम० ब्रा० १०-६-७)। संवत्सरोऽसि नक्षत्रेषु श्रित:। ऋतूनाँ प्रतिष्ठा - (तैत्ति० ब्रा० ३-११-१-१४)॥ (उ) सम्वत्सरो वै सर्वस्य शान्ति: (ताण्डचम० ब्रा० १-८-१३)। सम्वत्सर: संमितो वै यज्ञ: पञ्च वा ऽऋतव: सम्वत्सरस्य तं पञ्चभिराप्नोति तस्मात् पञ्च जुहोति (शत०ब्रा० ३-१-४-५)। सम्वत्सरो वै पञ्च होता (तैत्ति०ब्रा० २-२-३-६) सम्वत्सरो वाव होता (गो० ब्रा० उ० ६-६)। वाक् संवत्सर: (ताण्डचम० ब्रा० १२-१२-७)। बृहती हि संवत्सर: (शत० ब्रा० ६-४-२-१०)। तदाहुस्सम्वत्सर एव मामेति (जैमि० उप० ब्रा० १-३५-१) सम्वत्सर: स्वर्गाकार: (तैत्ति० ब्रा० २-१-५-२)। स य: स सम्वत्सरोऽसौ स आदित्य: (शत० ब्रा० १०-२-४-३)। एष वै संवत्सरो य एष (आदित्य:) तपति (शत० ब्रा० १४-१-१-२७)। एष वै मृत्युर्यत्सम्वत्सर एष हि मर्त्यानामहोरात्राभ्यामायु: क्षिणोत्यथ म्रियन्ते (शत० ब्रा० १०-४-३-१)। सम्वत्सरो हि यजमान: (शत० ब्रा० ११-२-७-३२)। सम्वत्सरो वैं देवानां जन्म (शत० ब्रा० ८-७-३-२१) मध्ये ह सम्वत्सरस्यं स्वर्गों लोक: (शत० ब्रा० ६-७-४-११) सम्वत्सरो वै देवानां गृहपति: (ताण्डचम० ब्रा० ४-७-१। तस्य (सम्वत्सरस्य) वसन्त: शिर: (तैत्ति० ब्रा० ३-११-१०-२)॥ **अजायत**—उद्भूत। आसीत। यथापूर्वमेव॥

[अ] काल के समान विश्व का परमविधाता सब कुछ नियम के अन्तर्गत साधने हारा स्वामी विश्वहोता महाकाल। सर्वसंयोजक प्रजावत्सल महासौम्य शिवशक्ति॥ [इ] ब्रह्माण्ड में देश एवं काल की शक्तियों का संयुक्त निश्चित घेरा। एक वर्ष की इकाई॥ (उ) ब्रह्माण्ड रूपी आयतन जिसमें जीवों तथा अन्य भूत पदार्थों के हेतु सरल और सुरक्षित स्थिनि का जीवन सम्भव हो सके। हिरण्यगर्भ: जीवधारियों के जीवनमापन की यथोचित पुरुषार्थभूमि। सूक्ष्मशरीर॥

(A) Like Time, the Perfect & Prime Controller of the Universe, the Invulnerable Subduer of Time itself, & the Master Performer over all others, Who ordains that all things are carried out lawfully in a responsible way for a universal well-being of all. The Great Power of Sweetness, Love & Compassion presiding over all the created things, living or otherwise, unceasingly catering to the needs & careful heeds of all alike, and always, unless called upon to act otherwise, fostering the creative spirit of unity & synthesis in order to quell the perilous force of anarchy, hatred, & Death. (I) The definitive Periphery of this Vast Oval Expanse of the

Universe formed by the joint forces of Motion in Space & Time, restricting the whole from possible waywardness. The single unit of one year's course or march of time, which repeats itself due to the joint action of the Earth & the Sun. (U) The Universe as a befitting habitat wherein safe & sound conditions of living for man, other creatures, & plants with other general objects of creation may well purposefully prevail. The Golden Embryonic Egg (*Hiraṇyagarbhaḥ*) with high creational possibilities of new births in future. A proper field, appropriately conducive to all ideal as well as practical exertions necessary for a life to yield full gratification to the living beings, & yet exalting them to their deserved heights of a Creative Role in the surroundings so appropriated to them. The subtle body which is invested by the physical frame for the required needs of action, both as fruits of the past & the seeds for future harvests.

(i) **मिषतः** (ii) **विश्वस्य** (iii) **वशी** — (i) **मिषतः** — सहजस्वभावेन । क्षिप्रं विना विरोधेन वा । सहजं हि ॥ (ii) **विश्वस्य**—सर्वसामान्यसत्तानां प्रजानां वा । सर्वेषां विविधबलधारकाणामपि । (iii) **वशी** —विश्वं सर्वमेव स्वाधीने पूर्णाधिकारे कर्तुं शीलमस्य सर्वथाऽजेयो निर्द्वन्द्वोऽत्यन्तमतिशयेन योग्यो वा सः परमेश्वरः । सम्पूर्णाधिकारेण वशत्वकौशलेन च समन्वितो स महान् स्रष्टा ॥ 'वश'-कान्तौ (अदा०-प०-से०) धातोस्ताच्छील्ये णिनिर्वा''ऽत इनिठनौ (अष्टा० ५-२-११५) सूत्रेण वशप्रातिपदिकात्मत्वर्थे भूम्न्यर्थे वा 'इति' प्रत्ययो भवति ॥

अन्य सभी शक्तियों पर सहज ही पूर्णाधिकार तथा स्वामित्व का वशीकरण बल रखने हारा ब्रह्म चेतनात्मा ॥

The Supreme Universal Spirit, Who quite easily wielded His Superior Pristine Sway and Power of Masterly Domination over all other contemporary powers that count besides Himself.

अहोरात्राणि —(अ) कार्य्य-विश्राम-विभाजनावधयः । समष्टिक्षेत्रे उत्पत्ति-प्रलयान्तःसंक्रामिको महारात्रिपूर्वकोऽहोरात्रोपक्रमः । अन्यांशिकाः कालपरिचर्य्यासम्बन्धिनः स्थिति-विनष्टिप्रवर्त्तककालाः (इ) श्रृङ्खलाबद्धं प्रत्येकवस्तुनस्तद्धिताय सर्वहिताय च आयुर्निर्धनं चक्रम् ॥ (उ) बहुविधोत्पत्ति–विनाशनियमा व्यवस्थादयश्च । उत्पद्यमानानां पदार्थानां सक्रियञ्च विक्रियञ्चोत्सर्गोत्सादनयोः परिमाणप्रतिबन्धनानि ॥ अहानि च रात्रयश्चाऽहोरात्राणि । 'हेमन्तशिशिरावहोरात्रे च छन्दसि' (अष्टा० २-४-२८) इति सूत्रेण नपुंसकं रूपं विहितम् ॥

(अ) अहोरात्रे तद्वाऽअहोरात्रेऽएव विष्णुक्रमा भवन्ति (शत० ब्रा० ६-७-४-१०) । अहोरात्रौ वै मित्रावरुणौ (ताण्ड्यम० ब्रा० २५-१०-१०) । अहोरात्राणि वा ऽ उपसदः (शत० ब्रा०१०-२-४-५) ॥ (इ) एते ह वै संवत्सरस्य चक्रे यदहोरात्रे (ऐत ब्रा० ५-३०) । अहोरात्रे परिवेष्ट्री (शत० ब्रा० ११-२-७-५) ॥ अहोरात्राणीष्टकाः (संवत्सरस्य यज्ञस्य) –(तैत्ति० ब्रा० ३-११-१०-४) ॥ (उ) अहोरात्राणि हिङ्कारः (प्रजापत्यै स्तोमस्य योगः) —(षड्विंश० ब्रा० ३-१) । एष वै साम्नां रसो यद्धिङ्कारः (ताण्ड्यम० ब्रा० ६-८-७) । हिङ्कृत्य तदेतद् यज्ञस्याग्रे गेयं यद्धिङ्कारः —(गो० ब्रा० उ० ३-९) ।

वायुरेव हिङ्कारः (जैमि० उप० ब्रा० १-३६-९) । स (प्रजापतिः) पुरो वातमेव हिङ्कारमकरोत् (जैमि० उप० ब्रा० १-१२-९) । अहोरात्राणि वै वरुत्रयो (अत्यन्त वरणीया त्रयीविद्या) ऽहोरात्रैर्हीद ꣳ सर्वं वृतम्—(शत० ब्रा० ६-५-४-६) । अहोरात्राणां वा ऽएतद्रूपं यद्धानाः ('धाना' इति नित्य स्त्रीलिङ्गो बहुवचनान्तश्च) — 'हर्योरस्य स भागो धानाश्चेति । धाना भ्राष्ट्रे हिता भवन्ति । फले हिता भवन्तीति वा' (निरु० ५-१२) =धारकाः गृहपतयः / गृहाश्रमिणः इत्यर्थः) — (शत० ब्रा० १३-२-१-४) ॥

(अ) कार्य तथा विश्राम की अलग अलग अवधियां अथवा सीमाएं । समष्टि क्षेत्र में सृष्टि और प्रलय रूपी नियमित नित्य चक्र तथा महारात्रि और उसके पश्चात् ब्रह्मा का दिन जो अहोरात्र कहलाते हैं। अन्य आंशिक काल की गति से सम्बन्धित बदलते हुए समय विभाग जो स्थिति और विनाश के बारी बारी से प्रवर्तक रहते हैं ॥ (इ) प्रत्येक पदार्थ का उसके ही हित में एवं सर्वहित के लिये भी उसके सुसंक्रमिक संघटन व विघटन रूपी आयु तथा निधन का चक्र ॥ (उ) अनेकविध सृजन और विनाश के नियम तथा व्यवस्था आदि । उत्पन्न पदार्थों में सहायक अथवा अवरोधक सम्पत्ति तथा विपत्ति के परिमाणों पर प्रतिवन्ध । सम्पत्ति सम शुक्ल दिन और विपत्तिगर्भा कृष्णारात्रि । हर स्तर पर प्रकाश तथा अन्धकार का विधानपूर्वक नियोजन एक दूसरे के प्रतिहर्ता दिन और रात । आयु-अवसान, सूक्ष्म-स्थूल, श्रेणियों के जोड़े वा शीतोष्ण, सुख-दुःख, विकाससाङ्कीर्ण्य, आदि के द्वन्द्व ॥

(A) Separate limits or bounds of work as well as rest. In the Cosmic Sphere, the Eternal Alternate cycle of Creation followed by dissolution, and so the endless Cosmic Night invariably giving way to the Lord Creator's Long Day of Creative Activity, both of which are implied by the compound term *Ahorātrāṇi*. Other partial and changing periods connected with the passage of time, which in their own wheeling turns promote the necessary processes of maintenance as well as dismemberment of created objects. (I) The well-regulated cycle of life and death undergoing a simultaneous process of composition as well as dissolution in every material object for its own no less than the total good. (U) Multifarious Laws, systematic schemes and, processes of creative verve and disposing dissolution. Helpful or deterring restraints imposed upon the extents of both pleasurable and grievous possibilities in life. A Revealing white day, imbued with constructively industrious opportunities and a dark night pregnant with uncertain evil and calamity yet unborn. An adequately organised provision of unravelling light and shrunken gloom at every stage of existence. The twin of mutually annihilating Day and Night. Pairs of living and dying, sublime and gross categories of phenomena; or the 'double-opposites' comprising heat and cold, pleasure & pain, expansion and contraction, &c,

विधदत् —रचितवान् । विशेषविधानमकरोत् । व्यवस्थाऽन्तर्गतमानयत् ॥ विपूर्वात्'डुधाञ्' पालन-पोषणयोः (जुहो०-उ०-अ०) धातोः लङि परस्मैपदे प्रथमपुरुषैकवचने रूपम् । अडभावश्च छान्दसः । व्यदधात् ॥

विधिपूर्वक रचना की । विशेष विधान किया । नियमों के अन्तर्गत व्यवस्था की ।

Constitutionally created. Made special provion of. Brought under systematic laws of 'being',

[७] **असौ** —परोक्षे यः प्रसिद्धो गुणस्वभावयशोभिर्महान् स्रष्टा (धाता वा)। 'अदस् सर्वनाम्नः प्रथमपुरुषैकवचने रूपमिदम् ॥ वह इन्द्रियातीत और परोक्ष ॥

That Invisible and, in any way, beyond the reach of physical senses.

धाता —यो वै दधाति पोषयति वाञ्ज्यान् सर्वान्। (अ) परमेश्वरो योऽखिलं जगत् जङ्गमं स्थावरञ्च संसारं स्वसामर्थ्येनैव धारयति पालयति च। विविधधनानाञ्च प्रजानाञ्च सर्वधातमः प्रजापतिः ॥ (इ) वायुरूपोजगद्धारको महाबलः। अग्निस्वरूपो वावऽआदित्यो योऽखिलं सर्वमेवाधिराजति। मृत्योरयसीयपदं यत्सर्वेषां नित्यं निश्चितम् ॥ (उ) गृहाश्रमपालको गृहस्थो जनः। यज्ञव्रतक्रियाधारको होता यजमानो वा। देहज्ञानकर्मनियोजको जीवः ॥ 'डुधाञ्' धारण-पोषणयोः (जुहो०-उ०-अ०) धातोः कर्त्तरि तृच् प्रत्ययान्तस्य प्रथमैकवचने रूपम्। विश्वानरः-धाता-विधाता पदनामसु पठितानि — (निघं० ५-५)। धाता सर्वस्य विधाता –(निरु० ११-१०) ॥

(अ) अग्रं वै धाता–(मैत्रा० सं० ४-३-५)। धाता वषट्कारः (वाग्वै वषट्कारः)–(तैत्ति० सं० ३-४-९-६ / मैत्रा० सं० ४-३-५)। प्रजापतिः धाता (शत० ब्रा० ९-५-१-३८) ॥ (इ) मृत्युस्तदभवद् धाता –(तैत्ति० ब्रा० ३-१२-९-६)। इयं (पृथिवी) वै धाता –(तैत्ति० ब्रा० ३-८-२३-३)। सम्वत्सरो वै धाता –(तैत्ति० सं० १-५-१-३ / मैत्रा० सं० ४-३-६)। (उ) स यः स धाताऽसौ स आदित्यः (शत० ब्रा० ९-५-१-३७)। यः सूर्यः स धाता स उ एव वषट्कारः (ऐत० ब्रा० ३-४८)। धाता षड् होता (तैत्ति० ब्रा० २-२-८-४) ॥

जो अन्य सभी को धारण करता है और उनका पालन करता है ॥ (अ) ब्रह्माण्ड का विधानकर्त्ता स्वामी परमेश्वर जो सारे जगत् जङ्गम और स्थावर सहित संसार को अपनी सामर्थ्य द्वारा ही धारण करता है और पालन-पोषण भी करता है। विभिन्न धनों और प्रजाओं का सर्वोत्तम विधायक और प्रजापतिः ॥ (इ) वायुरूप महान् बलवान् जगद् का आश्रय। निश्चय ही अग्निपुञ्ज सूर्य्य जो अन्य सब ही शक्तियों पर मूर्धाधिराजरूप से अपनी महिमा जमाये हुये है। मृत्यु का आयसी लौह पैर अथवा अटल घटना जो सब उत्पन्न पदार्थों की स्थिति में सदा ही निश्चित और अनिवार्य है ॥ (उ) गृहस्थाश्रम का पालन करने वाला गृहस्वामी। यज्ञव्रत की सम्पादनक्रिया का पालन करने हारा होता अथवा यजमान। शरीर–ज्ञानोपार्जन–और कर्मविधि की सारी संगठित व्यवस्था करने वाला चेतन जीव। बहुशुभगुणों और कर्मों का प्रतिष्ठापन करने वाला विद्वान् पुरुष ॥

He who lends support to all others, and healthily upholds all of them. (A) The Paramount Sovereign, Organiser, and Architect of this stupendous Universe, Who by His own unique Might holds in sway the entire phenomenal creation including the double spheres of moving and stationary objects, and, at the same time, provides all the best care for their healthy sustenance as well. The Over-generous Lord of His subjects and the Supreme Dispenser of manifold riches, worldly as well as transcendental in essence. (I) Air, the mightiest element, and the one unfailing support of the phenomenal world. Certainly, the Sun, the Ever-

lasting Fountain of Fire, whose unchallengeable Supreme Sway is easily established among all other powers of the skies as well as the earth as an invincible Celestial Overlord of those within his reach. The steely iron grasp of Death, or the unavoidable event, which under all circumstances for created things is always sure and inescapable. (U) The master of a household, who supports and maintains a family life. The '*hotā*' who takes or joins a vow to accomplish a *yajña* (a sublime sacrifice), or the chief performer of such a noble resolve, the '*yajamāna*' himself. The conscious Finite Spirit embodied in the physical frame, but responsible for its concerted functioning and an over-all synthesis of direction and control with regard to the acquisition of knowledge as well as the means and modes of action in life. An erudite scholar with well-founded gentle traits as well as exalting trends of action.

सूर्याचन्द्रम्—सूर्यश्च चन्द्रश्च सूर्यचन्द्रौ तयोर्लोकसमूहः सूर्याचन्द्रम् । समाहारद्वन्द्वसमासः । स्वप्रकाशवतः सूर्यादारभ्येतरलब्धतेजसं चन्द्रमसं पर्यन्तं हतप्रभपृथ्विपिण्डसमन्वितञ्च लोकसंग्रहः । पूर्णतेजसाऽर्धतेजसा निस्तेजसा चाऽवृतानि लोकलोकान्तराणि ।। अथवा **सूर्याचन्द्रमसौ**—सूर्यश्च चन्द्रमाश्च सूर्याचन्द्रमसौ हि समासः । इतरेतरद्वन्द्वः । सूर्यचन्द्रादयः स्वभासितश्च परप्रदीप्तश्च द्वौ प्रकाशवांल्लोकसमूहौ ।।

सूर्यलोक और चन्द्रलोकों के समूह । स्वप्रकाशित सूर्य से लेकर अन्य के तेज पर आधारित प्रकाश वाले चन्द्रमाओं तक प्रकाशरहित पृथ्वी लोकों सहित भूखण्डों और तेजस्पिण्डों को । पूर्णतेजयुक्त, अधूरे प्रकाश वाले और उन के मध्य प्रकाशरहित पृथिवीमण्डलों सहित लोकलोकान्तरों को / अथवा सूर्य और चन्द्रमा आदि स्वभासित तथा परप्रकाशित दो प्रकार के प्रकाशवान प्रकाशप्रद अग्निपिण्डों को ।।

Bands of a Central Sun and subsidiary moons around it. From the self-radiating suns down to the moons entirely dependent for their soft lustre on the mercy of their Sole Patron, of cource, along with the totally dark planetary bodies in two kinds of celestial bodies : one aglow with light; and the other sorely devoid of it and merely worthy of receiving it from the benignity of some one else. The independently fully lustrous and the dependent semi-lustrous suns and moons, and in between them the lack-lustre Earths or Planets, forming the two 'inhabited' and 'uninhabited' spheres for living beings. Or else, the sun and the moon with such other enlightened sources of light that are capable of imparting it to others as well, representing two categories of Light-Houses', the self ignited ones and those that are fed and nurtured by others.

सूर्यः— (अ) सूर्यवत्सर्वप्रकाशकोऽग्निस्वरूप ईश्वरः । चराचरात्मपूर्णब्रह्म । ज्ञानस्वरूपो ज्ञानप्रकाशकश्च सर्वज्ञः परमात्मा । सवितृदेवः ।। (इ) स्वप्रकाशितलोको मार्तण्डः । भौतिकः सर्वाग्निबीजं सूर्यमण्डलम् ।। (उ) ज्ञान–प्रकाशव्यवहाराणां प्रेरकः प्राणो वा ।। **चन्द्रः**—ज्योतिर्मयः सुखदायकश्चन्द्रलोकः । समासे देवताद्वन्द्वे च (अष्टा० ६-२-१४०) इति सूत्रेण पूर्वपदस्यऽआनङ् आदेशः ।। 'चदि'

आह्लादने दीप्तौ च (भ्वा०—प०—से०) धातोरुणा०(२-१३) सूत्रेण रक् प्रत्ययान्तः सिध्यते ।। चन्द्रमाः चायन् द्रमति । चन्द्रो माता । चान्द्रं मानमस्येति वा । चन्द्रश्चन्दतेः कान्तिकर्मणः । चन्दनमित्यप्यस्य भवति । चारु द्रमति । चिरं द्रमति । चमेर्वा पूर्वम् । चारु रुचेर्विपरीतस्य (निरु० ११-५) ।।

असौ वै चन्द्रः प्रजापतिः (शत०ब्रा० ६-२-२-१६) । चन्द्रं ह्येतच्चन्द्रेण क्रीणाति यत्सोमं हिरण्येन [चन्द्रः=सोमः । चन्द्रं=हिरण्यं=स्वर्णम्]—(शत०ब्रा० ३-३-३-६) । चन्द्रं हिरण्यम् ......चन्द्रा ह्यापः (तैत्ति०ब्रा० १-७-६-३) ।।

दिवम्— प्रकाशमयो जगत ऊर्ध्वभागः । द्युलोकः । अग्निमयं सूर्यादिसहितं खगोलम् । द्योतनाऽऽकर्षणगुणसमेतं विद्युन्मरुदादिमयमुपर्यधिष्ठितमाकाशम् । सर्वोत्तमं स्वप्रकाशमग्न्याख्यं महाभूतम् । 'दिवु' क्रीड़ा—विजिगीषा—व्यवहार—द्युति—स्तुति—मोद—मद—स्वप्न—कान्ति—गतिषु (दिवा०—प०—से०) धातोः कर्त्तरिक्विप् प्रत्यये छान्दसं रूपमिदम् । दीप्तिमान् द्यौलोकः ।।

जगत् का प्रकाशमय ऊपरी भाग । दीप्तिमान् द्योलोक को । सूर्यादि सहित अग्निप्रधान सर्वोपरि आकाशमन्डल को जिसमें विद्युत् मरुद् आदि द्वारा प्रकाश और आकर्षण की शक्तियां स्थिर हैं । स्व-प्रकाशवान् अग्नि महाभूत नामक सर्वोत्तम तत्त्व को ।।

The so-called Heaven, the seat of undiluted brilliance at the very roof of the universe, as it were. The outshining region of the great fixed stars forming a whole lustrous sphere of light(*Dyauloka*).The uppermost sphere of etherial space,including the sun, &c.,distinctly founded in fire, in which through radiation and electricity the over-powering forces of light and electro-magnetism are absolutely established. The cream of all other physical elements, the self-illumined Fire Element, which is the father of all creatively necessary heat and light.

च—अपि ।। च समुच्चयार्थे (निरु० १-४) ।। और ।। Also. And.

पृथिवीम्—अवनिम् । भूमिम् । पृथिव्यादीनां प्रकाशविरहितानां लोकानां ग्रह-समूहस्तत्रस्थान् पदार्थान् वा । अन्धकारमयान् भूगोलादिपिण्डान् । अन्तरिक्षस्थाऽन्यान्यग्रहोपग्रहान् । प्रजाभ्यो बहुसुख-प्रदान् पशु-धन-धान्यसम्भवान् जीवनार्हान् भूगर्भान् ।। 'प्रथ' प्रख्याने (भ्वा०-आ०-से०) धातोः 'प्रथेःषिवन् षवन्-ष्वनः सम्प्रसारणञ्च'—(उणा० १-५०) इति सूत्रेण षिवन् प्रत्ययो रकारस्य ऋकारः सम्प्रसारणञ्चेति ।। पृथ्वीति पृथिवी नामधेयम्—(निघं० १-१) । प्रथनात् पृथिवीत्याहुः (निरु० १-१४) ।।

पृथिवी वा ऽ अन्नानां शमयित्री—(कौषी०ब्रा० ६-१४) । पृथिव्यस्यप्सु श्रिता—(तैत्ति०ब्रा० ३-११-१-६) । अग्निगर्भा पृथिवी—(शत०ब्रा० १४-६-४-२१) । आग्नेयी पृथिवी—(जैमि०ब्रा० ३-१८६/ताण्ड्य महा ब्रा० १५-४-८) । इयं वाऽस्य सर्वस्य प्रतिष्ठा—(शत० ब्रा० ४-५-२-१५) । इयं विश्वधायाः—(क०कठ सं० ३१-२) ।इयं वै माता—(शत० ब्रा० १३-१-६-१/तैत्ति० ब्रा० ३-८-६-१) । दाधार विष्णुः पृथिवीमभितो मयूखैः—(तैत्ति०सं० १-२-१३-२) । परिमण्डल उ वा ऽ अयं लोकः (शत० ब्रा० (७-१-१-३७) । समुद्रो हीमामभितः पिन्वते—(शत० ब्रा० ७-४-१-६) । पृथिव्यामिमे लोकाः प्रतिष्ठिताः—(जैमि०उप०ब्रा० १-२-३-२) ।।

अवनि वा भूमि को। पृथिवी आदि प्रकाशरहित लोकों के ग्रहसमूहों अथवा उन पर उत्पन्न होने वाले पदार्थगणों को। अन्धकार से ढके भूगोल आदि स्थूलतम पिण्डों को। अन्तरिक्ष में स्थित विभिन्न ग्रहों और उपग्रहों को। जीवधारी प्रजाओं के लिए अत्यन्त सुखदायक पशु-धन-धान्य के उत्पादक और जीवन के परिपालन की सम्भावनायें रखने वाले पृथिवीतलों को॥

Earthly globes of fertile grounds, or concretely productive source of all provisions for life. Dark celestial bodies like the Earth or other planets; or the large variety of things produced upon their soils. The grossest globes of earthy planets, &c., engulfed in their natural gloom. An indifferent number of planetary and sub-planetary bodies held up in the void of the intermediary space. Globes with earthy surfaces, rich in the best possibilities of nourishing and sustaining life, productivity of animal wealth, other precious riches as well as corn and plenty of other foods as a fairly comfortable base for all living beings to be brought into existence upon them.

च—पुनः समुच्चये यथापूर्वम्। अनन्तरम्। पश्चात्॥

और उस के साथ ही साथ। तथा॥

Again a Conjunetive term, used to indicate addition, as before. And, simultancously; in addition to it.

अन्तरिक्षम्— (अ) सर्वनिर्गतमनन्तमाकाशम्। अक्षयमन्तर्यामिस्वभावेन च सर्वव्यापकं खं ब्रह्म तस्य सर्वज्ञबीजं विज्ञानं वा॥ (इ) उदकम्। अन्तरक्षयं कारणाख्यं आकाशं महाभूतं वा। द्वयोर्लोकयोर्मध्यवर्तिन्नाकाशम्। सूर्यपृथिव्योर्मध्ये वर्त्तमानं अवकाशरूपमाकाशम्॥ (उ) आकाशं तत्रभवं प्राणिवर्गं पदार्थसमूहञ्च तेनोपलक्षणेनैव ग्राह्यम्। निवाससंभावनाय सुखसाधनाय चावश्यक-मवकाशम्। अन्तरे क्षयशीलेऽन्तःकरणेऽक्षयं विज्ञानम्। अन्तरिस्थो यज्ञः॥ अन्तरिक्षमिति वारि, जल-चोदकनाम। आपः-आकाशमन्तरिक्षमम्बरं-व्योमान्तरिक्षनामानि (निघं० १-१२/१-३)। अन्तरिक्षं कस्मात्? अन्तरा क्षा (+)न्तं भवति। अन्तरेमे इति वा। शरीरेष्वन्तरक्षयमिति वा। (निरु०—२-१०)॥

(अ) अन्तरिक्षेणेदं सर्वं पूर्णम्—(ताण्डचमहा ब्रा० १५-१२-५)। भुव इत्यन्तरिक्षलोकः—(शत०-ब्रा० ८-७-४-५)। अन्तरिक्षमस्यग्नौ श्रितम्। वायोः प्रतिष्ठा—(तैत्ति० ब्रा० ३-११-१-८)। तदिदं (ब्रह्म) अन्तरिक्षम्—(जैमि० उप० ब्रा० २-६-६)। अन्तरिक्षं पुरो धाता—(ऐत० ब्रा० ८-२७)। भुवः (प्रजापतिः) इत्येव यजुर्वेदस्य रसमादत्त। तदिदमन्तरिक्षमभवत् तस्य यो रसः प्राण एतत् स वायुरभवद्रसस्य रसः—(जैमि० ब्रा० उ० १-१-४)। भुवरिति यजुर्भ्योऽक्षरत्। सोऽन्तरिक्षलोकोऽभवत् (षड्विं०ब्रा० १-५)। इन्द्रोऽन्तरिक्षम्—(क० कठ० सं० २६-७)। तद्यदस्मिन्निदं सर्वमन्तस्तस्मादन्तर्यक्षं अन्तर्यक्षं ह वै नामैतत् तदन्तरिक्षमिति। परोक्षमाचक्षते (जैमि०उप०ब्रा० १-२०-४)॥ (इ) अन्तरिक्षं वै नभांसि तस्य रुद्रा अधिपतयः (तैत्ति०ब्रा० ३-८-१८-१)। अन्तरिक्षं वै मातरिश्वनो धर्मः (वर्चसम्) (मैत्रा० सं० ४-१-३ / तैत्ति० ब्रा० ३-२-३-२)। अन्तरेव वा इदमिति तदन्तरिक्षस्यान्तरिक्षत्वम् (ताण्डचम० ब्रा० २०-१४-२)। अन्तरिक्षं मरीचयः (शत० ब्रा० १०-१-२-२)। अन्तरिक्षं वा ऽ पां सध-

स्थम् –(शत० ब्रा० ७-५-२-५७) । तस्मादेषां लोकानामन्तरिक्षलोकस्तनिष्ठः (शत० ब्रा० ७-१-२-२०)। रजता अन्तरिक्षम् (गो० ब्रा० उ० २-७) । य एवायं पवते (वायुः) एतदेवान्तरिक्षम् –(जैमि० उप० ब्रा० १-२०-२) । सन्धिरित्यन्तरिक्षम् (तैत्ति० सं० ५-३-६-१) ।। (उ) आत्माऽन्तरिक्षम्–(क० कठ० सं० १६-२)अन्तरिक्षं वै यजुषामायतनम्–(गो०ब्रा०पू० २-२४) वागित्यन्तरिक्षम् (जैमि० उप० ब्रा० ४-२२-११) । अन्तरिक्ष लोको वै मारुतो मरुतां गणः (शत०ब्रा० ९-४-२-६)। अन्तरिक्षं वै तृतीया चितिः (शत० ब्रा० ८-४-१-१) । अन्तरिक्षलोको महः (शत० ब्रा० १२-३-४-७) । महद्धोदमन्तरिक्षम् – (कौषी० ब्रा० २६-११)। मनोऽन्तरिक्षलोकः (शत० ब्रा० १४-४-३-११) । अन्यरिक्षमेव विश्वं वायुर्नरः (शत० ब्रा० ९-३-१-३) । अन्तरिक्षं समित्—(मैत्रा० सं० ४–९–२३) । अन्तरिक्षं वै मध्यमा चितिः (शत० ब्रा० ८–७–२–१८) । अन्तरिक्षं वै सर्वेषां देवानामायतनम् (शत० ब्रा० १४–३–२-६) अन्तरिक्षं वै वामदेव्यम् –(ताण्डचम० ब्रा० १५–१२–५) ।।

आकाश/पूर्णव्याप्त ब्रह्म / वायु / सूर्य की रश्मियां / अपने तेजोमय ज्ञान से अन्तर्वृत्ति को प्राप्त तथा यशस्वी इन्द्र = जीवात्मा आदि अन्तरिक्ष नाम से प्रसिद्ध होते हैं ।।

The indivisible continuum of space, or what is commonly called empty sky/ the All-Pervasive, Absolute Supreme Being (*Brahma*)/the natural element of mighty Air, enjoying supremacy over all the rest of physical elements/the multi-effectual beams of the Sun-god, the Celestial Wizard Phaebus/the well-renowned valiant Indra = the Finite Spirit, who by dint of his illustrious spell of knowledge and true wisdom has attained to the uphill, introvert, and transcendental way of life and such other highly exalting forces are aptly referred to by the term '*antarikṣa*'.

अथो —अनन्तरम्/पुनरपि/आनन्तर्येऽर्थे प्रयुक्तम्/ अव्ययद्वयम् । अथ + उ निश्चयीभावे । निश्चयेन हि तथा ।।

इसके साथ साथ । और फिर । इन सबके प्रादुर्भाव एवं संङ्कल्पपूर्वक रचना विधानके उपरान्त ही और निश्चित तथा निर्विवाद रूप से ।।

(A) A copulative conjunction, implying the sense of continuity of process. And simultaneously, along with it. And again, soon afterwards. Immediately in the wake of the manifestation of all these and the resolutely superbly designed spheres of creation; and verily, indeed, indisputably and with all positive certainty.

स्वः —(अ) आनन्दस्वरूपो देवाधिदेवपरमेश्वरः । यो ऽभिव्यानयति संचेष्टयति व्याप्नोति च प्राणप्रभृतिमखिलं जगत् स व्यानवदीश्वरः । सुखप्रदमेकरसमानन्दघनब्रह्म । नित्यतेजस्स्वरूपइत्योम्ना-माभिधेयस्सच्चिदानन्दः ।। (इ) भौतिकः प्रकाशो वा सुखं वा सर्वचेष्टाधिमूलो व्यानवायुः । अविद्याऽज्ञानभञ्जकः प्रज्ञाप्रकाशः । प्राणाऽपानव्यानसम्पुष्टो जनः । आदित्यो वाऽत्यन्तं सुखं वा । उदकमैन्द्रियं सुखं वा । प्रकाशवांल्लोकः ।। (उ) सुखनिमित्तं स्वर्गम् । सुखसाधको जीवः । सुखदं दिनं दिवं वा ।। नभः नाकः स्वः साधारणनामानि (निघं० १–४) । स्वः उदकनामस्वपि पठितम्–(निघं० १–१२) । स्वरादित्यो भवति । सु + अरणः । सु + ईरणः । स्वृतो रसान् । स्वृतो भासं ज्योतिषाम् । स्वृतो भासेति वा । एतेन द्यौर्व्याख्याता (निरु० ५–४/४–२५) ।।

स्वरिति एतावद्वा इदं सर्वं यावदिमे लोका: सर्वेणैवाधीयते (शत० ब्रा० २–१–४–११)। असौ द्युलोक: स्व: (ऐत० ब्रा० ६–७)। यज्ञो वै स्व: अहर्देवा: सूर्य: (शत० ब्रा० १–१–२–२१)। देवा वै स्व: (शत० ब्रा० १–६–३–१४)। अन्तो वै स्व: (ऐत० ब्रा० ५–२०)॥

अक्षय सुख, सूर्य, प्रकाश, स्वर्ग, जल, और जीव तथा नित्य मोक्षानन्द अर्थों में ग्राह्य पद है॥

Broadly interpreted, the term is pregnant with senses as wide as imperishable, lasting joy; the light and joy-giving sun; actively inspiring enlightenment; the state of exalting happiness; refreshing and cooling waters; the brighteningly aspiring finite spirit; and the abiding pure bliss under conditions of total Deliverance in Mokṣa.

यथापूर्वम् – पूर्वेषु कल्पेषु यथा सृष्टिविधानानुकूलं तथैवास्मिन् कल्पेऽपि समस्तविविधरचना-कौशलं योजनापूर्वकम्॥

अकल्पयत् = पूर्णसिद्धचर्थं सन्नीतवान्। विरचितवान्। स्वसर्वज्ञशक्तचा प्रेरितेन संकल्पबलेन पूर्तिमनूपानयत्॥

जिस प्रकार पिछले सृष्टिकल्पों में उसी प्रकार इस सृष्टिकल्प में भी सफलविधान के अनुसार योजनापूर्वक सृष्टि की समस्त भांति भांति की रचनाकौशल की पूर्ण सिद्धि की। रचनात्मक रूप दिया। निजपूर्णज्ञान की सर्वज्ञशक्ति द्वारा प्रेरित संकलपबल से निर्माण किया॥

As in the former Eons of preceding creations, so during the present process of Creation, too, perfectly accomplished all the puzzling, various, and multiple feats of creative wonder came into existence systematically and in accordance with an absolutely successful body ofla ws of Creative Evolution. Gave a final shape and structure to the whole Creation. Created and brought into being by dint of His Might of Will, as inspired with Absolute Wisdom and the power of Perfection in Omniscience.

संक्षिप्त मन्त्रोपदेश: (अ) (५) ऋग्वेद के समापन से थोड़ा पूर्व ही इन तीन क्रमिक सुन्दर ऋचाओं में सृष्टिक्रम का स्पष्ट और यथातथ्य बखान है। इस सुदीर्घ विषय को सुस्पष्टता सहित बीजरूप ज्ञान द्वारा तीन मन्त्रों में कोषवद्ध किया हुआ है। उस सर्वधाता-विधाता-और विश्वनेता-सर्वज्ञ-सर्वव्यापी एवं सर्वशक्तिमान् होने के कारण सहज ही विश्ववशीकर्त्ता परमेश्वर ने भूतपूर्व सृष्टिकल्पों के समान ही इस सृष्टिकल्प में भी सर्वप्रथम ऋत के सूक्ष्मतम सर्वाधार सिद्धान्तों तथा सत्यारूढ़ अटल एवं निर्व्यभिचार नियमों का अपने गहन त्रिकालदर्शी अनन्त ज्ञानसागर के समुद्दीप्त विचारमन्थन रूपी तप: साधन द्वारा विकास किया। सृष्टि सम्बन्धी उस का स्वाभाविक समुचित ईक्षण ही ऐसा ब्राह्मीय समुद्गार था जो प्रेरक प्रज्ञान का सर्वोच्च अभिभावक वन कर समस्त प्रजा में परिव्याप्त रूप से सृजन का निमित्त कारण हुआ और विभिन्न औचित्यपूर्ण उपादान कार्य्यों को उद्भूत करता गया। इस प्रकार एक अनिवार्य नियामक सम्विधान के अन्तर्गत ही उपादान जड़ प्रकृति में से मानो कुम्भकार की चाक पर रखी मृत्तिका में से सृष्टि का निर्माण-कार्य प्रारम्भ हो गया और उस के साम्यावस्थित परमाणुओं में नवीन गति आने के साथ-२ स्थूलता सहित अणुओं, द्वयणुकों, त्र्यणुकों आदि का धनत्वपूर्ण संग्रह होने

लगा। पूर्ण ब्रह्मज्ञान की गति से सङ्गत होकर उन्होंने उत्तालतरङ्गों से परिपूर्ण एक असीम परमाणवीय समुद्र का रूप ले लिया ॥ ५ ॥ पुनः उसी अगम्य विधान की प्रभुता की छाया में स्थूलता एवं घनत्व में अधिकाधिक बढ़ते हुये उस सीमारहित समुद्र की दोहरी पर्यावर्तक सीमायें नियत हुईं और काल तथा दैशिक प्रसारग की सुनिश्चित किन्तु अबाध्य सीमाओं से परिबद्ध इस निरन्तर गतिमान समुद्र ने एक विशाल 'महदण्ड' का आकार ले लिया। तत्पश्चात् उसी एक सर्वविजयी तथा सब को वश में रखने वाले उत्तमशक्तिशाली विधाता ने प्रत्येक उपसृष्ट पदार्थ का उदयास्त सम्बन्धी काल नियमित्त किया। अर्थात् अस्तित्व-अवसान की अवधियां भी विधानपूर्वक अवस्थित हुईं। इस भांति रचना क्रम में आगे बढ़ती हुई इस अपार सृष्टि में चेतन एवं अचेतन के संयोगवश उत्तम व अधम के द्वन्द्वों का भी अत्यन्त उचित प्रादुर्भाव हुआ। और उसी विधातृशक्ति के वशीभूत विश्व के ब्रह्मापरक दिवस तथा प्रलयादि रूपी महारात्रि से लेकर सभी सृष्टिगत पदार्थों और शक्तियों से सम्बद्ध प्रकाश और तामसान्धकार अर्थात् दिन और रात्रि रूपी उदय-अस्त, जीवन-अवसान, उत्थान-पतन, धर्माधर्म, तथा सुख-दुःखमय द्वन्द्वों का समन्वय प्रकट होता गया ॥ ६ ॥ अन्त में सौरमण्डलों की तनुस्तर पर व्यवस्था तथा रचना की प्रक्रिया का श्रीगणेश हुआ। केन्द्रीय आधार सूर्य से लेकर भूमियोंसहित अन्तिम छोटे उपग्रहों चन्द्रमाओं तक विभिन्न लोकों की विधिपूर्वक रचना की गई जिस के अपूर्व माध्यम से जीवधारियों के निवास-पालन-पोषणयोग्य पृथ्वीग्रहपिण्डों पर ज्योति-उष्णता-विभिन्न रसों-और विद्युत् के भरसक प्रसारण सम्भव हो सके। अपने भावी, उत्कृष्टतम, एवं विराट् उद्देश्यानुसार ही उस महान् ज्ञानागार विधाता ने एक ओर नितान्त आवश्यक द्यौलोक का और दूसरी ओर उस के साथ-साथ ही उपजाऊ बसुन्धरा पृथिवी ग्रहों को भी अपने विशेष सङ्कल्प द्वारा रचनात्मक रूप दिया। अन्त में उसी निरतिशय ब्रह्म सत्ता ने हर एक आकाशगङ्गा तथा अग्निमण्डल और पार्थिव पिण्डों को अपना-२ सुनियमित कार्यभार सञ्चालनार्थ गतिशीलता की स्थिरता कायम रखने के लिए उन के मध्यस्थ शून्य आकाश रूपी अन्तरिक्ष का पूर्णतया सुसन्तुलित विधान किया और इस प्रकार समग्र सृष्टि विस्तार के त्रिकोणीय व्यापार काल में जीवनोपयोगी उत्तम प्राण, प्रकाश, एवं सुलभ सुखसामग्री आदि का युक्तिसङ्गत तथा सर्वथा उपयुक्त प्रबन्ध भी किया ॥ ७ ॥ (इ) अनादि काल से जैसा अन्य कल्पों में होता रहा है इस सृष्टिकल्प के आरम्भ में भी अनन्त चेतनज्ञान के प्रगाढ़ मन्थन के फलस्वरूप सब से पूर्व ऋतों और सत्यों के अटल नियमों का विधान अस्तित्व में आया। फिर ब्राह्मी ईक्षण सहित उन के द्वारा जो गति उत्पन्न हुई उस के प्रभाव से प्रकृति के जड़ परमाणुओं में घनत्व और स्थूलता का सञ्चार हुआ और एक सघन तरङ्गित समुद्र लहरें मारने लगा ॥ ५ ॥ उन्हीं नियमों के बल से फिर उस विराट् समुद्र की सीमाओं को काल तथा प्रादेशिक सम्प्रसारण में निबद्ध किया गया जिस से वह एक महदण्ड के आकार में स्थिर हो गया। तब उस के भीतर सभी संसृष्ट लोकों एवं शक्तियों को उन के संयोगात्मक उपयोग की और वियोगात्मक विघटन की अनिवार्य अवधियों द्वारा नियन्त्रित किया गया। इस विधान का त्रुटिरहित कार्यान्वयन सर्वज्ञ प्रज्ञाशक्ति के अतिरिक्त किसी अन्य साधन के द्वारा सम्पन्न होना असम्भव था। परमात्मा की अनन्त ज्ञानशक्ति ने ही समग्र अन्य शक्तियों का सुनिश्चित अस्तित्व-काल तथा अवसानविधि विहित कीं। फिर द्वन्द्वों के रूप में अन्त तक क्रमानुकूल सारी सृष्टि का विकास होता गया ॥ ६ ॥ पीछे सौरमण्डलों का निर्माण भी उसी त्रिकालदर्शी सङ्कल्पबल द्वारा

सम्पन्न हुआ। और स्वत: प्रकाश्य सूर्य मण्डलों से लेकर पृथिवी ग्रहों तथा अर्धप्रकाशित चन्द्रमा उपग्रहों तक उन के अन्तर्गत विभिन्न लोक-लोकान्तर उपसृष्ट हुये। अन्ततोगत्वा हर सौर परिवार के निमित्त स्थिर प्रकाश, आकर्षण, विकर्षणयुक्त द्यौ लोक, उस के नितान्त विपरीत पार्थिव ग्रह-पिण्ड, और दोनों के मध्यवर्त्ती अन्तरिक्ष की अत्यन्त उपयोगी व्यवस्था की गई, ताकि मानव जीवन और उस से सम्बन्धित उच्चतम सम्भावनाओं की सिद्धि के हेतु हर प्रकार के प्रकाशस्रोतों तथा सुखसाधनों की उत्कृष्टतम प्रचुरता आगे चलकर प्रदान की जा सके ।। ७ ।। (उ) उस महान् परमोपकारी विधाता द्वारा प्रदत्त आभ्यन्तरिक तथा बाह्य प्रकाश एवं सुखदज्योति और सुख के अन्य अनन्त साधनों के बीच जीव का एक मात्र ध्येय यही होना चाहिए कि वह अपने अविच्छिन्न एवं सर्वाङ्गीण जीवन की पूर्ण और अविकल समृद्धिसहित उच्चता को अर्थात् प्रकाश और नित्य सुख का लक्ष्य बनाता हुआ सूक्ष्मातिसूक्ष्म तत्त्वज्ञान तथा स्थायी आत्मानन्द की वृद्धि करे। इस पुरुषार्थ को ही अपने अनुपम जीवन-अवसर की उर्वरा भूमि को सफल बीज बनाये और उसे नित्य पनपाता हुआ सांसारिक,बौद्धिक,और उज्ज्वल आध्यात्मिक संक्रान्तियों व सिद्धियों की महाधनी फसलों को एक उद्यमी किसान की भांति उगाता रहे। क्योंकि इसी हेतु तो इस समस्त विचित्र शिवोन्मुख विश्व की रचना की गई है न? निस्सन्देह सृष्टि एवं जीवन सम्बन्धी विशाल और अटल नियमों के ग्रहण तथा परिपालन से ही यह सब कुछ ऊर्ध्वगामी मार्ग निश्चित किया जा सकता है। अत: जीवन की समुन्नत प्रक्रिया को उत्तम सृजनात्मक रूप देने के पहले आवश्यक है कि उस का शुभारम्भ प्रज्ञानपूर्वक सत्य और ऋताधारित गम्भीर मनन से किया जाये। सोचा जाये कि इस जटिल संसार के समान ही हमारे सुभग जीवन का भी केन्द्रीय तथ्य और अन्तिम ध्येय क्या हो सकता है? उस की उलझी हुई गुत्थी में सुलझाने वाला सीधे सत्य और वास्तविकता का सिरा क्या और कहां है? ।। ५ ।। इस विवेक की उत्पत्ति सतत चिन्तन के मध्य तरङ्गित भावनाओं के तूफानी समुद्र से ऊपर उठ कर ही हो सकेगी। पुन: उसे ऋतम्भरा प्रज्ञा द्वारा काल (आयु) तथा प्रस्तुत भौतिक परिस्थितियों एवं प्राप्त योग्यताओं की परिधि में बांध कर सङ्कल्प की निश्चल चट्टान से निबद्ध किया जाना परमावश्यक होगा ।। ६ ।। तभी बुद्धि रूपी सूर्य का तेज तथा मनोबल की सुचारु ज्योति समुदित हो सकेंगे और फलस्वरूप ज्ञान व कर्म तथा भावना का सुसंस्कार हो कर द्यौ-पृथिवी-एवं अन्तरिक्ष लोकों का नियत पराक्रम अपने-अपने स्थानों (मस्तिष्क, शरीर, और हृदय) से सम्पन्न होता हुआ समस्त बहुपक्षसन्तुलित जीवन-सृष्टि का सच्चा प्रकाश व सुख अधिकाधिक बढ़ाने में समर्थ हो सकेगा। जिस से प्रत्येक मानव जीवनरूपी स्वतन्त्र परन्तु सम्यग् दीक्षित सौर मण्डल अपने चिरकालीन सुख और मोक्षानन्द की निष्पन्नता का पूर्ण स्वामी बन सकेगा।।

उपासक को उचित है इन तीनों अघमर्षण मन्त्रों की इकाई के इस सुन्दर एवं अत्युत्कृष्ट उपदेश को हृदयङ्गम करे और सृष्टि के विधानानुकूल ही अपनी जीवनरूपी दिव्य महा देन का उत्तम लाभ उठावे। उसे व्यर्थ ही न गंवा कर पापात्मक विचारों—भावनाओं तथा कर्म्मों से सुरक्षित रखे। उस निष्कपट और निष्पक्ष न्यायाधीश के अचूक विधान से बाहर किसी भी अन्य क्षुद्र, क्षणिक, और क्षमताहीन स्वेच्छाचारिता एवं मनमानेपन का वहाँ गुज़र नहीं है—वहाँ तो केवल क्षमतासिद्ध कर्तव्यपरायणता की पहुँच है। अन्य सभी अकर्तव्य कर्मव्यवहार वहाँ दण्डित होता है जो पाप परिचर्य्या होने से दु:ख—व्यथा—और घोर अशान्ति का कारण बन कर जीव को छोछी अतृप्ति के ही बीहड़ वन में इधर—उधर

जन्म-मरण की गमनागमनसहित ठोकरें खिलाता रहता है, जब तक कि वह पश्चात्ताप एवं सच्चे सन्ताप द्वारा फिर धर्मारूढ़ नहीं हो जाता। प्रार्थना द्वारा इन ऋचाओं के मार्मिक महत्त्व तथा मौलिक उपदेश पर गम्भीरतापूर्वक मनन उपासक के लिए 'अघ' नाम पापकर्म और दूषित मनोवृत्तियों के 'मर्षण' अर्थात् दमन वा त्याग का निस्सन्देह अमर साधन बनता है। यह भावना कि जिस महान् विधाता ने समस्त सृष्टि-क्रम तथा कर्मफल का अटल विधान रचा हुआ है और जिसके अचूक नियमों द्वारा विश्व के बड़े-बड़े धुरन्धर पदार्थ व शक्तियां और जीवसमूह सभी वशीभूत किये हुए हैं उस की मन्शा और विवेकसिद्ध उद्देश्य की छाप व पकड़ के बाहर तुच्छ अज्ञानी और अतिनिर्बल मानव जा कहाँ सकता है बिना अपने पापाचरण का भुगतान किये हुये—यह सद्बुद्धि ही उस के मानसिक सुधार, शुद्धि, व पापों से निवृत्ति का अनमोल साधन बन जाती है और जीव अपने को विभिन्न मलिन तथा अनुदार पापकर्मों से सुरक्षित रखने में सफलतापूर्वक समर्थ हो जाता है ॥७॥

Short Discourse on the Mantra.

(A)—(5) Just a little prior to the very fag end of Ṛgveda, in these three beautiful hymns in the same succession is found a crystal clear account of the earliest initial processes and order of creative Activity long, long before the Present Phase of the Universe had actually started coming into being. The great old theme of extraordinary depth of how Creation of the Universe in its inceptive stages began to take place, has,as much to say, been poured and served with lucid clarity of perception in a seed-form and with neither dregs nor drags,in these triple epitome-like,short but pithy hymns. It was the Ancient Up-holder and the Final Support of all things at all times,theUnique Law-giver and Eternal Architect,in a word, the Light that leads this Solemn Universe in its destined course of a High Vision, Who also verily being the Sole Possessor of Absolute Omniscience, Omnipresence as well as Omnipotence among all other Entities having a claim to survive in Eternity, is also quite easily the Supreme Sovereign Lord and the Arch-Wizard—Master Charmer of every thing that might tempt His Dire Terror, or, may be, coyly yield to His Benignly Taming Tune; yea, the Paramount Mighty Disposer of all events, at best, Who evolved diligently out of His deep-churned Boundless Ocean of Wisdom transcending all bounds of fleeting Time, first of all, the subtlest and all-comprehensive Eternal Principles of Cosmic Virtue as well as the stern and incorruptible, terrestrial basic laws of Nature, in this present round of Creation, as had been repeatedly done during former periods and aeons of Divine Emanation and Creational turns, of course. Thus an inherently characteristic and adequate thought-wave of the Divine Will was the first preliminary expression in relation to the emergent need of Creation, which as an over-all Guardian Deity of the urgent Resolve pervasively penetrated the whole range of viable subjects of the realm, and, consequently, becoming the Sole Overpowering Efficient Cause, led to a well-devised multi-

tudinous birth of phenominal manifestations out of the Inert Material Factor, not without astounding the Non-material Conscious one, which stood almost bewildered as though helplessly watching and waiting to serve the Master's irresistible call. In this way, the quickened particles of matter through a swift-advancing process towards creation began to take shape out of the dull Material Cause, as it were, out of a resolute potter's subservient clay on the wheel under an ineluctably steering impaet of his fingers—the Laws of the tightly peremptory Cosmic Constitution improvised with a view to the total well-being of all; so that along with, and in effect of, the inception of a new energising motion in its dormant particles, a grossly developing mass of denser, and still denser molicules of unitary, binary, and other triple combinations began to arise in their novel formations of a greater advantage as envisaged by the Creator earlier in the beginning. Now charged with a formidable urge received from a Dominant Absolute Intelligence, these polype-like masses, as molecules of animated dead Matter, soon came to assume the look of a vast up-surging billowy ocean of turbulent material particles.

(6) Again, from that very ultimate Repertory of Cosmic Laws came forth the 'double confines'—the vertical as well as the horizontal precinets of Time and Terrain, binding within their last limits of growth that hideous, stormy ocean without an orderly end so far in its utter grossness as well as sheer density of mass, in effect. So, after all, bound and circumscribed within the definite but unobstructed boundaries of Time-Space Continuum (*Samvat+Sarah*), that ceaselessly whirling ocean got into an 'Elliptical or enormous egg-like Oval Shape. Soon afterwards, the same All-victorious and indomitably Almighty Contriver determined and set down the period of duration of every created object's natural growth and decay for governing the entire Cycle of Creation, as such; that is to say, the Universal as well as local peripheries of every practical force arising and entering the shifting scenario of the Grand Play of Creation were once for all fixed up and enjoined upon for their active roles to be played, and then, rolling out of it for other needs and demands of the Whole for good. Immediately, in effect, this meant that outwardly 'crusted' (so to say) and hemmed in by the twofold invulnerable covering of Time and Space factors, the Great Egg of Nature, or Oval Embryonic Foetus Shell of creative forces, now being shut in within itself, began to have a greater intensity of growth and maturity of execution; so that things came to be shaped more quickly as well as aptly inside, before the ripe moment for its 'Big Bang' Final Burst arrived, at last. In this manner, within that immeasurably vast Primordial Ellipse of energised Matter, which was invariably advancing in its Creative Sequences of cause-and-effect, 'Double Opposites' of diverse nature, resulting from a close union of the Supreme Conscious Will with the Passive Inert

Matter, quite logically and naturally, in fact, the twin off-shoots, consisting of the two imbibed extremes of the highest as well as the lowest cadre and quality of inherence, duly and logically sprang into a new sort of hybrid existence; and thus by dint of that All-dominating Supreme Intelligence right from the full-abiding Day of Brahmā (the Creator) yielding to the Great Murky Night with thick Universal Gloom following Dissolution and Doom on the Cosmic plane, in the end, down to the blessedness of Light in general and the pinching melancholy of dense Darkness, so closely associated with all the objects and forces of the created world, gradually arose to be manifest, covering the whole limitless Expanse by way of the delightfully lighted Day and the gloomy oblivious Night after it; happy life, and grievous death; and a host of similar other 'Twin-Extremes', like exalted rise, and abysmal fall; hilarious success, and despairihg failure; budding youth, & stooping age; sustaining good, and ruinous evil; blinding pleasure, and warning pain; to name a few of them only for briefness' sake.

(7) In the end, on a quite smaller scale, the process of organising and constituting almost self-sustained Solar Systems, with a pivotal sun-star in the centre of each, having a number of planetary bodies in revolution around it with subsidiary moons in orbit about each of them as the last minimal spheroids of great use needfully created with regular orbitting in space, came to be envisaged, instituted, and planted as multi-purpose requisites pressed into a long-abiding service of all by the same Good Gracious Divine Impulse. Through their unprecedented close co-ordination and obligatory co-operation, a whole system of corporate inter-dependence in regard to the richly ample provisions of light-cum-heat, plenty of diversified fluid juices, dry and green fruits, corn, millets, cereals, and other countless repertories of electricity, fire, &c., on this poor globe called Earth and others quite similar to it, which were ever so essentially and indispensably necessary for making it inhabitable as suitably and adaptably as possible for living beings yet to come as its cherished inheritors, was really amazingly conceived and put forth into action for the consummate well-being of these comparatively smaller families of the Cosmic Community, at large. That Peerless Architect, in consistent pursuance of His High and skillfully Contemplated Design, on the one hand brought into being by His Singular intent the immensely radiant regions of celestial light (*Dyu-loka*) for a complete support of the rest, and on the other by that very force of Omnicompetence, simultaneously gave a virtual reality to the 'dark planets' (*Pṛthvi-loka*) as well with rich potentials of natural wealth and productivity of a very high order. Last of all, on the Cosmic plane, of course, the same Un-excelled Wisdom with a view to regulating and maintaining the respective uninterrupted functioning of every starry galaxy, or within it every fiery

ball, or planet for that matter, and ensuring the stability of their uniformly harmonious speeds of motion in the void, made a superbly balanced and inviolable provision of empty intervening space (*Antarikṣa*) in between all of them. In short, by means of all such far-reaching processes, systematically set to bear well-worked out results, all reasonably appropriate essentials pertinent to life, such as, the fundamentally needed life-breath, delightful presence of light as well as other myriads of life-fostering materials and vital media of satisfaction for the body, the mind and the soul together were poised throughout the grand three-faceted general scheme of creation.

(I) (5) Ever since countless time in the past, as had been normal in other periods of creation, at the start of the present round, too, the institution of fundamental Laws of Creative Evolution (*Ṛta*) as well as that of Procreative Nature and Ethos first of all came into existence in priority to all other things and initially brought forth by a profoundly cogitative and cogent urge on the part of the Supremely Omniscient Lord Creator of this vast organism aptly called the Universe. Then in consequence of the compelling impact of the All-swaying Divine Will, the impellent pull and motion that were given to the dull and inert particles of Matter, a fully determinative cycle of integrating mass and density was imperiously set in,and soon an aweful ocean rent up by rushing surges and breaking waves began to swell all round, (6) By the transforming powers of those very Cosmic Laws of Creation that hideously stirring Ocean of Particles was contained within the restrictive bounds of in-circuiting Time and out-flanking space factors, which in fact led to giving it the consolidated form of an Ellipse, or a huge emergent Egg. Thus by force of increased inner action in its interior, different giant molecular bodies and other natural forces determined for their multi-purpose functions came to be formed along with their well-set periods of composite utility as well as those of irresistibly demotive decay, governing their over-all existence in a cyclic sequence. This entire puzzling spell of the Supreme Intelligence with its twin aspects of rare universal benevolence and surmounting accomplishment could not have been possible for any other lesser power than the Supremely Perfect Absolute Omniscience, indeed. God's Infinite Wisdom alone did, as nothing else could, define without waste the frontiers of all other things and forces at work with regard to their beneficial durability as well as their juncture of de-fused demise. Afterwards, till its concluding phase, the endless panorama of creation went on manifesting itself in high and low pairs of 'double-opposites' for fulfilling its immediate errand. (7) In its due course, a coherent structuring of numerous solar systems followed; and under the inscrutable direction of that very All-Time Vigilant and Almighty Will comparatively still more close-set families, on a

medium scale, with self-illuminant central suns as extremely powerful Pater familias surrounded by planetary homes worthy of living phenomena, and other minor orbs as moons with reflected quasi-brilliant lustre, racing their shorter courses around the bigger ones without it, prominently appeared on the same unfolding gigantic Canvas of Beauty and Beneficence. At length, in order to promote the proficiency and the ideal status of every solar group, the most appropriate and yet unimaginable sources of permanent light—the top provision of the celestial starry-world (*Dyuloka*) above, like an open chandeliered roof, with its queer pulls of magnetic attraction and repulsion, as well as the low-strung terrestrial globes in contrast to it, chasing, as it were, in their own heavenly orbits some invisible foe fleeing for fear before them. and the spacious interstitial skies in between them were most suitably and usefully ushered in. The whole plan, however, was all along aimed at enabling human life, which was still to appear at the apex of it all, to be well-equipped with the best opportunities of its highest consummation, and be securely assured of a great variety of revealing enlightenment alongside of plenteous means and lofty channels of happiness, which should end up in encouraging its serious endeavours for a consummate fulfilment on earth.

(U)—(5) In the midst of such unlimited resources of internal as well as external brightness, gloom-dispelling light, and happiness so munificently contrived and bountifully provided for the living soul by its Great Benign Benefactor, the one aim which deserves to be its sole guiding vision in life, is that while achieving the unimpaired full round of worldly prosperity with an unshrunk and fuller personality, it must also enhance its real, genuine stature of loftiness; that is to say, in making candid light of the brain and lasting happiness of the heart the target of his general efforts in life, man must not fail to strive and devote his best care to reach the highest summits of True Wisdom that is inevitably apt to unravel the subtlest mysteries of Higher Realities and Truths along with the intuitive divine bliss that lives on unimperishingly when all other joys, riches, and wealth have to obey the approaching tentacles of Death and Decay. There is absolutely no choice or alternative for the better, except that a man turn his serious endeavours into the right, promising seeds of earnest aspiration and sow them in the fertile field of a timely opportunity that life so charmingly offers to him. By tending it with a nursing care, like a devoted farmer, he, too, in time will be able to grow and raise valuable worldly, intellectual, and clean spiritual crops full of distinctive turns and happy glories; and entitle himself proudly for reaping honestly cherished harvests of immortal hopes lying at his industrious feet, with a smile of rare satisfaction spread up to his toiling brows, at last; for is it not with this end in view that this whole grand theatre of the world below has been raised, after all ?

Obviously enough, this noble ascent to the wider landscade and freer air of the Peak, which ever so invitingly calls for our sober choice and perseverent pursuance, will take on the essence of a certainty with us only when, though standing at its base, we take courage in both hands and choose to give an upward start (which is, of counrse, always the most difficult thing to do) by following with faith and a firm will on our part the much-discarded, yet, all the same, vitally comprehensive and fundamental, laws of Creation as well as those of human life and nature, governing its inalienable excellence and essential purity. Therefore, before a truly creative turn can be successfully sought and given to the process of an all-round development of life, it becomes but necessary that its preliminary foundation should be laid in the habit of sober thinking and serious contemplation with its corner-stones all set for the investigation of Truth and Reality in their different aspects through regular advancement of knowledge, to begin with. In other words, let us be pondering carefully, say, in the case of this tangle of creation, and as to what really can be the central substance and the ultimate destiny of our lovely, blessed life placed in it, after all. In what ?—& Wherefore ? to be sure, does the ever-baffling answer to the mystery of the life granted to us and the surrounding background of the world against which it has been so moulded—the straight, untrammelled, and truly convincing end of the thread—lie in its knotty and puzzlingly entangled mass of Realities as well as unreal Appearances, alike ? (6) The birth of such a rational competence of unfailing discrimination will be possible only through constant contemplation, and lifting the mind above the ruffled-waters of disquieting passions and tempestuous moods. (7) Still further on, with the help of a sharpened and aptly truth-discovering intellect, it will have to be vigorously wielded within the available span of age or life, and prevailing practical circumstances, including the so-far acquired seasoned abilities of the body and the mind in the given cast of life, and robustly fastened to the immovable rock of a firm resolution without fear or alarm. Then, and not until then, the sovereign splendour of Intellectual Sun and the luminous charm of Intuitive Moonshine will have their golden dawn; and naturally, after an adequate chaste seasoning of thought, emotion, and deed the whole commissioned work of the triple spheres of high heavens (*Dyuloka*), lowly gross stratum of the day-to-day engagements of earth (*Pṛthviloka*), and the ethereal void in between the two (*antarikṣaloka*) being spontaneously performed through the right functioning of their respective local divisions in the human body, viz., the Brain, the Body, and the Heart, will be an important factor in augmenting truly conscientions light and happiness of the wonderland of an all-round disciplined and balanced life; so that in fine, indeed, the little solar unit of every man's life with its own brilliant sun,

fully freed and emancipated from the clouds of its dark surroundiugs, will certainly be able to emerge as the supreme master of its own well-won happier lot here while living and an endless stretch of blissfulness in mokṣa afterwards.

It is quite proper that an aspiring seeker should pay all due attention to this fine teaching, & draw all accessible advantage out of the great divine boon of life by scrupulously following its best course in conformity with the higher laws of Creative Ascendance. Without meaninglessly wasting it away, he ought to keep it safe & sound by abstaining from all type of defiling thoughts, emotions & acts which usually stain the fair texture of his daily living, bit by bit, if cautious care is not regularly taken to avoid them. Away from the inexorable laws of that Just & Absolutely Impartial Supreme Arbiter, there is no refuge for any momentary or persistent ungentleness & incompatible wilfulness or perversity on anybody's part;—nothing but deputed duties & calls of willing service rendered sincerely & competently even under severe & testing conditions have their way there. All other undeserving conduct & perverse behaviour has to reap its natural consequences, which owing to their unrighteous & wrongful origin remain doggedly hounding the capricious doer through the ragged doorways of intermittent births-&-deaths, causing him requitingly intense pain, sufferings, distressing agony, & deep disquiet, all along beguiling his soul in the pathless forests of insatiable desires, sins, & greeds, until with repentence & contrition it is forced to make a return to the effectual ways of right conduct for its own virtual sake. Through prayer, a close & serious reflection on lhe profound sense & fundamental teaching contained in these hymns becomes in no uncertain terms a positive source of avoiding '*Agha*', i.e., sins & evil proclivities of the mind by means of putting a '*marṣaṇa* =psychological curb & strict restraint upon them. That is why they are called '*Agha-marṣaṇa mantras.*' Where, after all, can Man, who is born in sheer ignorance & always fallible to irremediable weaknesses of every sort find a refuge beyond the impress and grip of well-disposed Guide-lines and the Will of his Great Benevolent Master, Who out of His immense Sagacity simply for his good sake wove out the fine miracle of impeccable Laws that create and govern this whole systematic organism called the Universe, as well as the impinging Watch-Dogs of answerable human actions, which are, in fact, so often wayward, carelessly mistaken, and confused; and under Whose Inviolate Functional Forces giant objects of huge dimensions and powers of terrible strength are all completely cowed down and controlled ? A conviction of such a content and such a discerning image in the mind themselves begin to have a healthy influence as an invaluable *via media* of mental reform, increasingly effecting purity of life, and bringing about the desired rescue from evil and sinful attitude,

with the result that the soul admirably emerges finally victorious in keeping itself soundly safe and unbruised from all kinds of tainting sins and foul, ungenerous, self-seeking deeds, at last.

[८] ओ३म् शन्नो देवीरभिष्टय० ।। प्रार्थना में इसी हेतु इन मन्त्रों के पश्चात् उपासना के प्रथम मन्त्र 'ओ३म् शन्नो देवीरभिष्टय०' की पुनरावृत्ति का विधान है जिस से उपासक अपने को स्मरण कराता हुआ स्थायी सुख व शान्ति की प्राप्ति के लिए पुनः अपनी समस्त शक्तियों तथा कर्मसाधक सुयोग्य इन्द्रियों को वाह्यासन्न तथा समष्टिगत और आन्तरिक अन्तःकरण के वातावरण की निरपवाद महत्ता तथा व्यापक सौष्ठव को भली प्रकार समझते हुये उस दुर्गम, दिव्य, दूरदर्शितापूर्ण विधान के आश्रय पर समर्पण कर दे और सदा अपने हितसाधक सखा के उत्तम ज्ञान-मन्थित आदेशों पर ही अपने उत्कृष्ट जीवन की पद्धतियों को ढालता हुआ एक सुन्दर हिरण्यगर्भ भविष्य की कल्पनामय रचना करता जाए ।।

मन्त्र की उचित व्याख्या के लिए सन्ध्या का प्रथम मन्त्र ग्रन्थ के आरम्भ में दिया है और वहाँ ही पुनः द्रष्टव्य है ।।

प्रारम्भ में ही संगठित आठ मन्त्रों द्वारा उपासक के जीवनसम्बन्धी गूढ़ तत्त्वों की गम्भीरता का व्यक्तिगत तथा समष्टिपरक और सामाजिक स्तरों पर विशद निरूपण है । अन्योन्य संश्रय द्वारा उन का अटूट पारस्परिक प्रभाव संकेतित है । उन की मौलिक उपादेयता का दिग्दर्शन कराने के हेतु प्रत्येक की अपनी-२ उत्तम सामर्थ्य एवं उद्बुद्ध पवित्रता पर बल दिया गया है और अन्त में व्यक्ति की यद्यपि मुख्य तथापि नितान्त नगण्य शक्ति की अपेक्षा समष्टिशक्तियों की अद्भुत प्रभावशाली विशालता का स्वरूप हृदयाङ्कित कराया गया है । इस माध्यम से उपदेश है कि जिस सर्वधाता, पूर्णविधाता, और सहज स्वभाव से ही विश्व के एकमात्र वशी व अधिष्ठाता के शासन की उदेक्षा अनादि व अनन्त प्रकृति के सत्त्व-रजस्-तमस् परमाणुओं से निर्मित निर्विघ्न दैत्य-बल और उन से गठित रौरवशील तथा अननुमेय गति वाले लोक-लोकान्तर व अन्य प्रभूत नैसर्गिक भूतगण नहीं कर सकते, हे एकदेशीय अज्ञानग्रस्त चेतन जीव ! तू उस के सम्मानपूर्ण और उपकार एवं अनुकम्पा-सिञ्चित अध्यादेशों से भाग कर कहां आश्रय ले सकेगा ? उसी ने इस सुन्दर और रोचक संसार की रचना करके तुझे उत्तम से उत्तम ज्ञान बल और कर्म के साधनोंसहित अनन्त शान्ति, समृद्धि, और सुख के लिए सब कुछ दिया है और वह ही तुझे और अधिक सुवाञ्छित सिद्धियों से भी अलंकृत कर सकता है । उसी के महान् गुणों को समझ, स्तुति कर; प्रार्थना सहित उसी से माँग और उसी के उच्च गुणों का अनुकरण करते हुये अपने दिव्य धर्मों का पालन कर, जिस से तू न चाहता हुआ भी अपनी परिस्थितियों का अजेय स्वामी, स्वराष्ट्राधिपति, एवं इस सार्वभौम जगत् का निष्कण्टक और प्रतिद्वन्द्वीरहित राजा बने तथा अपनी सर्वतोमुखी चितिशक्ति का पुनरुद्धार करने में पूर्णतया समर्थ हो सके ।।

[8] OM S'anno Devi — For this very reason, it is important to note that in the wake of this trio of very salient Hymus in the Prayer, the devotee is advised and required devoutly to recite once again the very first mantra, viz : *Om S'anno Devirabhiṣṭaya Āpo bhavantu Pitaye*, &c., in order to link up in his mind the central import of all of them. For the long-cherished attainment of lasting peace and happi-

ness in life, for which he has been praying, he should reflect, again and again, upon the Mighty Cosmic and Natural Forces surrounding him, making up his wider Environment, and ceaselessly working for his highest good and well-being, and contrast with them his own little dubious worth with all-round puny powers not always under his sure control, and then humbly and gratefully surrender and dedicate all his poor worth and power to the sheltering care of Laws, so divinely far-sighted, though not easy to understand, never-the-less sustaining the very existence of this precarious world. Let him, as such, without dent or demur carve out and mould his usual habits and moods in the light of his Supreme Saviour and Friend's Commands which are always based on rational far-sightedness, & thus are capable of building up a really beautiful creative future for him.

In the very beginning of the prayers, by means of a set of eight alternating hymns, the devotee's attention has been specifically drawn to the significance, both on the individual and the universal planes, of the inward subtle atmosphere that inhabits his mind and heart as well as the other outer one that pervasively surrounds him from outside. Their incessant mutual effect on each other is particularly hinted at by their alternating arrangement. In order to bring out the basic value and importance of both of them, adequate emphasis has been laid on the full-developed strength and acumen of the different faculties of the individual as well as a fairly chastened intuitive purity respectively of each of them; and in the end, in contrast to the utterly trivial powers of the individual, a bold impression concerning the astoundingly enormous nature of cosmic powers is solidly created on the alert mind. A really effective lesson is imparted thereby, and a strange voice is heard within one's conscience, giving a warning in these words — "O thou little, intelligent but ignorance-ridden soul ! Where wouldst thou find a shelter to hide thy vain head in safety, if thou fleest from the gentle, most liberal, and even heartening decrees of thy Benevolent Master, the Paramount Universal Law-giver and also the Ultimate Support of everything in this world, when thou seest that these far-off, mighty, blind giant masses of triple particles (*satva–rajas–tamas*) of Eternal Matter—*sans initium and sans finis* — with millions of other heavenly bodies, powerfully forged out of them, including the fixed and moving stars in various formations, the planets and the dreamy moons, — all racing and whirling madly in their allotted orbits with a terrible tempo, not for human ears,and unimaginable speeds along with a plethora of different other Cosmic Forces cannot dare disobey, or be indifferent to the relentless commands of their Supreme Overlord and by His own Inborn Majesty the Sole Controller of all this Creation of His Own ? Alongside of the wondrous creation of this beautiful world within and without thee, with its lofty reaches and noble extents, God's Gracious Kindness has endowed thee as well with

everything fine and exalting, including rare opportunities, of untrammelled peace, prosperity, and abiding happiness during thy stay on earth; yea, in addition, for thy coveted attainment of these, exquisite means of helpful wisdom with learning, power with apt competence, and of action, allied to deft performance, too. Furthermore, he alone can grant thee still more successes, or higher and nobler honours that thou mayst deservedly aspire for or seek to achieve. Hey ! Dive thou deep into His inimitable Graces and Divine qualities, and adore them in all sincerity; beg and beseech Him humbly and prayerfully, and treading under the soothing sunshine of His Benign Virtue perform thy noble duties faithfully, so that even while having not the least inkling for it, thou mayst well emerge a dauntless victor of thy betraying circumstances — the sovereign lord of the statehood of thy own self, and simultaneously,the undisputed & unrivalled monarch of all that thou surveyest in the world around thee; and above all, onee again, be able to re-awaken the fuller powers of thy badly dilapidated intuitive awareness,"

आगे मनसा परिक्रमा के छः मुख्य दिशाओं से सम्बन्धित महत्त्वपूर्ण और हमारी अत्यन्त निष्ठा के योग्य छः मन्त्र हैं। 'मनसा का अर्थ है मन की एकाग्रता सहित और 'परिक्रमा' का अर्थ है क्रम से अवबोध अर्थात् मनन करते हुये अपनी चारों ओर एवं नीचे, ऊपर की दिशाओं में, और उसी भांति समीपवर्त्ती पर्यावरण में, सदा संरक्षक ईश्वरीय शक्तियों की हमारे प्रति कृपालु दारिद्रचभञ्जक, एवं सर्वथा दुःखनिवारक पितासदृश दैवी आशीर्भावपूर्ण हस्त- स्पर्श का आश्वासनप्रद आभास ! हर ओर से निर्भयता तथा प्रोत्साहनशील बल का विधान !! साधक के हृदय में इस दैवी सम्पत्ति की और अपनी सौभाग्यपूर्ण स्थिति की अनुभूति निश्शङ्क होनी चाहिए। मनसा प्ररिक्रमा का यही अभौतिक और उपासनासङ्गत प्रभाव उपलक्षित है। सभी मन्त्रों में कितनी उच्च भावना तथा उत्कृष्टतम जीवननिर्माण के सङ्कल्प की प्रेरणा कूट-२ कर भरी हुई है जिसको छः बार दुहराया गया है ताकि उद्दण्डचञ्चलतारत मन भी उस से विमुख न हो सके ॥

We now have another compact combination of six very important mantras, associated with all the six main-directions taken into account from our own personal view-point, — (a whole *Sūkta*, 3—27—1 to 6, from *Atharvaveda*)—worthy of our close consideration, high veneration, and practical adherence; inasmuch as each one of them in its particular direction, outside as well as inside us, aims at a decisive mental discipline : '*manasā*' = by the mind, or the acute faculty of decision and will; '*parikrmā*' = peripheral movement/systematic discipline and sound understanding, or respectful obeisance/a healthy attitude regarding our psychological approaches to concerned things and events as well as our active response to them through our conduct : and yet all of them together imbue

the mind persistently with a definite larger vision of ourselves, which is hardly to be found anywhere else, at least, so far as our immediate environment is concerned. The purpose implied throughout is a refined consciousness,under contemplative attention, of the re-assuring nearness of God's Divine Majesty within the heart and all about us in the six cardinal directions, below and above us, manipulating our far-stretching surroundings, imperceptibly though, and His immediately impalpable, yet immanent, almighty powers that are ever vigilantly as much alert and busy at close quarters as in remote ones in quelling invideous elements against us and our cherished well-being by means of their permeating superiority over them everywhere in the atmosphere, and very beneficently by being able to fight and eradicate frowning misery, biting poverty, and most other deadly effects from it for our lasting safety and protection, — the blessed touch of a fatherly hand, as it were, pouring into our very being and realization a queer unearthly warmth and god-like good ! Indeed, a mute call of fearlessness and heartening intrepid courage from all sides !! A lively psychological experience of this rich divine distinction and heritage as well as his own prestigeous position as a promising heir to it, no doubt, ought to fill the devotee's conscience and intuitive awareness overbrimming. Such a prayer-linked and truly supra-mundane emotional reverie forms the implied interpretation of the phrase '*Manasā Parikramā*', which is generally and unfortunately, too, taken to suggest merely 'respectful offering of obeisance by going round about some deity, or sacred shrine. How lofty and ennobling, otherwise is the inspiring emotion, girt with a steel-like resolve for carving out a really living image of spiritually vibrating life in a human frame, envisaged as not only adequately balanced in all its proportions, but also great in its dimensions and superbly suggestive shades, with which, indeed, all these mantras do respire !

अथ मनसा-परिक्रमायाः षण्मन्त्राः ।।

[६] ओ३म् प्राची दिगग्निरधिपतिरसितो रक्षिताऽदित्या इषवः। तेभ्यो नमो ऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्योऽअस्तु । यो ऽस्मान् द्वेष्टि यं वयं द्विष्मस्तम्वो जम्भे दध्मः ।। १ ।।

[अथर्व० काण्ड ३–सूक्त २७–मं० १] ।।

षड्चेऽस्मिन् सूक्ते सर्वत्र अथर्वा ऋषिः। रुद्रोऽग्निः –इन्द्रः –वरुणः –सोमः –विष्णुः –वृहस्पतिश्च क्रमशो देवताः। १-३-४-६ पञ्चपदा ककुम्मतीगर्भा अष्टिश्छन्दः; २ अत्यष्टिः; ५ भुरिगष्टिः ।।

पदान्वयः — ओ३म् (परब्रह्मवाचकमव्ययपदम्–प्रणवमन्त्रः)। प्राची (संज्ञा–विशेषण–स्त्री०–प्रथमैकवचनम्)। दिक्–ग् (प्राच्यां दिशि वा। संज्ञा-स्त्री०-प्रथमैकवचनम्। छान्दसो विभक्तिव्यत्ययेन

वा सप्तम्यां स्थाने प्रथमैकव०)। अग्नि: (संज्ञा-पुं०-प्रथमैकवचनम्)। अधिपति: (संज्ञा-पुं०-प्रथमाएकव०)। [अस्ति]। असित: (संज्ञा-पुं०-प्रथमैकवचनम्। असितात् वाऽपि स्यात्। पञ्चम्यां स्थाने प्रथमैकवचनमुक्तम्। 'वाच्छन्दसि सर्वे विधयो भवन्तीति' महाभाष्यवचनात्)। अत्र विभक्तिव्यत्ययोऽस्तिै "(छन्दसि) व्यत्ययो बहुलम्" (अष्टा० ३-१-८५)। रक्षिता (संज्ञा-पुं०-प्रथमैकवचनम्)। [यस्य] आदित्या: (संज्ञा-पुं०-प्रथमाबहुव०)। इषव: (संज्ञा-पुं०-प्रथमाबहुव०)। [सन्ति]। तेभ्य: (सर्वनाम—चतुर्थीबहुव०)। [अस्माकम्] नम: (संज्ञा—अव्यय—नपुं०—प्रथमैकवचनम्)। [अस्तु/अस्ति वा]। अधिपतिभ्य: (संज्ञा-पुं०—चतुर्थीबहुवचनम्)। [पुनरस्माकम्] नम: (यथापूर्वम्) [अस्तु]। रक्षितृभ्य: (संज्ञा—पुं०—चतुर्थीबहुव०)। [अप्यस्माकम्] नम: (यथापूर्वम्) [अस्तु]। इषुभ्य: (संज्ञा-पुं०-चतुर्थीबहुव०)। [अस्माकम्] नम: (यथापूर्वम्)। एभ्य: (सर्व०-पुं०-चतुर्थीबहुवचनान्त:)। धर्मभ्रष्टेभ्यो दुष्टाचार—संगतेभ्योऽप्यस्माकं नम:] अस्तु (क्रियापदम्—लोट—प्रथमपुरुषैकवचनं रूपम्। अत्र लडर्थे लोड्लकार: प्रयुक्त: ।(छन्दसि विषये)धात्वर्थसम्बन्धे भिन्नकालोक्ता: प्रत्यया: साधवो(ऽन्यतरस्याम्)(अष्टा० ३-४-१ से-६) इत्यर्थकेभ्य: सूत्रेभ्यो लोटि स्थाने सामान्यवचनमपि साधुरस्ति। य: (सर्व०-प्रथमायामेकवचनम्)। अस्मान् (अस्मत्सर्वनाम्न: द्वितीयाबहुवचनम्)। द्वेष्टि (क्रियापदम्—लट्—प्रथमपुरुषैकवचम् [च] यम् (यत्सर्वनाम्न: द्वितीयैकवचनम्)। वयम् (अस्मत्सर्वनाम्न: प्रथमाबहुवचने रूपम्)। द्विष्म: (क्रियापदम्-लट्-द्विष् धातोरुत्तमपुरुषबहुवचने रूपम्)। [वयम्] व: (युष्मत्सर्वनाम्न: षष्ठीबहुचने विभाषायां रूपम्)। आवयोर्नौ वार्थे ऽत्र छान्दसवचनव्यत्यय:। द्वेषकर्त्तुर्द्वेषभाजनस्य चोभयोरित्यर्थ:। तम् (तत्सर्वनाम्न: द्वितीयैकवचनं रूपम्)। द्वेषयुक्तां मनोवृत्तिं व्यावहारिकां कृतिञ्च। जम्भे (संज्ञा-पुं०-सप्तम्येकवचनम्)। दध्म: (क्रियापदम्—लट्—उत्तमपुरुषबहुवचने रूपम्)॥

पदभावामृतम्—ओ३म्—परब्रह्मपरमात्मा एव सर्वोत्तमं सर्वोत्कृष्टव्याप्तिप्रकाशकं नाम। यथाऽन्यत्र मन्त्रस्यारम्भे ह्यत्राप्युपासकेन सम्बुद्धियोग्यम्।

हे ओङ्कारवाच्यबृहस्पतिदेव ! हे हमारे परिपालक और संरक्षक, पूर्णव्यापक और पूज्यपरमात्मदेव !

O our Supreme Saviour, Patron-Protector, & Almighty, Omnipresent, Adorable Lord, !

प्राची—या प्रागञ्चति सा पूर्वा दिक्। स्वमुखं यस्यां दिशि वा सूर्य्योऽभ्युदेति सा प्राची दिशा॥ प्रोपसर्गपूर्वाया 'अञ्चु' गतिपूजनयो: (भ्वा०-प०-से०) धातो: 'ऋत्विग्दधृक्स्रग्दिगुष्णिगञ्चुयजिक्रुञ्चाञ्चे' ति (अष्टा० ३-२-५९) सूत्रेण क्विन् प्रत्यये प्राच् इति प्रातिपदिकात् स्त्रियां ङीप् भवति॥

एषा दिशा वीर्यवत्तमा—(जैमि०ब्रा० १-७२)। प्राच्येव भर्ग: (गो० ब्रा० पू० १-५-१५)। राज्ञ्यसि प्राची दिक्—(तैत्ति० सं० ४-३-६-२)। तेजो वै ब्रह्मवर्चसं प्राची दिक्— (ऐत० ब्रा० १-८)। वेदे विभक्तिलोपो बहुलं दृश्यते। 'सुपां सुलुक् (छन्दसि) (अष्टा० ७-१-३९) इति सूत्रेणात्राऽपि सप्तम्या: विभक्तेर्लुक् सिद्धम्। तत: प्राच्यां दिशि इत्यर्थो ग्राह्य:॥

पूर्व की दिशा में स्थित। ब्रह्मवर्चस् एवं तेजयुक्त ज्ञान व प्रथमगतिप्रदायक समस्त दिशाओं की नेत्री तथा यशस्विनी दिशा। पूरब की ओर सम्मुख दिशा में॥

Penetrating the entire Eastern horizon. The most Splendid East, the vanguard of all other cardinal directions and the home of all primary motion in the

form of luminous light, revealing enlightenment as well as magnanimous Divine Lustre itself. In the East, towards one's face.

दिक् - आशा । दिशा । काष्ठा । दिशान्तं यया सा दिक् ।। 'दिश्' अतिसर्जने (तुदा०-उ०-अ०) धातोः 'ऋत्विक्०' - (अष्टा० ३-२-५९) इति सूत्रेण करणे / कर्मणि वा क्विन् प्रत्ययः ।। दिशः दिशतेरासदनादपि व्याभ्यशनात्-(निरु० २-१५) ।।

स (प्रजापतिः) विश्वान् देवानसृजत् तान् दिक्षूपादधात्-(शत०ब्रा० ६-१-२-६)। वायुर्दिशां यथा गर्भः (शत० ब्रा० १४-९-४-२१)। दिशो वै परिभूश्छन्दः (शत० ब्रा० ८-५-२-३)। दिशः परिधयः - (तैत्ति० ब्रा० २-१-५-२/ऐत० ब्रा० ५-२८)। दिशः समानः (जैमि० उप० ब्रा० ४-२२-६)। दिशो वै प्राणः (जैमि० उप० ब्रा० ४-२२-११)। अपरिमिता हि दिशः (शत० ब्रा० ६-५-२-७)। एतद्वै देवा इमाँल्लोकानुखां कृत्वा दिग्भिः पर्यतन्वन्-(शत० ब्रा० ६-५-२-११)। छन्दसि बाहुलकाद्विभक्ति-लोपादत्राऽपि सप्तम्या लुग्भवति दिशीत्यर्थश्च ग्राह्यः।

प्रत्येक पदार्थ के छओं ओर आकाशस्थदूरियां अथवा रिक्त स्थान / किसी एक ओर का खुला विस्तृत वायुमण्डल ।।

Distance in space on any one of the six sides of an object. Space stretching away from any one side of our body.

अग्निः — **(अ)** स्वप्रकाशश्चान्येषां प्रकाशको ज्ञानस्वरूपः सर्वज्ञः परमात्मा। काल-दिङ्-मृत्यूनां नैमित्तिको विधायको वाऽग्निरूपं कारणम् ।। **(इ)** यज्ञस्य गृहीता देवता/श्वेतविद्युद्भौतिकाग्निरादित्यो वा ।। **(उ)** ज्ञानाधिकारीबुद्धिर्जीवात्मा वा। ब्रह्मचर्येणाऽग्निरिव वीर्यवान्निर्भयः शूरः सर्वासु विद्यासु देदीप्यमानो विद्वज्जनः ।। 'अगि' गतौ धातोः 'अङ्गेर्नलोपश्च' (उणा० ४-४८, ५०) इति सूत्राभ्यां निः प्रत्ययो धातोर्नलोपश्च ।। अग्निः पदनामसु पठितम् (निघं० ५-१/५-४)। अग्निः कस्मात्? (१) अग्रणी भवति। अग्रं यज्ञेषु प्रणीते। (२) अङ्गं नयति सन्नममानः। (३) अक्नोपनो भवतीति स्थौलाष्ठीवि न क्नोपयति न स्नेहयति-त्रिभ्य आख्यातेभ्यो जायते इति शाकपूणिः। इतात्-अक्ताद्दग्धाद्वा नीतात् स खलु एतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीः परः (निरु० ७-१४)। निरुक्तनिर्वचने यास्कमहामुनि-नाऽपि 'अग्निमीडे पुरोहितम्०' इत्यादि (ऋ० १-१-१) मन्त्रव्याख्यायामग्निशब्दस्याग्रणी अर्थविषये प्रोक्तम्—'अग्निमीडे ऽ अग्निं याचामीडिरध्येषणाकर्मा पूजाकर्मा वा—अर्थात् सर्वेषु यज्ञेषु ब्रह्मोपासनैव मुख्यतमो भावः प्रशस्तोऽस्ति न तु खलु कदाप्यन्यथेति सुस्पष्टमेव। अतोऽनेनेश्वर एवात्र ग्राह्यः। उपासनायां सर्वत्र पूजा-भक्ति-प्रकरणे परब्रह्मणो ग्रहणमेवोचितम्। पुनः ऋग्वेदस्यैव ३-२७-२ मन्त्रे 'ईडेऽग्निं विपश्चितम्०' इत्यादिनाऽपि अनन्तज्ञानवत्त्वात् चेतनस्वरूपत्वाच्च परमेष्ठिपरमात्मनो ग्रहणं विपश्चिदिति पदेनेङ्गितम्। अन्यत्रानेकस्थलेष्वन्यवेदेषु चापि स्तुतिसंदर्भेऽग्निपदं ब्रह्मवाच्यार्थे हि प्रयुज्यते। 'इन्द्रं-मित्रं-वरुणमग्निम्०' - (ऋ० १-१६४-४६); तथा 'तदेवाग्निस्तदा-दित्यः०'-यजु० ३२-१), एतयोर्मन्त्रयोश्चापि वरुणेन्द्राग्नीत्यादयो नामानि परमेश्वरस्यैव तद् गुणानु-सारिवाचकपदानि सन्ति। सत्यमिति यद्दग्धादिति धात्वर्थाद् गुणविशेषादाधिभौतिकार्थे तत्प्रकरणे दाहको भौतिकाग्निरपि ग्रहीतुं योग्यः ।।

(अ) ब्रह्मह्याग्निः (शत० ब्रा० १-४-२-११)। सर्वस्य अग्रमसृज्यत तस्मादग्निः, अग्रिर्ह अग्निः (शत० ब्रा० ६-१-१-११)। घर्मोऽर्थः शुक्रो ज्योतिः सूर्य इत्याग्नेर्नामानि – (शत ब्रा० ६-४-२-२५)। शर्व इति प्राच्याः, भव इति वाहीकाः, पशूनांपतिरुद्रोऽग्निरिति तान्यस्याऽशान्तान्येवेतराणि नामान्यग्निरित्येव शान्ततमम्। अग्नेर्वा एताः सर्वास्तन्वो यदेता वाय्वादयो देवताः (ऐत० ब्रा० ३-४)। पुरुषोऽग्निः (शत० ब्रा० १०-४-१-६)। ब्रह्म (शत० ब्रा० १-३-३-१६)। पवमानः (तैत्ति० ब्रा० १-१-६-२)। प्राणो भूत्वा प्रजा बिभर्ति भरतः (शत० ब्रा० १-४-२-२)। अग्निर्वै देवानां वसिष्ठः (ऐत० ब्रा० १-२८)। तेजो वा ऽग्निः (शत० ब्रा० २-५-४-८)। अग्निर्वै रक्षसामपहन्ता –(कौषी० ब्रा० ८-४)। अग्निरेव ब्रह्म (शत० ब्रा० १०-४-१-५)। अग्निर्वैश्वानरः (ताण्डचम० ब्रा० १३-११-२३)। अग्निर्वै द्रष्टा (गो० ब्रा० उ० २-१९)। प्रजापतिरग्निः (शत० ब्रा० ६-२-१-२३)। अग्निर्वै यमः = (शत० ब्रा० ७-२-१-१०)॥ **(इ)** वृषोऽग्निः ·· ··· अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति –(शत० ब्रा० १-३-३-२९, ३०) वृष इव समस्तभारमुत्पादनक्रियाकलापञ्च सहनशीलत्वाद् वोढुं शक्यचोऽश्वइव चाशुगतिशीलः सन् यानविमानादियन्त्राणि शीघ्रं वहति सञ्चालयतीति। अतो ब्रह्मोपासनाप्रशासकोऽग्निरस्ति ज्ञानवर्धकोपदेशकोऽपि अग्निः। पदार्थसंस्कारविद्यामूलोऽग्निः। शिल्पकलासुदूरवाहनयोः सम्प्रेरकश्चाग्नि इति सर्वथैवोपगम्यते॥ अष्टौ अग्निरूपाणि सद्रः-सर्वः (शर्वः) पशुपतिः -उग्रो–अशनिः -भवो–महादेवः –ईशानः –कुमारो नवमः (शत० ब्रा० ६-१-३-१८)। अग्निरन्नादोऽन्नपतिः (तैत्ति० ब्रा० २-५-७-३)। अग्निः प्रजानां प्रजनयिता –(तैत्ति० ब्रा० १-७-२-३)। महतोऽद्भिरग्निमतनयन् तस्य तान्तस्य हृदयमच्छिन्दन साऽशनिरभवत् –(तैति० ब्रा० १-१-३-१२)। अग्नेः षट्पादाः पृथिवी-अन्तरिक्षम्–द्यौः -आपः -ओषधि-वनस्पतय इमानि भूतानि पादाः (गो० ब्रा० पू० २-९)। सप्तजिह्वाः काली-कराली-मनोजवा-सुलोहिता-सुधूम्रवर्णा स्फुलिङ्गिनी–विश्वरुची च- (तैत्ति० ब्रा० ३-११-९-६)। विराडग्निः (शत० ब्रा० ६-२-२-३४)। अयं वै लोकोऽग्निः (शत० ब्रा० १४-९-१-१४)॥ **(उ)** आत्मा वाऽग्निः (शत० ब्रा० १-२-३-२)। आत्मैवाग्निः (शत: ब्रा० ६-७-१-२०)। अग्निर्वै रेतोधा (तैत्ति ब्रा० ३-७-३-७)। मन एवाऽग्निः (शत० ब्रा० १०-१-२-३)। शिर एवाग्निः (शत० ब्रा० १०-१-२-४)। अग्निर्वै सर्वेषां देवानामात्मा –(शत० ब्रा० १४-३-२-५)। वागेवाग्निः (शत० ब्रा० ३-२-२-१३)। अग्निर्वाव पुरोहितः (ऐत० ब्रा० ८-२७)। अग्निर्ऋषिः (मैत्रा० सं० १-६-१)। अग्निः सर्वा देवताः (ऐत० ब्रा० ६-३ / शत० ब्रा० १-२-६-२०)॥

(अ) स्वयं प्रकाशवान्–सर्वज्ञ–ज्ञानस्वरूप तथा दूसरों के लिये प्रकाश का अनन्त स्रोत परमात्मा॥ **(इ)** यज्ञों के अनन्य गृहीता एवं प्रवर्त्तक देवता/शुक्ल विद्युत/सूर्य/अथवा पार्थिव अग्नि॥ **(उ)** ज्ञानाधिकारी बुद्धि अथवा चेतन जीवात्मा। ब्रह्मचर्यसाधक निर्भय, शूर, वीर जन अथवा समस्त विद्याओं में अग्नि के समान प्रतिभाशाली विद्वान्॥

(A) The Self-illuminant Omniscient Wisdom of God that lends light as well as refined enlightenment to all others. **(I)** The glowing religious zeal/or the fire deity that accepts all offerings at *yajñas*/pellucidly bright lightning/the sun/or the all-consuming earthly fire **(U)**The *Finite Spirit*, a well-deserving heir to the highest guerdon of true knowledge / a fearless, valiant hero in celebacy/or an erudite scholar, outshining in many fields of learning like brilliant fire.

अधिपतिः — सर्वोत्तमोऽधिष्ठाताऽन्यविद्योतकानामपि द्युतेः कारणम् । ज्ञानाऽग्निज्योतिषु सर्व-थामूर्धन्यः । महद्यशः सूर्यो/ज्ञानाऽग्निना जाज्वल्यमती बुद्धिर्वा । सर्वोपरि मुख्यः शासकः स्वामीति ॥ अधि+पतिः । अधिइत्युत्कृष्टार्थे सर्वोपरि विराजते वेत्यर्थे प्रयुक्तोपसर्गः । अधीत्युपरिभावमैश्वर्यं वा (निरु० १-३) । पतिरिति नन्वखिलैश्वर्यवान् स्वामी पालको वा । सर्वोपरि शासनहेतुः मूर्ध्निप्रतिष्ठतः सर्वेश्वरः ॥ 'पा' रक्षणे (अदा०-प०-अ०) धातोः 'पातेर्डतिः'(उणा० ४-५७) इति सूत्रेण डतिःप्रत्ययान्तः प्रजां भार्यां सन्तानञ्च वा पाति रक्षतीति पतिः ॥

प्रजापतिर्वोऽधिपतिः (शत० ब्रा० ८-२-३-१२) ॥

सर्वाधिष्ठाता तथा अन्य सबका प्रकाश द्वारा एवं अन्य साधनोंसहित पोषण करने वाला स्वामी । महान् यशस्वी गगनस्वामी सूर्य्य/अथवा ज्ञानाग्नि द्वारा सुप्रदीप्त शरीरस्थ बुद्धितत्व । सर्वोच्च स्वामी एवं सब पर प्रभुत्व रखने वाला शासनकर्त्ता ॥

Supreme Sovereign, or Paramount Overlord, who enlightens all other lesser luminaries with his own light, and supports them with other means & sources of strength as well, The all-dominant sun with his superb earthly as well as celestial splendour/or the sublime human intelligence and the principle of intellection at its best, radiantly illumined by the brilliance of high learning and wisdom. The sole unequalled governor, exercising his sway and domination over all others.

असितः — (अ) सितः शुद्धधर्मः । अबद्धो नित्यनिर्मलः शुक्लस्तेजःस्वरूपो विश्वात्मा ब्रह्म । भक्त्या उपासनयैव बद्धो विजितो वा ब्रह्मानन्दः ॥ (इ)नियमैः सुबद्धःसृष्टिव्यापारः संसारो वा । श्वेतं शुक्लं वा वर्णम् ॥ (उ) प्रेम्णा बद्धो जनो माता वा । धर्मणा सुदीक्षितमाचरणम् ॥ 'षिञ्' बन्धने (स्वा०-उभ० अ०) धातोर्'ञ्चि घृ-सिभ्यः क्तः' (उणा० ३-८९) इति सूत्रेण क्तः प्रत्ययः । सितः तस्मात् बद्धार्थको रूपं भवति । असितः (अ+सितः) तत्प्रतिषेधे नञ्समासेऽबद्धार्थकं पदम् । सितमिति वर्णनाम । तत्प्रतिषेधोऽअ-सितम् –(निरु० ९-२५) । असितमेवाऽसितः ॥

(अ) अन्यायपक्षपातादिभ्योऽशुद्धक्षुद्रभावैरबद्धो जगदीश्वरः सूर्यो वा ॥ (इ) अधवलकृष्णगुणयुक्ताः पदार्था वर्णा व्यवहारा वा । निकृष्टतमोऽन्धकारस्तमो वा । कृष्णं तमः ॥ (उ) अबद्धोऽनुशासनहीनोऽथवा प्रेमग्रन्थिविगतो जनः पशुवदाचरणं वा । हानिप्रदहिंसाभावैरञ्जिताः शक्तयः शत्रवोवेति ॥ छन्दसि बहुलं विभक्तिव्यत्ययः । प्रथमैकवचनं प्रयुक्तेऽपि पञ्चम्यामसितेभ्योऽसिताद्वाऽर्थोऽपि युज्यते । दुष्टस्वभावेभ्यः सर्वपदार्थेभ्यः शक्तिभ्योऽरातिभ्यो वावाऽर्थोऽभ्युपगम्यते ॥

(अ) अन्याय-पक्षपात आदि तमःप्रधान भावों से मुक्त परमेश्वर अथवा सूर्य ॥ (इ) काले और अशुद्धगुणयुक्त पदार्थ/वर्ण/या आचार विचार ॥ (उ) उचितदीक्षारहित शक्तियां अथवा अनुशासनहीन और प्रेम भाव से शून्य मनुष्य, पशु, या आचरण । हानिकारक हिंसा की भावनाओं से कलुषित शक्तियां अथवा शत्रुजन ॥ वेद में प्रायः यत्र-तत्र कारकों की उलट-फेर वा 'व्यत्यय' दिखाई पड़ता है । यहां कर्त्ता कारक के एकवचन का प्रयोग होते हुये भी विशेषण के अतिरिक्त संज्ञा के अपादान कारक के अर्थ में भी 'असित/असितः से' यह योग भी सार्थक समझने के योग्य है । अतः दूसरा अर्थ 'दुष्टस्वभाव वाले सारे पदार्थों-शक्तियों—द्वेषपूर्ण शत्रुवर्ग अथवा दौर्मनस्यतापूर्ण व्यवहार से' यह भी समीचीन है ॥

(A) The Absolute Almighty Judge of all things and men in the world,/or the sun,/altogether untouched by, and free from, the dark, tainting vices of injustice or blind favouritism. (I) Ugly objects-taintful colours/or demeaning behaviour, viciously tended upon black and impure traits. (U) Forces of anarchy without proper discipline, or an unrestrained beast, or man, or his conduct altogether devoid of a feeling of gentle fellow/ship. Forces, or foes, bedevilled by violent and harmful intents. In Vedic compositons, a transposition of Person, Case, Tense, &c. as a result of poetic license is often, here and there, met with. In the present context despite the adjectival use in the singular nominative case, the term's contrived use in the ablative, indicating the other implicit sense as 'from what is dark and threatening/or elements that are unfair and impure' may also be meaningfully taken into consideration. Accordingly, the second interpretation of the term here as follows is also worthy of our acceptance : 'from all objects and forces possessed of an ungentle nature; enemies, pampered on envy and scorn, or others' behaviour based on their evil disposition and ill-will.

रक्षिता — सर्वथा पूर्णतया संरक्षको नित्यं परिपालको वा । 'रक्ष' पालने (भ्वा०–प०–से०) धातोः कर्त्तरि तृचि प्रत्यये प्रथमैकवचने रूपमिदम् ।।

सब भाँति हमारा पालन/रक्षा करने वाला है अथवा करता है ।।

Is our unfailing and eternal saviour/or protects us by all possible means of safety.

आदित्याः — (अ) स्वप्रकाशस्य ज्ञानानन्दस्वरूपस्य ब्रह्मणो दिव्याः सबलप्रेरणाः । विद्युद्वायुसूर्यादयो नित्या दिव्यसमष्टिशक्तयः । सूर्यप्राणौ वा । ['आदित्या' इति आदित्यप्रातिपदिकात् प्रथमाद्विचनस्य 'औ' सुपः स्थाने — 'सुपां सुलुक्' (अष्टा० ७-१-३९) इति सूत्रेण — छान्दस आकाराऽऽदेशः ।।] (इ) अदितिः सूक्ष्मगुणासेवितमन्तरिक्षम् । तस्मात् सूर्यस्य रश्मयः सूर्या वाऽपि । संवत्सरस्य द्वादशमासाः ।। (उ) आप्ता विद्वांसो जनाः । आदित्य-वसु-रुद्रादिगणा महाविद्वज्जनाः । उत्कृष्टतमसर्वश्रेष्ठविद्वद्वराः । विभिन्नविद्यागौरवप्रकाशाः । आदित्या वाङ्मयसरस्वती । श्रेष्ठाध्यापका विपश्चितो गुरुजना वा ।। 'दो' अवखण्डने (दिवा०–प०–अ०) धातोः स्त्रियां क्तिन् प्रत्ययः । द्यति-स्यति-मा-स्थामित् ति-किति – (अष्टा० ७-४-४०) इति सूत्रेण तकारादौ किति प्रत्यये परतः इकारादेशः । ततो 'दित्यदिति०' (अष्टा० ४-१-८५) इति सुत्रेण ण्यः प्रत्ययान्तं रूपमिदम् ।। आदित्याः पदनामसु पठितम् – (निघं० ५-६) । आदित्यः आदत्ते रसानादत्ते भासं ज्योतिषामादीप्तो भासेति वा दितेः पुत्र इति वा – (निरु० २-१३) । यदस्य दिवि तृतीयं तदसावादित्य इति ह ब्राह्मणम् (निरु० ७-२८) ।।

(अ) आदित्यः यदसुराणां लोकानादत्त तस्मादादित्यो नाम – (तैत्ति० ब्रा० २-१-२-१८) । तस्य (प्रजापतेः) यद् रेतसः प्रथममुददीप्यत तदसावादित्योऽभवत् – (ऐत० ब्रा० ३-३४) । ज्योतिः शुक्रमसौ (सूर्यः)–(ऐत० ब्रा० ७-१२) । अथ यत्तच्चक्षुरासीत् स आदित्योऽभवत्–(जैमि० उप० ब्रा० ३-२७-८) ।

सर्वतोमुखी वाऽअसावादित्य एष वाऽइदꣳ सर्वं निर्द्धयति यदिदं किञ्च पुष्यति तेनैष सर्वतोमुखस्ते-नान्नादः (शत० ब्रा० २-६-३-१४) । असौ वाऽआदित्य एकाकी चरति – (तैत्ति० ब्रा० ३-६-५-४) । स एष एकशतविधस्तस्य रश्मयः शतविधा एष एवैकशततमो य एष तपति — (शत०ब्रा० १०-२-४-३) । धाताऽसौ स आदित्यः (शत० ब्रा० ६-५-१-३७) । 'युक्ता ह्यस्य (इन्द्रस्य) हरयश्शतादश' — (ऋग्वेदे ६-४७-१८) इति सहस्रं हैत आदित्यस्य रश्मयः । तेऽस्य युक्तास्तैरिदं सर्वं हरति । तद्यदेतैरिदं सर्वं हरति तस्माद्धरयः (जैमि० उप० ब्रा० १-४४-५) । स यः स विष्णुर्यज्ञः सः । स यः स यज्ञोऽसौ स आदित्यः (शत० ब्रा० १४-१-१-६) । स्वः इत्येव सामवेदस्य रसमादत्त सोऽसौ द्यौरभवत् । तस्य यो रसः । प्राणैतत् स आदित्योऽभवत् रसस्य रसः –(जैमि०उप० ब्रा० १-१-५) । असौ वाऽआदित्यो ब्रह्म – (शत० ब्रा० ७-४-१-१४) । आदित्यो वै ब्रह्म –(जैमि० उप० ब्रा० ३-४-६) । असावादित्यः सुब्रह्म (षड्० ब्रा० १-१) । आदित्यो हन्तेति चन्द्रमा ओमित्यादित्यः (जैमि० उप० ब्रा० ३-६-२) । ओमित्यसौ योऽसौ आदित्यः तपति –(ऐत० ब्रा० ५-३२) ।। (इ) असौ वाऽआदित्य एषोऽश्वः (शत० ब्रा० ६-३-१-२९) । आदित्यस्त्रिपात् तस्येमे लोकाः पादाः (गो० ब्रा० पू० २-२-८) । आदित्योऽसि दिवि श्रितः । चन्द्रमसः प्रतिष्ठा (तैत्ति० ब्रा० ३-१३-१-११) । आदित्य एषां भूता-नामधिपतिः (ऐत० ब्रा० ७-२०) । व्युषि सविता भवसि (त्वमादित्य !) उदिष्यन् विष्णुरुद्यत्पुरुष उदितो बृहस्पतिरभिप्रयन्मघवेन्द्रो वैकुण्ठो माध्यन्दिने भगोऽपराह्ण उग्रो देवो लोहितायन्नस्तमिते यमो भवसि । अशनसु सोमो राजा निशायां पितृराजस्स्वपने मनुष्यान् प्रविशसि पयसा पशून् विरात्रो भवो भवस्य पर-रात्रेऽङ्गिराऽग्निहोत्रे वेलायाम्भृगुः (जैमि० उप० ब्रा० ४-५-१, २, ३) । आदित्यस्त्वेव सर्वऽऋतवः यदैवोदेत्यथ वसन्तो यदा सगवोऽय ग्रीष्मो यदा मध्यन्दिनोऽथ वर्षा यदा पराह्णोऽथ शरद् यदैवास्तमेत्यथ हेमन्तः (शत० ब्रा० २-२-३-९) । सहस्रं हैत आदित्यस्य रश्मयः (जैमि० उप० ब्रा० १-४४-५) । षष्टिश्च ह वै त्रीणि च शतान्यादित्यस्य रश्मयः (शत० ब्रा० १०-५-४-४) । असौ वाऽआदित्यो विवस्वा-नेष ह्यहोरात्रे विवस्ते तमेष (मृत्युः) वस्ते सर्वतो ह्येनेन परिवृतः (शत० ब्रा० १०-५-२-४) । यं (मार्त्तण्ड) उ ह तद् विचक्रुः (देवाः = आदित्याः) य विवस्वानादित्यस्तस्येमाः प्रजाः (शत० ब्रा० ३-१-३-४) । स एव (आदित्यः) सप्तरश्मिर्वृषभस्तु विष्मान् – (जैमि० उप० ब्रा० १-२८-२) । आदित्यो वै धर्मः (शत०ब्रा० ११-६-२-२) । तदसावादित्य इमाँल्लोकान्सूत्रे समावयते तद्यत्तत्सूत्रं वायुः सः (शत० ब्रा० ८-७-३-१०) । आदित्यो बृहत् – (ऐत० ब्रा० ५-३०) ।। (उ) तस्य शोचत आदित्यो मूर्ध्नोऽसृज्यत – (ताण्ड्य० महा ब्रा० ६-५-१) । आदित्यो वा उद्गाताऽधिदेवं चक्षुरध्यात्मम् – (गो० ब्रा० पू० ४-३) । किं नु ते नयि इति । ओजो मे बलम्मे चक्षुर्मे – (जैमि० उप० ब्रा० ३-२७-८) । प्राण आदित्यः (ताण्ड्यमहा ब्रा० १६-१३-२) । अथैष वाव यशः य एष तपति –(शत० ब्रा० १४-१-१-३२) । असौ आदित्यः शिरः प्रजानाम् –(तैत्ति० ब्रा० १-२-३-३) । असौ वा ऽ आदित्यः पाप्मनोऽपहन्ता–(शत० ब्रा० १३-८-१-११) । स वा एष न कदाचनास्तमेति नौदेति । तद्यदेनं पश्चादस्तमयतीति मन्यन्ते अह्न एव तदन्तं गत्वाऽथात्मानं विपर्यस्यतेऽहरेवाधस्तात् कुणुते रात्रीं परस्तात् – (गो० ब्रा० उ० ४-१०/ऐत० ब्रा० ३-४४) । तदसौ वाऽआदित्यः प्राणः (जैमि० उप० ब्रा० ४-२२-६) । उद्यन् खलु वाऽआदित्यः सर्वाणि भूतानि प्रणयति तस्मादेनं प्राण इत्याचक्षते – (ऐत० ब्रा० ५-३१) । सा या सा वागसौ स आदित्यः

(शत० ब्रा० १०-५-१-४) । एष वै शुक्रो य एष (आदित्यः) तपति – (शत० ब्रा० ४-३-१-२६) ।।

(अ) स्वतः प्रकाशवान्, ज्ञान और आनन्द के स्रोत परब्रह्म परमात्मा की सबल प्रेरणायें कारण रूप विद्युत–वायु–सूर्य आदि नित्य समष्टि सम्बन्धी दिव्य शक्तियां । प्रथमा विभक्ति द्विवचन अर्थ में सूर्य और उस से सम्बन्धित प्राणरूपी (प्राण-अपान) युगल शक्तियां । [आदित्या = आदित्य पद से प्रथमा विभक्ति के द्विवचन के चिह्न 'औ' के लोप हो जाने के पश्चात् वैदिक प्रयोगानुकूल आकार आदेश संयुक्त हो कर बनता है ।।] (इ) अदिति शब्द दिति का प्रतिषेधक अर्थ ले कर सूक्ष्म-गुण से युक्त अन्तरिक्ष वाची है । अतः 'आदित्याः' पद का अर्थ अन्तरिक्ष में विस्तृत सूक्ष्म सौर किरणें अथवा सूर्या भी होता है । संवत्सर या वर्ष के बारह मास ।। (उ) निर्मलचित्त आप्त विद्वज्जन । आदित्य-वसु-रुद्र आदि नामों से पुकारे जाने वाले महान् विद्वान् वर्ग । अति उच्चकोटि का श्रेष्ठतम विद्वन्मण्डल। विभिन्न विद्याओं की गौरवमय प्रकाशक कीर्त्तियां और उन का विस्तार करने वाले अग्रणी नायक । आदित्या वाणी वा सरस्वती भी है । श्रेष्ठ अध्यापकगण अथवा मननशील और सदा सत्य के प्रचारक गुरुजन ।।

(A) The thrilling inward promptings of Almighty God, the Self-refulgent Omniscient Fountain-head of Divine Bliss, and Absolute Wisdom. The everlasting and divine causal factors of Cosmic origin, such as Electricity, air, the sun, &c. According to frequent Vedic usage, in its nominative as well as accusative dual form (without the *Visargas*, and after the grammaticaliy required '*āū*' terminating affix of the dual form has been dropped and the long vowel '*Ā*' has been affixed in the end instead), *Ādityā* should mean the pair of the life-sustaining vital airs—Oxygen (*prāṇa*) and Carbon-di-oxide (*apāna*)—and their parent, the Sun. (I) Derived from the term '*a-diti*' (which is the antonym of '*diti*' = gross and utterly concrete in substance), and therefore, connoting the intervening Ethereal space between the Sun and the Earth (*antarikṣa*), as opposed to the latter's solid, hard crust) it means the solar rays as well with their relatively refined and universal effects on and through it, at the same time. The twelve months of the year, bringing about regular subtle changes in the physical phenomina in Nature. (U) Well-versed scholars of a pure and pious nature and great divine insight. Highly learned people, designated in various categories as *Āditya*, Vasu, Rudra, &c.; the topmost elite of deep intellectual penetration, and best learning. The illustrious sources of ideal enlightenment in various fields of learning and their leading pioneers, propgators, and disseminators afterwards. A superbly cultivated faculty of speech is also *ādityā* or *sarasvati*. Teachers of recognised wisdom, and finely thoughtful preceptors with a governing mission of Truth and vision of future humanity.

इषवः — (अ) पावकानि च महाबलानि । विभिन्ना दिव्यनियमाः ।। (इ) शराः । बाणाः । अस्त्राणि । सुसज्जितसेनाः । रणे विजयप्राप्तिसाधनानि करणानि वा ।। (उ) इच्छासङ्कल्पपूर्त्तये यानि

कानि प्रयुक्तानि माध्यमानि ॥ (i) 'ईष' गति–हिंसा–दर्शनेषु (भ्वा०–आ०–से०); (ii) 'इष' गतौ-(दिवा०–प०–से०); (iii) 'इष' आभीक्ष्ण्ये (क्र्या०–प०–से०); (iv) 'इषु' इच्छायाम् (तुदा०–प०–से०) एतेषु चतुर्षु वा कस्माच्चिदेव धातोः 'ईषेः (उः) किच्च' (उणादि १-७,१३) सूत्राभ्याम् उः प्रत्ययः कित्वाद् गुणाभावश्च । चकारात् इच्चानुवर्तनाद् आदेरीकारस्य ह्रस्वो (उणा० १-१२) ऽपि भवति ॥ इषुः पदनामसु पठितम्–(निघं० ५-३)। इषुरीषतेर्गतिकर्मणो बधकर्मणो वा–(निरु० ६-१८) ॥

वीर्यं वा ऽ इषुः (शत० ब्रा० ६-५-२-१०)। इषवो वै दिद्यवः (शत०ब्रा० ५-४-२-२)। विद्या–विनयाभ्यां द्युतिमानाः सज्ज्ञानोपदेशका वीरयोद्धारो जना वेत्यप्यर्थः। चतुः सन्धिर्ह्योपुरनीकं शल्यस्तेजनं पर्णानि–(ऐत०ब्रा० १-२५) ॥

(अ) दिव्य एवं शुद्धिकारक शक्तिशाली सृष्टिसम्बन्धी नियम ॥ **(इ)** तीर । वाण । शस्त्र-अस्त्र । सुसज्जित सेनायें । युद्ध में विजय प्राप्त करने के साधन अथवा कारण ॥ **(उ)** इच्छा व संकल्प की सफलता के हेतु जुटाये गये सभी माध्यम । विद्या एवं विनय के उत्तम प्रकाश से उद्दीप्त तत्वज्ञान के उपदेशकवृन्द तथा प्रभासम्पन्न शूरवीर क्षत्रिय योद्धागण ॥

(A) All-powerful and Evil-purging Divine Cosmic Laws. **(I)** Arrows and darts. Missiles and other armaments. Well equipped armies and battalions of war with fighting forces. Armoured vehicles, &c., and other means of fighting for victory in the battle-field. **(U)** The various media brought into action for the fulfilment of a wish or resolute intent. Disseminators and inspired teachers of real wisdom and true knowledge, deeply steeped in the inner light of genuine learning and its attendant humility as well as dauntless and valiantly glorious warriors of the fighting ranks.

तेभ्यः — परोक्षहितसाधकेभ्योऽधिपत्यादिभ्यः सर्वेषां समुदायेभ्यः समानरूपेण सम्मेल्य । परोक्षार्थे तदिति सर्वनाम्नश्चतुर्थिविभक्तौ बहुवचनान्तं रूपमिदम् ॥

सब ही अधिपति आदि अदृष्ट हितकारी शक्तियों के लिये सब को एक साथ मिलाकर सामूहिक रूप में समानभावसहित ॥

To all the above-noted Unseen Benefactors, including the Supreme Divine Lord of the heavens and other ungrudging powers of His Making, reigning in the Eastern skies and over the immediate direction ,in front of the on-looker and fortunately for us serving conjointly for our eternal good.

नमः — **(अ)** यो नमस्यो नमोभिः पूजार्हः स देवाधिदेवो नमः । अतिशयेनादरार्हो ब्रह्म प्रजापतिर्गुरुर्वा॥ **(इ)** जलम् । अन्नम् / वज्रं वा ॥ **(उ)** विनम्र-सत्कारो वचनं सम्मानं वा । विनीतभावेन निरभिमानं पूजाक्रियायै शिरसाऽभिनमनम् ॥ 'णम' प्रह्वत्वे शब्दे च (भ्वा०–प०–अ०) धातोर्भावे घञ् प्रत्ययान्तं रूपम् ॥ नम इति उदक (=स्वधा) नाम; अन्ननाम; वज्र (=विद्युत्) नाम च–(निघं०–१-१२; २-७; २-२०) ॥

यज्ञो वै नमः (शत० ब्रा० २-४-२-२४)। यज्ञो नमो यज्ञियान् एव एनान् एतत् करोति–(शत०–

ब्रा० २-३-४-२४) । अन्नं नमः (शत०ब्रा० ६-३-१-१७) ।

(अ) हमारी पूजा और आराधना के योग्य वह देवाधिदेव परब्रह्म परमात्मा ही नमः है । अत्यन्त विशेष आदर एवं कृतज्ञता के योग्य ब्रह्म/प्रजापति/अथवा गुरु ।। (इ) जल/अन्न/अथवा विद्युद्रूपी वज्र ।। (उ) नम्रतापूर्ण सत्कार–वचन या सम्मान् ! अत्यन्तनम्रतापूर्वक तथा निरहङ्कारभाव से आदरसहित पूजा और सेवा कर्म के निमित्त सिर झुका कर अभिनन्दन क्रिया ।।

(A) The Supreme Majesty and Magnanimity o: the Universal Spirit being the Paramount Glory of all lesser glories deserves and ought to call forth our devoted worship and adoration as the only worthy focus of our deepest reverence and humility. The Supreme Being/the Benevolent Guardian of the human family/ or the spiritual preceptor, entitled to the utmost of our sincere veneration and gratitude. (I) Water, with its latent urge for moving upwards for lofty and refined spheres of existence (*udaka*),/Life-supporting food-grains,/or the evil-crushing thunderbolt of Lightning. (U) An act or offering with due respect, or veneration, or word of address. A thoroughly humble attitude of devotion with head bent down towards the Almighty, or one's benevolent elders, in devout worship or a sense of faithful service, without the least tinge of egotistical vanity on one's part.

अधिपतिभ्यः — पदस्य पूर्वव्याख्या हि द्रष्टव्या । तस्मै पूर्णस्वामिने तस्यामितोपकारान् प्रति च ।।

अपने पूज्य महान् उपकारक स्वामी तथा उसके अनेक अनुपम उपकारों के प्रति । शब्द की पिछली व्याख्या भी द्रष्टव्य है ।।

For our Venerable Master and Great Benefactor as well as His many and incomparable benefits extended in our behalf. The foregoing explanation of the teım is also to be referred to.

नमः — अस्माकं श्रद्धाभक्तिसिञ्चितं शिरसाऽभिनमनमर्पितमस्ति ।।

हम श्रद्धा एवं प्रेम से भरी नतमस्तक वन्दना करते हैं ।।

Our true and sincerely devout obeisances are hereby offered with our heads bent to you.

रक्षितृभ्यः — पदस्य पूर्वव्याख्याऽपि द्रष्टव्या । विधात्रा नियुक्तेभ्यः सर्वेभ्यो रक्षारतदिव्य–शक्तिभ्यः ।।

कृपालु विधाता द्वारा सहस्रों की संख्या में नियुक्त उन संरक्षक दिव्य शक्तियों के लिए जो विना कभी चूके/विभिन्न अन्धकारों तथा अशुभों से नित्य हमारी सुरक्षा के लिये कार्यरत हैं । पद की पिछली व्याख्या भी द्रष्टव्य है ।।

To all those redeeming and protective divine powers, deputed and brought into force in thousands by the Kind Saviour and Law-giver, which are perpetually

busy without break in protecting us from different types of vicious darkness in the world. Previous exposition of the term is also to be referred to.

नमः —अस्माकं कृतज्ञतापूर्णभक्तिभावसहितः समादरोऽर्पितोऽस्ति ॥

हमारा कृतज्ञतापूर्ण और भक्तिभावसहित हार्दिक आभार तथा आदर भेंट में अनुस्यूत है। पद की पिछली व्याख्या पर भी ध्यान दें ॥

Our heart-felt gratitude and adoration is most reverently offered and hereby dedicated to Your merciful care. & to the well-disposed friendly powers devolved upon us for our kindly good. Reference should also be made to preceding comments on the term.

इषुभ्यः –'इषवः' पदस्य व्याख्या द्रष्टुं योग्या। इषोः शब्दस्यात्र चतुर्थिविभक्तौ बहुवचने प्रयोगः। तीक्ष्णशरोधवद् घोरतमसञ्चाऽन्यविषमयानासुरीप्रभावाञ्चापहर्त्तुं शक्यं तत्रैव च नित्यंस्तत्परं दिव्य–सूर्यादिरश्मिसमूहं प्रति ॥

तीखे बाणों की बौछार के समान अन्धकार तथा अन्य विषैले आसुरी प्रभावों को नष्ट करने में सदा तत्पर दिव्यसूर्यादि की व्यापक किरणों के प्रति। इषवः पद की व्याख्या भी देखने योग्य है। यहां 'इषु' शब्द का सम्प्रदानकारक के बहुवचन में प्रयोग है ॥

For the hordes of the Sun's and others' rays, very much resembling a shower of sharp, pointed arrows, capable of and ceaselessly engaged in sweeping away anarchic darkness and its other virulent half-sisters of fiendish ill-aspects. Refer to the preceding remarks on the word as well.

नमः — यथोचितं सम्मानसहितं गुणानुवादनं कुर्म्मः। पूर्वप्रदत्तार्था अपि द्रष्टव्याः ॥

यथोचित सम्मानपूर्वक गुणगान करते हैं। पिछले दिये अर्थों को भी देखना चाहिये ॥

With all due regard and sense of indebtedness, we hereby offer our deep appreciation of their right value and high usefulness to us.

एभ्यः — अत्यन्तसामीप्यार्थे 'इदमि'ति सर्वनाम्नश्चतुर्थिविभक्तौ बहुवचने रूपम्। समीपवर्त्तिभ्यः शुभाऽशुभ–सुखद–दुःखदेभ्यः सर्वेभ्यो दिव्याऽदिव्य पदार्थेभ्योऽपि ॥

इन समस्त शुभ और अशुभ, सुखदायी अथवा दुःखदायी सभी देवासुरगण रूप समीपस्थ पार्थिव विकार कार्य–कारण रूप अहितकर–कुटिल शक्तियों सहित पदार्थों के लिये भी ॥

For all these objects, both good and evil in nature, and pleasant or painful in effect, assuming multitudes of mundane and supra-mundane appearances, galore in our proximity, but really mere physical mutations on cause-and-effect basis, including even the vile harmful forces that are always hostile to our cherished well-being, — all of which only lead us to uncertain joy, or still worse, to beguiling pain and misery, while we are in touch with them.

अस्तु – [नो नमो ऽस्तु/अस्ति वा।] 'छन्दसि व्यत्ययो बहुलम्'–(अष्टा० ३-१-८५)। 'महाभाष्येऽपीदं विहितं (ते) 'सर्वे विधयो भवन्ति'। अत्र काल–व्यत्ययेन लडर्थे लोड्लकारस्य प्रयोगोऽस्ति ॥

हमारा समुचित आदरभाव इन के प्रति भी है। [वेदों में प्रायः व्याकरण के सीमित नियमों के विपरीत भी उदार प्रयोग पाये जाते हैं। इसमें प्रमाण निरुक्त, अष्टाध्यायी, तथा महाभाष्य के वचन हैं। प्रस्तुत सन्दर्भ में 'अस्तु'=आज्ञा अथवा प्रार्थना में प्रयुक्त होने पर भी अर्थ 'अस्ति'=सामान्य वर्तमान काल में लगना समीचीन है ।।]

A proper understanding of all sorts of things with an appropriately logical insight into their variou & reciprocal values is duly and respectfully called for on our part. [In the Vedas, very often a liberal usage of terms as opposed to the constraining limits of grammatical observance is met with, breathing a freer air of poetic license. Authentic proof of it is provided by the statements on the subject put forth in *Nirukta, Aṣṭādhyāyi* as well as its great commentary, *the Mahābhāṣya*. The verb '*Astu*' here in the present context, used in the sense of command or request with the apparent meaning, 'let it be,' or may it be, has been actually used to imply & carry the sense of the present tense,'*Asti*' meaning 'is offered' or is due.

[ततः] यः —'यत्' सर्वनाम्नः पुंल्लिङ्गे प्रथमैकवचने रूपम्। यः कश्चिदपि पदार्थो जीवो मनुष्यो वा ।।

[इस भाव के अनुसार] इस पृथ्वीतल पर जो कोई भी वस्तु जीवधारी, अथवा मनुष्य ।।

In accordance with this conviction of ours, whatever object, living creature, or man in existence on this earth.

अस्मान् —'अस्मत्' सर्वनाम्नः द्वितीयाबहुवचने रूपम्। नः। मित्रभावेनैव सदा सर्वान् प्रति वर्त्तमानान्निर्द्वेषास्मत्सज्जनान् ।।

सभी के प्रति मित्रभाव रखने वाले हम निर्द्वेष सज्जन लोगों को ।।

Us who always live in friendly amity with all others have all good-will towards them, little malice, and no ill-will for anything in the world,

द्वेष्टि — द्वेषभावेन वर्त्तते तद्युक्तव्यवहारञ्च करोति। प्रीतिरहितं दौर्मनस्यपूर्वकञ्च कटु आचरणं ददाति। नित्यमस्मान् प्रति वैरभावं प्रदर्शयति ।। 'द्विष' अप्रीतौ (अदा०—उभ०—अ०) धातोः परस्मैपदे लटि प्रथमैकवचने रूपम् ।। अत्र संहितायां तकारस्य षकारेण योगे टकारादेशो (अष्टा० ८—४—४०) (स्तोः) ष्टुना ष्टुरि'ति सूत्रेण भवति ।।

द्वेष करता है या द्वेषभाव रखता है। दुश्मनी और वैरभाव दिखाता है। प्रीतिरहित और कटु आचरण बरतता है ।।

Bears ill-will; & behaves maliciously. Is jealous & inimically unfriendly towards us. Displays an unsympathetic attitude of envious enmity.

यम् [अथवा] —यत् सर्वनाम्नः पुंल्लिङ्गे द्वितीयाविभक्तावेकवचने रूपम्। यं कञ्चिदपि जनं, जीवं, बलं, पदार्थं वा ।।

जिस किसी मनुष्य, जीवधारी, शक्ति, अथवा वस्तु को ।।

Whomsoever, whether man, beast, power, or thing around us.

वयम् —अस्मत्सर्वनाम्न: प्रथमायां बहुवचनस्य रूपम् । वयमुपासकाश्च ये केचिन्नित्यधर्मारूढा अस्माकं सम्बन्धिनो जना अपि ।।

हम उपासक लोग तथा जो कोई अन्य धर्मनिष्ठ हमारे मित्र जन ।।

We worshippers of the Lord as well as whatever other like-minded good & friendly people of righteous ways in life are there.

द्विष्म: —द्वेषयुक्ताचरणं स्वीकुर्म्म: । कटु प्रीतिरहितञ्च व्यवहारं कुर्वन्तो वयम् । ईर्षा-द्वेषादिनिकृष्टतममलिनभावै: सह चराम: ।। 'द्विष' इति पूर्वव्याख्यातधातो: परस्मैपदे लट्लकारे उत्तमपुरुषबहुवचनस्य रूपमिदिम् ।।

द्वेष करते हैं । द्वेषयुक्त आचरण अपनाते हैं । कटु एवं प्रीतिरहित व्यवहार करते हैं । ईर्षा-द्वेष आदि नीच और मलिन भावों सहित वर्तावा करते हैं ।

(We) hatch or bear malice & ill-will. Adopt malicious conduct towards others, & behave unpleasantly with an attitude of dislike or even hatred. Indulge in a life of quite pernicious & degrading feelings as well as attitudes of malice, jealousy, &c.

व: — युष्मत्प्रातिपदिकस्य षष्ठिविभक्तौ बहुवचनस्य विकल्परूपम् । युष्माकमित्यर्थ: । नामवचनविपरिणामे इत्यावयोरर्थेऽयं छान्दस: प्रयोग: । द्वेषकर्त्ता च द्वेषं प्रतिकारकश्च द्वावपि दूषितकर्मकर्त्तारौ । आवाम् द्वौ स्वस्वद्वेषसंगतं पाप्मनं त्यजन्तौ नौ परस्परं द्वेषाचारप्रवृत्तिम् ।।

युष्मत् शब्द का षष्ठी विभक्ति में बहुवचन का वैकल्पिक रूप है । 'तुम्हारे सब के' ऐसा अर्थ होगा । सर्वनाम तथा वचन दोनों में वेदमन्त्रों की विशेष परम्परानुसार उपयुक्त व्यत्यय के कारण अस्मद् सर्वनाम एवं अर्थानुकूल द्विवचन के स्थान में युष्मद् सर्वनाम तथा बहुवचन का प्रयोग हुआ है । अभीष्ट अर्थ के प्रकरणवश यहां 'हम दोनों की' अर्थात् आवयो: वा नौ का प्रयोग होना चाहिए और वही अधिक युक्तिसङ्गत तथा वाञ्छनीय भी प्रतीत होता है ।।

The term is a second voluntary alternative form of the word '*yuṣmat*' (=you) in its possessive case in plural number. The meaning is 'of you all'. In accordance with poetic license & privilege often resorted to in Vedic Hymns for the sake of rhythmic & other poetic demands, the personal pronoun '*yuṣmad*' (=you) in its possessive form in the plural has been preferred here in the proper place and & context of the pronoun '*we two*' in the dual number, which serves the desired meaning of the pertinent thought quite suitably, & flawlessly too; and which, indeed, in summing up the entire prevalent course of thought in simple prose, appears to be more appropriate & desirable.

तम्—तामुपरिकथितां दुष्टां द्वेषप्रवृत्तिम् । पारस्परिकवैमनस्येर्षाद्वेषभावमयं तं व्यवहारम् । अस्मद्द्वयोर्मध्ये ऽमित्रवदप्रीतिकरमाचरणम् । तत्सर्वदुष्कर्ममूलमसङ्गतं दुराचारम् । तमसभ्यचरित-मनार्यजुष्टमपछनन्तमनाचारम् । तत् सर्वनाम्न: पुल्लिङ्गे द्वितीयैकवचने रूपम् ।।

उस ऊपर कहीं दुष्ट द्वेषभाव की प्रवृत्ति को । आपस के मनोमालिन्य–ईर्षा–द्वेषभाव से दूषित उप व्यवहार को । हम दोनों के बीच वैरी के समान प्रीतिरहित आचरण को । सारे दुष्कर्मों की जड़

और मानवधर्म के विरुद्ध उस असङ्गत दुराचार को। उस असभ्य चरित्र के द्योतक, सज्जनता से शून्य, और सदा पातकी अनाचार को। ऐसी पापिष्ठ पापाचार की घृणित मनोवृत्ति को ॥

That vicious tendency to malicious & hateful emotion as well as behaviour as referred to above. That reciprocal conduct, vitiated by feelings of ill-disposed dislike of others, conceited jealousy, & malice, such unsympathetic mutual approach & treatment on the part of both of us, as though we were rivals & enemies & not friends, That unbecoming & wretched misbehaviour contrary to all human precepts & the inevitable root of all misdeeds. That uncivil attitude based on ungentle & villainous ill-feelings on the part of one who selfishly starts the hated missile ring on another, or so recoils because another has already hurt him to the quick, without thinking that it degrades human image. Such a sinful & hateworthy psychology of social & personal depravity alike.

जम्भे—दंष्ट्रयोर्मध्ये मुखे वा। चूर्णीकर्तृषु विनाशसाधनेषु दन्तेषु मध्ये कालकवलमिव विध्वंसयोग्यं तस्यैव वशे। एनमस्माकं घोरपतनकारणं दृढसङ्कल्पसहितं परित्यजामः॥ 'जभी' गात्रविनामे (भ्वा०-आ०-से०) धातोर्घञ् प्रत्यये 'रधि-जभोरचि (नुम्)' – (अष्टा० ७-१-६१) इति सूत्रेण नुमागमः। विनामयति बन्धनं करोतीति येन मुखेन तस्मिन् ॥

जबड़ों अथवा दांतों के बीच। पीस कर चूर्ण कर देने अर्थात् नाश के साधन दांतों के बीच नष्ट हो जाने के ही अधिकारी मृत्यु के ग्रास के समान उसी के पूर्ण वश में। इस हमारे नितान्त पतन के कारण को दृढ़ सङ्कल्प के साथ हम परित्यागते हैं। जिन से मुख बंधता है वे जबड़े या जम्भ कहलाते हैं; उन के मध्य ॥

Between the jaws; or relegated to the grinding teeth. At the total mercy of Death. so to say, like a morsel in its mouth & fit only for the jaws of destruction; placed between & left to the disposing care of grinding teeth, which can easily reduce to powder whatever is placed at their sole disposal. Firmly & resolutely we hereby renounce this unseemly, utter cause of our permanent downfall & ruin. The two, upper & lower, jaws which enclose the mouth & the teeth from all sides are each of them & together called '*jambhaḥ*' in sanskrit. A morsel of food, before it becomes fit for contributing to our health, must be chewed down warily, & if found unhealthy by the joint action of the jaws & the teeth, must in that case be thrown out of the mouth & away, too.

दध्मः—धरामः। अग्नौ दग्धं कारयामः। दध्महे। निराकरणं साधयामः। विवेकपूर्वकं परित्यागं कुर्मः॥ 'दध' धारणे (भ्वा०—आ०—से०) धातोरात्मनेपदविषये परस्मैपदव्यत्ययेन लड्लकारे छान्दसमुत्तमपुरुषे बहुवचने रूपमिदम्॥ दध्यति–मर्दति–पवते–हन्तीति गतिकर्माणः (निघं० २-१४)॥

रखते हैं। अग्नि में डाल कर भस्म कर देते हैं। स्थापित कर देते हैं। निराकरण के साधन जुटाते हैं। विवेक पूर्वक परित्याग कर देते हैं।

We hereby put away. Consign to the flames of fire. Resolve to clean up our

heart by rinsing away its impurities. Resort to all sincere efforts for its ousting from our minds. With discerning thought and reason, we renounce it completely out of our life.

संक्षिप्त मन्त्रोपदेशः — (अ) वह हमारा महान् हितैषी और सब ओर से नित्य रक्षा तथा प्रोत्साहन का वरिष्ठतम प्रदाता सर्वज्ञ परमात्मा हमें अपनी निर्बलता अथवा अन्य नियामक एवं व्यवस्थापक शक्तियों के सन्दिग्ध आश्रय पर ही नहीं छोड़ देता है। उस महाकृपालु सर्वेश्वर ने वास्तव में एक पुत्रवत्सला माता के समान ही स्वयं अपनी व्यापक गोद में हमें ले रखा है और हमारी पूर्णरूप से सुरक्षा एवं निर्भयता के हेतु प्रत्येक दिशोपदिशा में हानिकारक व घातक विकारों से बचाने के उद्देश्य से अपनी महान् उद्धारक दिव्य प्रेरणाप्रद शक्तियों की प्रबलता द्वारा समुचित उत्तम व्यवस्था की हुई है। हमें उस के उपकारों का कितना कृतज्ञतापूर्ण आभारी होना चाहिए कि उसने हर ओर से जिस विघातक विकार से हानि की सम्भावना भी हो सकती थी उसी ओर उसकी निवारक दिव्य शक्ति के सम्यक् प्रबन्ध द्वारा उसके प्रदमन एवं मूढ़बल की समाप्ति का पूरा पूरा भार अपनी सदा जागृत प्रेमदृष्टि पर ही रखा है। हे उपासक! ज़रा दृष्टिपात करते हुए समझने का प्रयत्न तो कर कि उसने किस भांति सामने की ओर पूर्व की महती दिशा में प्रकृति की उपज रात्रिसूनु सघन अन्धकार के उपदमन हेतु अपने ही तेज तथा बल आदि के अनन्य प्रतीक आदित्यवर्ण सूर्य को नियुक्त किया है और उसी की सर्वथा अक्रान्त परन्तु स्वयं सर्वक्रान्तदर्शी किरणों के माध्यम से अन्य छोटे-बड़े प्रकाश के असंख्य साधनों का कितना विशाल योग इस सर्वत्र निष्ठुर सघन तमोमय कालिमा को धराशायी करने के लिए किया हुआ है। प्रभु ने ही यदि इस महान् विचित्र प्रकाश-घर्म-ऊर्जा-जीवनशक्ति के उद्गम को अनेक अन्य गुणों सहित केन्द्रीय स्रोत के रूप में रचित न किया होता तो इस अधम पृथ्वीतल पर निपट सर्वकालीन घोरअन्धकार में आंखें होते हुए भी यह अन्धा मानव तथा अन्य जीव-जन्तु किस प्रकार और कैसा दुःखमय मृत्यु के समान ही जीवन यापन करते? क्या जीवन नितान्त सम्भव भी हो सकता? उसकी सर्वज्ञतापूर्ण सर्वतोमुखी अजेय शक्ति ने ही अपने अधीन सूर्य तथा प्राण-अपान वायुविधान जैसे अधीक्षकों एवं रक्षकों को पूर्व की महत्वशाली दिशा के एकाकी शासकों के रूप में ला खड़ा किया। दिन में वह अकेला ही और रात्रि के निर्दयी निविड़ अन्धकार की अराजकता तथा तारतम्य को दूर करने के निमित्त उसी के अधीन शान्त, ज्योतिपुञ्ज और रसार्णवसिन्धु चन्द्रमा का भी उसी अग्निस्वरूप अनन्तज्ञान और चेतन शक्ति द्वारा विधान किया हुआ है। सर्वत्र उसी का आधिपत्य निरन्तर सुखद शासन का आधार बना हुआ है। उसी विराट् पुरुष के नियन्त्रण में सूर्य-चन्द्रादि और उनकी तेजस्वी वा शीतल रश्मियां तथा अन्धकारमय तमस् स्वयं अपनी अपनी सीमाबद्ध शक्तियों के भीतर सब ही उसी के निरवगम्य आदेशों का मूकभाव से पालन कर रहे हैं। वह अकेला ही निरुपमेय है। अतः सब सृष्ट, सूक्ष्म, तथा स्थूल शक्तियों का निर्विरोध स्वामी है। यह मण्डलाधिनायक आदित्य भी उसी का सेनानायक है, और इस जगत् की रक्षा-पालन-पोषण का कार्य उसी की इच्छानुकूल चरितार्थ करने में व्यस्त है। उसी अदृश्य सर्वव्यापक प्रजापति की ओर अपना निर्दिष्ट रक्षा आदि का कार्यभारवहन वह आत्मघातक तामसी विकारों का नित्य अपहरण करता हुआ कर रहा है। उस की किरणें अपने अद्भुत स्वामी एवं सर्वसम्राट् के विधानानुकूल आदेशों के पालन में बाणों के समान कार्यसिद्धि का साधन बनती हैं। इसप्रकार वह किसी भी

सीमा में न आता हुआ महाराजाधिराज मानव का सर्वोत्कृष्ट सखा सर्वज्ञ प्रभु ही अपनी मित्रभावपूर्ण एक बड़ी सुयोग्य सेनासहित हमारी रक्षा तथा पालन-पोषण करते हुए हमारे भाग्य का विधाता एवं उन्नति-पूर्ण भविष्य का निर्माता बना हुआ है ।

उपासक को उसी की महती कृपा का आश्रय लेकर सद्भावनापूर्ण अपने जीवनपथ को निर्द्वन्द्व, निर्मल और द्वेष रहित होकर निर्भीक बनाने में सच्ची भक्ति का आस्वादन करना चाहिए । जीवन के सभी प्रकार के दिव्य-अदिव्य, सूक्ष्म-स्थूल, मित्रता-अमित्रतारञ्जित तत्वों की अनिवार्य उपस्थिति को याथातथ्यता के साथ सच्चे रूप में समझकर उत्तम सन्तुलन और संयम से सर्वव्यवहाररत होना ही उस के लिए उचित है । विवेकबुद्धि द्वारा हम सभी अच्छे-बुरे तत्वों को तोलें और उनके द्वन्द्वात्मक महत्व को अनिवार्यता के प्रति अपना सन्तुलित और सुदीक्षित दृष्टिकोण बनाते हुये सबका निष्पक्षभाव से आदर करें —उनकी आवश्यकता तथा लाभों का सहृदयतापूर्वक अवलोकन करें । अपने चारों ओर सत्य-असत्य तथा शुभ-अशुभ दोनों को भली भांति समझते हुए उन्हें अपने अपने स्थान पर रखते हुए सच्चाई का वास्तविक स्वरूप बुद्धिगत करना ही कर्तव्य है । ऐसा होने पर न हमें किसी वस्तु से राग होगा और न किसी अन्य से द्वेष एवं क्रोध । जब हमारा ज्ञान उज्ज्वल हो जाता है तो फिर ज्ञान द्वारा सम्पादित समस्त कर्म व व्यवहार को परिशुद्ध कर लेना केवल हमारे पुरुषार्थ तथा मनोबल का काम रह जाता है । ज्ञान स्वयं तो कर्म का पर्य्याय होता नहीं—वह तो समस्त कर्म और व्यवहार का उत्पादक होता है । यह सत्य है कि जैसा ज्ञान होता है वैसा ही कर्म होता है । परन्तु यह तथ्य तो ज्ञान के निर्बाध्य प्रभाव का द्योतक है । ज्ञान और कर्म के बीच प्राय: उतनी ही बड़ी खाई रहती है जितनी कि स्वभावत: निर्णायक बुद्धि और निरङ्कुश मन के बीच । सध जाने पर भी कर्म में मन की ही सदा प्रधानता रहती है जिस से वह सञ्चित बल के कारण कभी भी अपना रंग दिखाने में समर्थ हो जाता है । अत: ज्ञानयुक्त प्रार्थना के साथ-२ कर्म के क्षेत्र में साधक को नित्य मन:सङ्कल्प की दृढ़तापूर्वक अपने सत्यतापूर्ण ज्ञान के आधार पर निश्चित रूप से प्रण करना आवश्यक है कि उसका अपना निजी प्रयत्न व कर्म और व्य-वहार सदा हर परिस्थिति में द्वेष की निकृष्ट भावना को त्याग कर ही सम्पन्न होता रहेगा । द्वेष की भावना भी पार्थिव अन्धकार के सदृश ही मानसिक अन्धकार और जड़ता की उद्गम-भूमि होने के नाते सभी अन्य दूषित मनोवृत्तियों की जननी सिद्ध होती है । मन से सम्बद्ध होने के कारण चक्र की केन्द्रीय धुरी की तरह उस का प्रभाव जीवनतन्त्रियों पर सभी दिशाओं में पड़ना अनिवार्य ही है । उपासक प्रात:-सायं अपने प्रार्थना काल में छ: बार इस व्रत को दोहरायेगा कि 'जो उस से द्वेषपूर्ण व्यवहार का प्रारम्भ करता है वह स्वयं उस के बदले में वैसा ही दूषित, पापात्मक आचरण उसके प्रति नहीं करेगा । और न वह स्वयं दूसरों के प्रति कभी भी कलुषित द्वेष की भावना से प्रभावित होकर इस अशुद्ध मन—मलिनता के व्यवहार का प्रारम्भ करेगा । द्वेष भी, करतल ध्वनि के समान, कभी एक ओर से ही पनपाया नहीं जाता । अतएव हम सभी अपने सभ्य धर्मप्रेमी समाज में अपना समीपवर्ती वातावरण शुद्ध और पवित्र रखने के निमित्त हर प्रकार से द्वेषभाव तथा बदले के व्यवहार का निराकरण करनेमें कदापि उदासीनता न बरतें जिस प्रकार मानो मुख में दाढ़ तले दबा कर चबा कर कोई वस्तु पीस डाली जाती है अपने स्वस्थ शरीर का स्वास्थ्यप्रद अङ्ग बनाने के मिमित्त, तथा अवाञ्छित होने पर उसे थूक भी दिया जाता

है । किसी भी अवस्था में हो चाहे दूसरा कोई अन्य ही उस मनमुटाव का आरम्भ करे और हम उसके प्रति सशक्त बदले की झूठी भावना से द्वेष का जवाब द्वेष से देने में ही अपने मान की सुरक्षा समझें, अथवा हम ही उस द्वेष की शृंखला को प्रारम्भ करने के ऊत्तरदायी हों, हमारा अपना व्यवहार सदा इस कुत्सित भावना से सर्वथा मुक्त ही होगा । प्रभु हमें ऐसी शक्ति प्रदान करें कि हम सब अकेले अकेले और परिवार तथा समाज के पारस्परिक प्रेमसिञ्चित वातावरण से इस द्वेषरूपी महापातकी महारावण का वहिष्कार करते हुए सर्वत्र पुनीत प्रेम के सद्भावरूपी प्रकाश का ही सम्मान करने में समर्थ हों और समस्त भेद-भाव अतीव संकोचपोषित ईर्ष्या-द्वेष-मनोमालिन्यादि गर्हित विषों को अपनी विचारशील नाड़ियों से वाहर फेंकते हुए इस महोद्देश्यरत सुन्दर जीवन की सर्वोत्कृष्ट उन्नति में, जिस के लिए ही यह सारी दिव्यसृष्टि-व्यवस्था प्रकाश में आई है, अपना अपना तथा सामूहिक रूप से समुचित योगदान दे सकें और अभिलषित पूर्णशान्ति एवं सुख के सच्चे अधिकारी बन सकें ।।

(इ) सर्वोच्च विधानानुकूल पूर्व दिशा में अग्नि की प्रधानता है और वही उस दिशा में सब से अधिक तेजस्वी एवं प्रभावशाली शक्ति है । सूर्य्य उस का प्रतिनिधित्व करता है और समस्त व्यापक प्राकृतिक अन्धकार का अकेले ही बड़ी स्वायत्तता-पूर्वक बहिष्करण करने में समर्थ होता है । अपने सारे स्वाभाविक साधनों द्वारा वह अपने निजी सौर-मण्डल तथा उस में प्राप्त जीवों आदि के पालन-पोषण एवं अन्य प्राकृतिक घातक शक्तियों व तत्त्वों से सुरक्षा का नियतरूप से कार्य करता रहता है । उस की मूलत: तीन प्रकार की किरणें ही उस का यह पराक्रमयुक्त समस्त उत्तरदायित्व सुचारू रूप से निभाती रहती हैं । उनका यह सारा कार्य-कलाप बिना भेद-भाव, पक्षपात,अथवा न्याय का गला घोटे सार्वजनिक विश्वहित के निमित्त ही सम्पन्न होता है । इस अद्वितीय प्रशासक एवं उस की समर्थ किरण-समूहों के अखिल राज्य में कहीं भी किसी प्रकार का द्वेष-भाव नहीं पाया जाता । वह तो नितान्त तामसिक तत्त्व है जिस का अस्तित्व अन्धकारमय मानव अविद्या और अज्ञान में ही फलता-फूलता है । उस का सम्बन्ध जड़ता से ही है—प्रकाश से नहीं । बुद्धि का प्रकाश उदित होते ही द्वेष की अन्धी पापजननी भावना तथा उस से प्रभावित व्यवहार भी तामस अन्धकार के समान विलुप्त हो जाता है ।। (उ) मानवमात्र के हितैषी जगन्नियन्ता परमात्मा और उस के सांसारिक दूत आदित्य/वेद ज्ञान तथा दैवी प्राकृतिक विधान —तीनों शक्तियों का यही एकमात्र उद्देश्य एवं सन्देश है कि जीव इस संसार में अपनी श्लाघ्य चेतन बुद्धि के द्वारा अपने वास्तविक शुद्धज्ञानयुक्त स्वरूप को पुन: जागृत करे जिस से वह इस पार्थिव पड़ाव के काल में भी पूर्ण सुख-शान्ति का लाभ उठाते हुये अपने उत्तम अन्तिम ध्येय मोक्षानन्द का उत्तम अधिकारी बन सके । इस पुरुषार्थधर्मी जीवन मार्ग पर चलने में पूर्णतया सहायक समस्त साधन उसे जन्म से ही सृष्टि के सारगर्भित नियमों द्वारा प्राप्त करा दिये जाते हैं । सुन्दर बुद्धिबल, मनोबल, मार्मिक आदर्श शिक्षा, एवं उस के अनुकूल स्पष्ट प्रोत्साहनपूर्ण उदाहरण आदि उद्दिष्ट ज्ञानप्राप्ति के अचूक साधन उस के लिए जुटा दिये जाते हैं । इन साधनों को युक्तिसङ्गत और निष्ठापूर्वक ग्रहण करता हुआ जीव अपने जीवन रूपी मार्ग की कठिनाइयों को पुरुषार्थ द्वारा सुखपूर्वक लांघता हुआ लक्ष्य तक अवश्य पहुंच सकता है । इस में तनिक भी सन्देह नही है । बाहर से उस के पालन-पोषण तथा निर्विघ्न सुरक्षा का सारा प्रबन्ध दैवी अमर शक्तियों द्वारा उसे सुलभ है ही । जिस प्रकार अग्नि-दूत और स्वप्रकाश-

पुञ्ज आदित्य मानव के बाह्य वायुमण्डल से अन्धकार तथा उस के अन्य साथियों जैसे काली-विषैली गैसों इत्यादि का अपने पूर्ण अजेय बल एवं अपनी पवित्र उत्कृष्टता द्वारा नित्य तितिर-वितिर करता रहता है और उस की सञ्छेदक किरणें दूर-दूर ढूंढ-ढूंढ कर तमोभाव व तमोमय व्यापार का नाश करने में साधन बन कर मित्र-भर्त्ता और शत्रु-भेदक बाणों जैसे तीव्र अस्त्रों का काम करती हैं, और मानव के हितसाधनार्थ आवश्यक प्रकाश, गर्म्मी, तथा प्राण वायु हर स्तर पर पहुंचाती रहती हैं, उसी प्रकार जब तक आन्तरिक जगत् में अन्तःकरणरूपी आकाशमण्डल में व्याप्त अन्धकार व विभिन्न तमोमय घातक और पातक मनोवृत्तियों के सर्वनाश के लिए बुद्धिरूपी आदित्य, मार्तण्ड का ज्ञानप्रकाश और स्वामित्व-बल एवं अधिकार पूर्णरूप से स्थापित नहीं किया जाता जिस से एक ओर सच्चे भाव व विचार मानसचन्द्र को समुज्ज्वलित करते हुए रात्रि जैसे घोर अन्धकार के विनाशार्थ ज्योतिर्मय प्रकाश की सम्भावना सुदृढ़ करें और दूसरी ओर विकृत संस्कारों से भरे चित्तरूपी पृथ्वीतल पर परिशुद्ध-ज्ञानप्रेरित सङ्कल्पों की किरणें नित्य वहां उदित होने वाली दूषित गैसों आदि के समान ही कुभावनाओं का सम्यक् शिरच्छेदन करने में समर्थ होती रहें, तब तक इस मानवीय सौर-मण्डलसम जीवन के हित तथा परमावश्यक ध्येय की सिद्धि दुष्कर ही नहीं, अपितु बहुत कुछ असम्भव ही रहेगी। एक शुद्ध अन्तःकरण का साँसारिक वातावरण अर्थात् पार्थिव कर्म-क्षेत्र तथा विचार-स्थल अन्तरिक्ष दोनों अपने संयुक्त रूप में समस्त पापशील असुरों और राक्षसों से साफ़ हो जाता है, क्योंकि इन सभी खर-दूषणों की जननी द्वेष की महापापिनी भावना ही आत्मबल और सतत पुरुषार्थ द्वारा वहां से निष्कासित हो चुकी होती है। वेद का और वेदज्ञान के सर्वोत्कृष्ट गुरु एवं उपदेष्टा परमात्मा का स्वतःसिद्ध उपदेश यही है कि हे मानव ! जहां तुझे अपने बाह्य भौतिक जगत् में वातावरण की शुद्धता पर बल देना है वहां अपने आन्तरिक जगत् को भी सतत परिष्कृत मनोबल के दृढ़ संकल्प द्वारा सभी ओर से और सभी परिस्थितियों में सर्वप्रथम इस द्वेषभाव के काले विष से रिक्त कर लेना है। इस के फलस्वरूप ही तुझे सर्वतोमुखी प्रकाश, पूर्ण सुरक्षा, और सार्वभौम प्रेम पर आधारित महाशान्ति की अनुभूति हो सकेगी। भगवान् ने तो तेरी हितसाधिनी सभी व्यवस्था उत्तम रूप से की हुई है। तू ही अपनी आध्यात्मिक मृत्यु व विनाश का मुख्य कारण बना रहता है, जब तक तू अपने हृदय से पवित्रतापूर्वक इस स्वयं उत्पादित द्वेष की भावना एवं स्वार्थपरायण आचरण रूपी महा-विष का बहिष्कार नहीं कर लेता। अतः आ और अपने परमहितैषी सतत प्रेमी साक्षी के सम्मुख व्रत ले और प्रण कर कि आगे अपने जीवन काल में समस्त हिंसा-वृत्तियों की इस सङ्कुचितहृदया जननी 'द्वेषवृत्ति' से कोई सम्बन्ध नहीं रखेगा और अपने को सरलतम प्रेम की आमुख भरी गागर बना कर विश्व के विधानानुसार ही अपने को पहचानने में सफल होगा ॥

यहां अथर्व वेद के ही इस से पूर्व के सूक्त २६ के मन्त्र (३-२६-१) से सामञ्जस्य की तुलना भी अतीव लाभदायक होगी ॥

(A) That Peerless, All-knowing Supreme Saviour & our greatest Benefactor, who is the main eternal prop of our safety as well as the noblest source of inspiration in all respects does not leave us poorly to the mercy of our own failings & weakness, or to the equally fallible & precarious support of other controlling & guiding

faculties of the human mind. The Kind & Magnanimous Master has reposed us next to His Bosom, as it were, like a loving fond mother laying her child closest to her heart; & has made flawlessly adequate & exellent arrangements for our protection & freedom from fear by dint of His Superior, Divine, redeeming powers against the persisting heinous effects of Nature in all directions encompassing us. How deeply should we really be gratefully beholden for His endless benefits bestowed upon us, in that He has wholly reserved to His own Ever-wakeful Loving Eye the care of quelling & annihilating the blind brute power of a fiendish element that might possibly be assailing from a particular direction, by means of a much greater Divine Counter force in that very liable quarter, sure enough. Just for illustration, O devotee, cast thy observant look, & conceive for thy own undeterred faith, in how fine a manner in thy front, eye-ward great Eastern Direction, in order to fight out the universal darkness, which is but a natural-born effect of the inert First Material Cause, called Matter. He posted the illustrious Sun, representing His own Unrivalled Majesty of Lustre, Might, Creativity, &c., and through the medium of its deep penetrating rays but themselves abhorrent of all external interference, He gave to the Earth with yet another umbrella of a remote Glossy Firmament for dispelling every vestige of its wide-spread, cruel, and engrossing gloom, an entire corporate estate of splendidly diverse resources of Light, both large and small ! Had he not created this strangely marvellous source of energy and light, heat and life-breath as a pivotal station of all these and many other vital resources, necessary for a whole organic system round about it, how and with what unbearable lot of anguish and pain would the helpless man and other living creatures, too, in spite of their eyes, have passed their hellish days of a life, worse even than death itself, in an accursed everlasting and unrelieved Night on a miserable terrain of this Earth, indeed ? Nay, could life be even possible, at all ? His Absolute and Omnisciently Vigilant Competence alone brought forth under its own ineluctable Sway a Celestial Watch-dog of the Salient Eastern flank like the Sun in the form of its sole executive director. During the day its own singular presence and during the night the moon under its very assignment to serve as a peaceable charming Light-house as well as a moving fountain-spring of juices and relishes of all shades were contrived by the self-same Wondrous Wisdom resulting from endless knowledge and perfection of Consciousness with a view to eroding as largely as could possibly be done the persistent rage and anarchy of the prevailing soulless and confounding darkness of the world. In this way, everywhere an unstinted supermacy of the Lord's Sovereignty forms the inevitable basis of this stupendous cosmic constitution, at large. Quite naturally, of course, under the awesome eye of that Supreme Commander, whether it is the Sun, or the moon, their warm or cool rays, or the blinding black night

itself, after all—bound within One Inexorable System, all of them, together as well as severally, are head-on pursuing with mute obedience within their respective limit-bound courses and powers the liberal commands of their Mysterious Master. Like His earthly deputy, the Sun, He alone is *non-pareil* and past compare. Therefore, He happens to be an irresistible factor with other contemporary eternal entities as well as the created phenomena, subtle or gross alike. On a much smaller scale as compared to the rest of the Universe, the Sun itself, the great leader of this solar system, and the life-sustaining scheme of vital respiration for living beings (*prāṇāpāna*), &c., are but like lieutenants of His Army deputed to carry out their allotted tasks of protecting, preserving, and propagating the world under their charge purely in accordance with their leader's sweetly Stern Will, or call it as you may please to prefer. It is well and all right in the eye of their Unseen and All-pervasive Master that unhampered in their posts of protection they are carrying on the appointed work by ceaselessly absorbing and nullifying the blasphemous, dark effects mortally detrimental to life upon this Earth and elsewhere, too. Their sharp piercing beams serve as lances and arrows, or the best required media in the performance and fulfilment of their queer dreaded Soverign's wholesome but relentless behests. In this unimaginable way, worthy of our utmost gratitude, that Lord of all other lords, Who comes under no limits or constraints, and is veritably the Greatest Friend, Philosopher, and Guide of Man, sits at the eternal helm of our protection, preservation, and progress along with His whole large, efficient, and friendly Army of trusted cohorts to look after our destined divinity as its most Benevolent Custodian and Builder of our lofty and undwindled future, at last.

Thus, with faith anchored deep in the Grace and unfailing Kindness of the Almighty, and an over-brimming love and good-will for all in his heart, the devotee ought to be able to feel the flavour of his true devotion and self-surrender to his Lord's Will after he has studiously purged and cleaned the fickle track of his life of unholy ends and ill-intents, and broadened it into a clean broad welcome path devoid of all malice and malevolence. For the growth of such an attitude what is truly best for him is the fact that he must see the truth and realize for himself the unavoidable necessity in this world and his own life as also the presence of all kinds of elements that need not always be pleasant or congenial, and under a certain obtaining circumstance may consequently turn out to be, either wholly or in part, pleasant or unpleasant, holy or unholy, subtly refined or utterly gross, friendly or unexpectedly tinged otherwise; & that on the firmer grounds of this realistic and fundamental image of things as well as his own genuine needs and aspirations, he must conduct himself amidst situations calling upon him for solution as a fully balanced and self-disciplined soul with a far-reaching insight into things

and affairs of life as a whole. Weighing intelligently the dark and bright points of the factors before us, and discreetly adopting a discerning angle of vision towards the basic texture of all appearances in this world as inevitably having two faces in pairs of 'double opposites', unless quite warily and with sufficient mental alertness they are exposed to the revealing rays of inquisitive reason and rationality we should be in for looking at every thing good or evil from its obvious and superficial value in our passing interests, — which only means that we are viewing & taking things inspite of their integrated and inherent goodness or evil essence,as the case may be, without a fair degree of justice and a modicum of respect with some human good-will, at least, while we aspire for gently faring through this great noisy Guest-house of the world. As the only living species gifted with a rare scrutinising faculty of reason, human beings owe it to their Peerless Patron and Benefactor that they are well able to sift and discriminate Truth from Untruth, and what is good and healthy from what is beguilingly otherwise, both out of the stranger chequer-board of their physical surroundings and their still stranger, intimate Doll-house within them; & thus, placing all things about them in their appropriate perspective honestly naturalize and soberly rationalize their crucial learning for their total happiness as well as the expected refinement of their guiding intelligence. This having been diligently done, people will neither be fondly attached to things of their unsifted liking, nor calculatively prone to capricious spasms of hatred, ill-will, or anger against some others for sheer rash dislike on their part. As and when men's knowledge tends to be penetratively transmissive of pure truth and reality, the purification of their conduct and all their doings remains only a matter of cogent effort and vigorous resolve for its achievement, in the end. Knowledge in itself is *never* a synonym for action; — it is invariably the inspirer & breeder of all action and the subsequent conduct on the part of the 'knower'. True it is, no doubt, that the shade of knowledge *does* always affect, & tints the cast of one's actions. But this truism,too, is indicative of nothing more than that bare fact. Square knowledge & an accomplished deed are often separated by as broad an embankment as naturally exists between an unruly 'will' and the perceptive and reflective mind. Even when trained & subdued, the free & elective 'will' of man perpetually continues to be predominant in so far as his actions and efforts are concerned; owing to which for reasons of its inscrutable capriciousness it retains the strength of showing up any of its dominant freaks at any unwary moment of life. As such, while offering prayers integrated with vital comprehension of the fundamentals of life and its telling accompaniments, the seeker in the exercise of his true knowledge should also definitely resolve that his own actions and behaviour on all occasions and under any situation whatever, would imperatively eschew all feeling of hate and ill-will towards others. Very

much like earthly darkness, a feeling of ill-will and malicious response towards others, being a black-out and dismal dis-affection of the heart, proves in the long run to be the mother of many other psychological depravities as well. Due to its emotional nature and the consequent pull on the heart its influence is bound to be felt on all the chords of life in their various aspects, much as the central pivot of a wheel does on its loyal spokes. During his prayer time, every morning and evening, the devotee will be called upon to repeat this solemn vow *six times* that he himself, to start with, shall never return the dishonest and hateful activity of some one else around him, who knowingly starts it against him, with a similar revengefully distorted and vicious response, whatever may happen; nor shall he on his own account ever start this cycle of impure and vile approach towards others under a blinding impulse of jealousy or ill-feeling. Like a clap of the hand-palms, spiteful hostility is seldom a one-sided affair; and its wild brood, if hatched unchecked without a peremptory 'nipping in its very bud' is sure to multiply the involvement of even more than two in a grotesque, rude jazz of retaliation. That important nipping juncture, of course, is provided by the devotee, when he chooses to be and actually is at his purest and the best in every given situation before him. For this grave reason, therefore, in order to save the society and no less the individual soul, which is its central prop, from violent repercussions of the cult of mutual hatred and spite, including their dehumanizing effects left on the personal character of individuals as well as on the wider canvas of their colleetive mode of living, let all of us, so far as lies within our reach endeavour without sluggish indifference to wipe out from our cultured and civilized society the very roots of malicious ill-will and all the weeds of reciprocal disharmony towards one-another, ideally for a sweeter, stronger, and better humanity to survive its evil ways and poisonous pursuits in all walks of its given span of life, in a manner, as though something altogether unwanted & un-called for were to find its way into the mill of one's mouth, pressed between the molars, ground and reduced to dust—but,finally, with a sober thought only to be eschewed and thrown out as a vile piece of intruding filth & straw. Under no circumstance, however tempting or compulsive it may appear to be, whether another ill-advisedly begins to flop unfriendliness in our face for his own crooked concern, and, under a false sense of tit-for-tat, we, too, choose a strong rebuttal in the self-same coin in answer to it by resorting to a similar course of ill-will towards him; or, otherwise, in our turn we are to be held responsible for raising the reproachable demon of recoiling hatred for someone else, shall our own conduct be ever soiled and muddied with jealousy, malice, or spite. May God grant us power enough to oust this greatest enemy of human amity, assuming the Mock-face of Malice, totally from amidst our individual lives, our

families, and our larger spheres of social interdependence; so that while respecting the fresh sunshine of mutual love, trust, and general confidence in our national as well as inter-national affairs, we may once again be able to create a new atmosphere of all-round amity and friendliness in the world; and thereby, advancing towards higher and nobler ideals of a lovable life, for the realisation of which this whole Divine Drama of Creation has been staged and thrust into aetive play, and also making our own petty personal as well as collective contributions to its growth we may ourselves be truly worthy of unprecedented spiritual peace and prosperity, at last.

(I) According to the highest scheme, propelling this created world, Fire—the chief principle of heat and motion—has its preponderance in the Eastern direction, and on that flank of the horizon, of all other forces of Nature it alone has the greatest brilliance as well as revolutionary influence on the world. The mighty sun is its deputed representative, which single-handed with superbly consistent proficiency is capable of routing all darkness to its dingy hiding nooks. With the various almost magical powers at its disposal, it is constantly implementing and maintaining the work of preservation and protection of its solar family and the living creatures found in it from other destructive forces of Nature. Its basically three types of rays are invariably engaged in an astoundingly efficient performance of this entire responsibility. All this process of their allotted task is carried on in the sole interest of universal well-being, without the least invideous distinction of favour or frown, partisanship or partialiy, throttling the vital veins of justice anywhere, at all. In the unchallenged dominion of this great Sun, and its indomitable troops of rays, nowhere and no shred of ill-will or malignity is to be discovered. This melancholy trait flourishes only in the dark niches of human mind whose ally it becomes when right knowledge is absent from it. It is always a Kin to stupor and stupidity—scarcely ever to light and wakeful awareness. The moment a revealing enlightenment takes place in the open firmament of human mind, all insipid inflexion of apathy or enmity, ill-will and active maliciousness slink away from it like the sneaking, guilty darkness before the rising sun.

(U) The Almighty Controller of this Universe, Who is the Eternal well-wishing Benefactor of mankind as well as His three powerful ambassadors in the world, namely, the Celestial Arbiter, the Sun, as well as the inspiring knowledge of Veda, and the governing Divine Cosmic Constitution of Laws, —all have but one broad purpose in view and sole message to convey that the finite spirit of man in this world of trials and tribulations may once again be able to redeem and blissfully re-awaken its genuine, unblemished purity, intelligence, and virgin comprehensive consciousness by dint of a worthily evolved intellect, already gifted to it

with a helpful human-body and its dormant sub-conscious psyche at their best; so that securing full peace and cherished happiness here and now in this very earthly sojourn it may prosperously deserve to rise to its pristine state of heavenly blissfulness, which is the *Sine qua non* ultimate end of all its known and unknown toils and travails, in truth. All the requisite wherewithal needed for this up-hill ascent is adequately provided to it by the far-sighted and propitious Laws of Creation themselves in advance. Precious analytical as well as synthetical powers of intellect and reason, the wizardly might of 'will', ideal media of highest learning and education, and, in addition, effectively salutary examples in concordance with elating precepts, are all employed as the surest and most unfailing means of acquisition of desired knowledge and acumen with a spurring vision of its final destiny. Availing itself of these quite rich means sensibly and with steering faith while overcoming the usual hurdles of its life's race with necessary courage and diligence, the soul can well happily and hopefully realize its final goal without much ado. There can possibly be no doubt about it. Externally, a helpful environment of un-impeded safety and sustenance by well-provided un-failing forces of Creation is already easily accessible to it in the place of its birth or stay. Just as the great Fire-ball Sun in the outer atmosphere is ceaselessly made to disperse with its unbeaten prowess and unexcelled purity and supremacy the black regime of darkness and its other doomed accomplices, such as carbonic gases, &c., so much so that its all-piercing rays do not fail to assail the farthest regions, find out the fugitive remains of every breed of gloom lurking there in any form of evil presence or practice, and destory them most resourcefully as is usually done by the foe-flouting arrows of an adept archer, who uses them as fast-flying missiles with marvellous success, indeed; and yet on earth, for futher human welfare's sake also incessantly supply the most necessary provision of light, heat. and life-breath at all levels of usefulness; similarly, in the internal skies of man's intuition, unless the transcendental prowess of true knowledge as well as supremacy and purity of abstraction by way of the Intellectual sunshine, as it were, of high intelligence are soundly established for an eradication of the beguiling ignorance and other deadly and degrading passions prevailing there, so as to irradiate the cloud-freed Moon, i.e., the faculty of right resolution within him quite luminously and brilliantly with its pure and unerring thoughts and preferences, thus; enhancing the possibilities of inward shades of light for quelling the surreptitious Night enthroned there on the one hand; and, on the other, enabling its refined wisdom — 'inspired' beams of impeccable decisions capably to succeed in up-rooting the callous sentiments that are always raising their black heads above the surface of the '*citta*', ever so badly stuffed with lots of unseemly ones, like unhealthy gases & vapours rampant upon the surface of

the Earth, in the wake of which the realization of the most inevitable aim and well-being of this little Epitome of the Solar Family that human life altogether is and undoubtedly as it deserves to be viewed, will neither be a far-cry, or short of hope, nor difficult of positive attainment, at all. The luminous inner aura of a clean conscience and intuition, not precluding, however, the worldly one comprising the worldly field of action as well as the intellectual firmament of ideas and thoughts is to be completely shorn of all evil-promptings and fiendish trends of the mind; and the most vicious sentiment of malice—the *matrona* of all the bluffing giants and blunderbores frequenting human mind — must have been banished from it by a stern spiritual command and unceasing effort in that respect. This, indeed, is unexceptionably the most comprehensive as well as self-evident teaching of God through the Vedas, for He is the First Teacher and Preceptor of mankind. Through unforgettable words of prayer, ringing repeatedly in six particular hymns dealing with all possible main directions, ranging from every human identity, and finally ending in a frank and fearless promise and solemn vow from the bottom of the heart on the devotee's part, it coaxes him thus = "O Man ! Do thou first of all cleanse *The Sanctum Sanctorum* of thy inner world of all the dross and the eroding rust of malice in all respects and under all circumtances with thy purified iron 'will', and then thou shalt be deservingly able to enjoy brilliance in all aspects of life, present as well as future, and undeterred safety and profound peace, rooted in universal love and good-will on thy part. Thy Kind Master has not failed in giving thee most munificently the best means of thy highest advancement. Thou art thyself to be the blameworthy cause of thy blighted spiritual death and ruin, so long as thou doest not extirpate with pure reason at thy free disposal the reeking weeds of fond spite and maliciousness quite out of thy mishandled heart for thy own cherished good and lasting glory. Beware, therefore, and solemnly vow to thy Ever-loving Witness and Patron and Unfailing Benefactor that during the life-time still available to thee, thou shalt have nothing to do with this self-centred, crooked attitude of malevolence and spiteful ill-feeling for anything else, which is verily, indeed. the cradle of all other noxious and offensive sentiments in man, and that carving thyself out as an over-brimming flask of the Wine of innocent Love brewed in Universal Brotherhood, thou shalt come to Me, clad in unimpeachable self-conquest and self-realization, at last."

Here for a more comprehensive enjoyment of this hymn a close reference to the first hymn of the preceding *Sūkta* (3-26-1) of Atharvaveda itself will also be immensely rewarding.

[१०] ओ३म् दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । यो ३ स्मान् द्वेष्टि यं वयं द्विष्मस्तम्वो जम्भे दध्मः ॥ १ ॥

(अथर्व०२ ३-७-२) ॥

पदान्वयः—ओ३म् (संज्ञा—अव्ययपदं —परब्रह्मवाचकः प्रणवमन्त्रः) । दक्षिणा (संज्ञा—स्त्री०—प्रथमैकवचने सप्तम्याः स्थाने छान्दसः प्रयोगः) । दिक् (दिशायां वा—संज्ञा—स्त्री०—सप्तम्याः स्थाने प्रथमैकवचने छान्दसः प्रयोगः) । इन्द्रः (संज्ञा—पुं०—प्रथमैकवचनम्) । अधिपतिः (यथापूर्वम्) [असि / अस्ति वा] । तिरश्ची (संज्ञा—स्त्री०—प्रथमैकवचनरूपम्)। राजी (संज्ञा—स्त्री०—पञ्चम्याः स्थाने प्रथमैकवचने छान्दसः प्रयोगः) । रक्षिता (संज्ञा—पुं०—प्रथमैकवचनम्) । [असि/अस्ति वा] । पितरः (संज्ञा—पुं०—प्रथमाबहुवचनम्) । [ते वा तस्य] इषवः (संज्ञा—पुं०—प्रथमाबहुवचनम्) । [सन्ति] । शेषः पूर्वमन्त्रवत् ॥

पदभावामृतम्—ओ३म्—यथापूर्वमेव । प्रणवनाम्ना प्रसिद्धोपास्यदेव परमात्मन् !

हे ओ३म् अथवा प्रणव नाम से प्रसिद्ध सर्वज्ञ और सर्वव्यापक उपास्य अखिलेश्वर परमपिता परमात्मदेव !

O our Heavenly Father and Lord of everything; Omniscient and Ominpresent Almighty God, best summed up in & worshipped through meditation on the profound and transcendental syllable *Om* or *Praṇava* !

दक्षिणा—दक्षिणदिक् । दक्षिणाङ्गस्य समीपस्थः देशः ॥ 'दक्ष' गतिहिंसनयोः (भ्वा०-आ०-से०) धातोः 'द्रु-दक्षिभ्यामिनन्' (उणा० २-५०) इति सूत्रेण इनन् प्रत्यये दक्षिन् ततः स्त्रियां टापि 'दक्षिणा' पदं व्युत्पन्नम् । दक्षन्ते वर्धन्ते दीयन्ते वा श्रियो यशांसि च यया सा वीर्यवच्छक्तिः । दक्षन्तेऽथवा प्राप्नुवन्ति विज्ञानं कीर्त्तिञ्च यया साऽदितिर्वाग्विद्युद्वा । यशोदा प्राणबलप्रदा वा विद्या । शुभयज्ञकर्मसम्पादनाय धर्मविद्योतनाय वाऽआचार्यायोपदेशकाय वा ये वस्त्रधनादयो दीयन्ते सा दक्षिणा । कर्मविशिष्टा सांसारिकीगतिर्दाक्षिणायनं, पथो वा । ज्ञानप्रापिका उषावेला । दक्षिणपार्श्वे बलवत्तरं बाहुनाम शरीराङ्गम् । शरीरस्य दक्षिणाशायां यद्बाहुस्तद्गतं शौर्यं ऐश्वर्यं वा ॥ छन्दसि बाहुलकाद् विभक्तिव्यत्यये सति सप्तम्यामत्र दक्षिणस्यामिति वा दक्षिणतो वाऽपि ग्रहणं स्यात् ॥

(अ) दक्षिणा दिग् ब्रह्मणः (शत० ब्रा० १३-५-४-२४) । दक्षिणैव दिक् सर्वम्—(गो० ब्रा० पूर्व०-१-५-१५) ॥ (इ) यन्माध्यन्दिने सवने दक्षिणा नीयन्ते स्वर्ग एतेन लोके हिरण्यं हस्ते भवति—गो०ब्रा०-उ० ३-१७) । दक्षिणामेव दिशं सोमेन प्राजानन्—(शत०ब्रा० ३-२-३-१७) । दक्षिणा समुद्रः (मैत्रा०सं० ४-७-८) । तस्मादेष (वायुः) दक्षिणैव भूयिष्ठं वाति— शत०ब्रा० ६-१-१-७/८-१-१-७) ॥ (उ) दक्षिणो वाऽअर्धः आत्मनो वीर्यवत्तरः (ताण्डचम०ब्रा० ५-१-१३) । यज्ञ आयुस्तस्य दक्षिणा आयुष्कृतः (मैत्रा०-

सं० २-३-४)। तद्यद् दक्षिणाभिर्यज्ञं दक्षयति (ज्ञान-बलसंवृद्धिषु शीघ्रकारी दक्षो वा भवति) तस्माद् दक्षिणा नाम- (कौषी० ब्रा० १५-१)। पितृणां वा एषा दिग्दक्षिणा-(षड्० ब्रा० ३-१)। एषा वै (दक्षिणा) दिक् पितृणाम्-(शत० ब्रा० १-२-४-१७)। दक्षिणया दिशा मासाः पितरो मार्जयन्ताम्-(मैत्रा० सं० १-४-२)/क० कठ० सं० ५-५)। तस्मादेतस्यां (दक्षिणस्यां) दिश्येतौ पशू (गौश्चाऽजाश्च भूयिष्ठौ-(शत० ब्रा० ७-५-२-१६)। दक्षिणा दक्षतेः समर्द्धयतिकर्मणो व्यृद्धं समर्धयतीति। अपि वा प्रदक्षिणागमनात्। दिशमभिप्रेत्य दिग्धस्त प्रकृतिः दक्षिणो हस्तो दक्षतेरुत्साहकर्मणः। दाशतेर्वा स्याद् दानकर्मणः (निरु १-७)।

(अ) दक्ष तथा पूर्ण शक्तिमान् स्रष्टा ने सृष्टिरूपी महान् यज्ञ की सम्पन्नता में अपनी अमिट सृजनकौशलशक्ति का जैसा सुन्दर अन्वयन किया है वह अन्यत्र कहीं नहीं मिलता। जिसकी सहायता से सदा यश, ऐश्वर्य, विज्ञान तथा कीर्ति की वृद्धि होती है वह अजय ब्रह्मशक्ति/दिव्यवाणी/अथवा विद्युत कला॥ (इ) कर्मकुशल दक्षता ही शरीर तथा संसार का सर्वोत्कृष्ट यश और ऐश्वर्यसाधक गुण है। दक्षिण ओर की सामर्थ्यवान् दिशा/अङ्ग (बाहु)/आदरपूर्वक श्रद्धापूर्ण भेंट जो किसी आचार्य, गुरु, अथवा पुरोहित आदि को यज्ञ, विद्या, धर्मोपदेशक आदि के सम्पादनार्थ दी जाये। सांसारिक पद्धतियों का स्थूलतम कर्मविशिष्ट दक्षिणायन का मार्ग / प्रकाशवर्धक ऊषा काल॥ (उ) बलवान् पितरों तथा सर्वैश्वर्यप्रद शक्ति का प्रधानक्षेत्र वा प्रेरक बल। उत्साहपूर्ण वीरता अथवा दान कर्म का आदर्श प्रतीक। जीवश्रेष्ठ-धर्मराजमानव की जीवनसुखसम्पन्नता बहुत कुछ उस की अपनी उत्तम शक्ति एवं कार्यकुशलता पर निर्भर रहती है। मानव जीवन पुरुषार्थ एवं अनुशासन का ही खेल है। देवराज जीवेन्द्र को अपने परमसखा ब्रह्मेन्द्र का अनुकरण करते हुये कर्म की दक्षता को ही समस्त जीवन का लक्ष्य बनाना चाहिए॥

(A) The superb excellence of execution & the perfection of indelible Creative Competence, so beautifully manifested in this great feat (*yajña*) of well-balanced Creation is nowhere else to be met with. The Supreme Unrivalled Divine Power/ Truth-unravelling gift of speech/or the practical witch-craft of Electronics, whose adequate assistance always leads to a high enhancement of glory, splendour, science & fame. (I) Right aptitude in the performance of all actions is the highest personal as well as human quality in the world that invariably wins all glory and splendour in life. The power-oriented direction of the South/the right arm of the body/devotedly & reverently made offering to a learned teacher, preceptor, or priest, &c., for the accomplishment of a *yajña* (vowed srcrifice), benefit of knowledge, or righteous guidance in piety/the grossest action-based path of worldly ways & routine traditions of life with the usual bent for a downward or southern movement/the light-expanding hours of Dawn. (U) The specific domain, or inspiring valour, of our valint forebears & highly vigorous strength, yielding to their votaries all type of worldly splendour and magnificence. An ideal embodiment of courageous bravery or generous charity, at best. The achievement of desired prosperity & happiness in

life on the part of a man who is not only the crown of all living beings, but also a god by his spiritual proclivities, mostly depends upon his own best powers as well as the fine skill of doing things ably in the long course of his active life on earth. Human life in this world is but a joint exercise in industrious hard work & well-aimed discipline; hence, following in the footsteps of his ever the best friend, the Supreme Lord/Indra himself, the living-god Indra of the Earthly skies should fix up his eye on his own fair competence in action as the one goal of his diffident and struggling life.

दिक्—यथा पूर्वस्मिन्नवमे मन्त्रे व्याख्यातम् । तत्रैव द्रष्टव्यम् ।।
यथावत् पिछले नवें मन्त्र की व्याख्या में देखें ।।

A reference is to be made to the explanation already given in the foregoing 9th mantra earliar.

इन्द्रः — (अ) अनन्तैश्वर्यवान् शक्तिमाञ्च सर्वेश्वरः परमात्मा । उत्तमैश्वर्यप्रापिका ब्रह्मशक्तिः । सर्वमेव विच्छेत्ता प्रभुः ।। (इ) स्तनयित्नुर्वा वायुः-अन्तरिक्षलोकः/ प्रकाशवान् तेजस्वी सूर्यो वा । सर्वव्यापिनी तडित् ।। (उ) विद्युदिव महापराक्रमीन्द्रियाणां स्वामी भर्त्ता च जीवः । वृत्रहा मघवा सूर्यः । सर्वथा प्रजारक्षको शूरवीरश्च राजा । सर्वैश्वर्याधारभूतः पुरुषार्थः । अविद्याऽज्ञानदुःखान्धकाराणां विनाशकोऽध्यापकोपदेष्टा गुरुर्वा । विज्ञानधर्मवृष्टिकारकोपदेशक आचार्यो वा ।। 'इदि' परमैश्वर्ये(भ्वा०-प०-से०) धातोः 'ऋज्रेन्द्राग्रवज्र०' (उणा० २-२८) इति सूत्रेण रन् प्रत्ययान्तो निपात्यते । इन्दति परमैश्वर्यवान् भवति तिष्ठतीति वा इन्द्रः सर्वेश्वरः परमात्मा भौतिको मार्तण्डो वा । सर्वनियन्तारौ स्रष्टारावध्यक्षौ प्राणाधारौ दिङ्निमित्तौ संवत्सरादिकालविज्ञापकौ द्वावपि सूर्यवायू विद्युत्प्राणौ वा ब्रह्मेरा सत्छत्ती वेति गृह्येते ।। 'इन्द्राय साम गायत०'- (निरु०७-२) । इन्द्र इरां (१) दृणातीति वा । (२) इरां (अन्नं पृथिव्यादिकञ्च) ददातीति वा । इरां (३) दधातीति वा । इरां दारयत इति वा । इरां धारयत इति वा । (४) इन्दवे द्रवतीति वा । (५) इन्दौ रमत इति वा । (६) इन्धे भूतानीति वा । तद्यदेनं प्राणैस्समैन्धंस्तदिन्द्रस्येन्द्रत्वमिति विज्ञायते । इदं (७) करणादित्याग्रायणः । इदं (८) दर्शनादित्यौपमन्यवः । (९) इन्दतेर्वैश्वर्यकर्मणः । इन्दञ्छत्रूणां दारयिता वा द्रावयिता वा । आदरयिता च यज्वनाम्- (निरु १०-८) । पृथिव्यादि लोकानां दारणाद्दानाद्धारणाच्च चन्द्रोपग्रहस्थ प्रकाशार्थं द्रवणाद्रमणादेवाद्भुच्छक्तिपुञ्जः सूर्योऽनेनेन्द्रपदेनाभिधीयते । तत्सदृशं बृहदैश्वर्याणां कर्त्तुः परमेश्वरस्याऽपि ग्रहणमुचितमेवात्र क्रियते । यथा सौरमण्डले सूर्यस्यानिवार्यता सर्वथैव सिध्दा तथैव तस्य ब्रह्माण्डस्याधारस्य चातिशयब्रह्मशक्तिज्ञानधारकस्य परमात्मनोऽभावेऽपि न किञ्चन सम्भवम्भवेत् ।। वरुणः — रुद्रः — इन्द्रः — बृहस्पतिः — सविता — प्रजापतिरादीनि पदनामसु पठितानि-(निघं० ५-४) ।।

[अ] इन्द्रस्य त्वेन्द्रियेण व्रतपते व्रतमादधामि- (तैत्ति० ब्रा० १-१-४-८) । इन्द्रो वै देवानामोजिष्ठो-बलिष्ठः -सहिष्ठः -सत्तमः -पारयिष्णुतमः (ऐत०ब्रा० ७-१६/८-१२) । ततो वाऽइन्द्रो देवानामधिपतिरभवत्- (तैत्ति० ब्रा० २-२-१०-३) । इन्द्रो वै यज्ञस्य देवता-(शत० ब्रा० १-४-१-३३) । इन्द्रो वै त्रिशिरसं त्वाष्ट्रमहन्-(ताण्ड्यम० ब्रा० १७-५-१) । इन्द्र उ वै वरुणः (कौषी० ब्रा० ५-४/गो० ब्रा०

उ० १-२२) । दक्षिणा दिक् । इन्द्रो देवता- (तैत्ति० ब्रा० ३-११-५-१) । स उ एव मखः । स विष्णुः । तत इन्द्रो मखवान् अभवन्मखवान्ह वै तं मघवानमित्याचक्षते परोऽक्षम्-(शत० ब्रा० १४-१-१-१३) । यो ह खलु वाव प्रजापतिः स उ वावेन्द्रः (तैत्ति० ब्रा० १-२-२-५) । कतमत्तदक्षरमिति । यत्क्षरन्नाऽक्षीयतेति इन्द्र इति- (जैमि०ब्रा०उ० १--४-३) । अथैतद्वामेऽक्षिणि पुरुषरूपम् । एषाऽस्य दक्षिणेऽक्षिणि (जीवेन्द्रस्य) पत्नी विराट्- (शत० ब्रा० १४-६-११-३) । अथ यद् विश्वजितमुपयन्ति । इन्द्रमेव देवतां यजन्ते-(शत० ब्रा० १२-१-३-१५) । इन्द्रो विश्वजित् इन्द्रो हीदं सर्वं विश्वमजयत्- (कौषी० ब्रा० २४-१) । इन्द्रो वै वृत्रहा-(कौषी० ब्रा० ४-३) । इन्द्रो वृत्रं हत्वा विश्वकर्माऽभवत्-(ऐत० ब्रा० ४-२२) ॥ (इ) अथ यत्रै-तत् प्रदीप्तो भवति । उच्चैर्धूमः परमया जूत्या वल्बलीति तर्हि हैष (अग्निः) भवतीन्द्रः (शत० ब्रा० २-३-२-११) । एष वै शुक्रो य एष (सूर्यः) तपत्येष उ एवेन्द्रः (शत० ब्रा० ४-५-५-७) । यो वै वायुः स इन्द्रो य इन्द्रः स वायुः (शत० ब्रा० ४-१-३-१९) । इन्द्रः क्षत्रम्-(शत० ब्रा० १०-४-१-५) । इन्द्रो मे बले श्रितः (तैत्ति० ब्रा० ३-१०-८-८) । वीर्यमिन्द्रः (तैत्ति० ब्रा० १-७-२-२) । इन्द्रियं वीर्यमिन्द्रः (शत० ब्रा० २-५-४-८) । वीर्यं वा इन्द्रः (ताण्ड्यम० ब्रा० ९-७-५८) / गो० ब्रा० उ० ६-७) । इन्द्रः बलम्-(शत० ब्रा० ११-४-३-३) । इन्द्रस्य माध्यन्दिनं सवनम्-(कौषी० ब्रा० १४-५) ॥ (उ) इन्धो वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वाऽएतमिन्धं सन्तमिन्द्र इत्याचक्षते परोक्षेणैव-(शत० ब्रा० १४-६-११-२)। इन्द्रियमिन्द्रलिङ्गमिन्द्रदृष्टमिन्द्रसृष्टमिन्द्रजुष्टमिन्द्रदत्तमिति वा शरीरस्थ जीवः -(अष्टा० ५-२-९३) मधुहुतमिन्द्रतमेऽग्नाविति मधुहुतमिन्द्रियतमेऽग्नावित्येवैतदाह -(शत० ब्रा० १४-२-२-४२) । मयीदमिन्द्र इन्द्रियं दधातु-(शत० ब्रा० १-८-१-४२) । इन्द्रो वागित्यु वाऽआह-(शत० ब्रा० १-४-५-४) । अथ य इन्द्रस्सा वाक्- (जैमि० उप० ब्रा० १-३३-२) । वाग्वा इन्द्रः (कौषी० ब्रा० २-७) । योऽयं चक्षुषि पुरुष एष इन्द्रः (जैमि० उप० ब्रा० १-४३-१०) । प्राण एवेन्द्रः (शत० ब्रा० १२-९-१-१४) । ततः प्राणोऽजा-यत स इन्द्रः (शत० ब्रा० १४-४-३-१९) । स योऽयं मध्ये प्राणः । एष एवेन्द्रस्तानेष प्राणान्मध्यत इन्द्रि-येणैन्द्ध यदैन्द्ध तस्मादिन्ध इन्धो ह वै तमिन्द्र इत्याचक्षते परोऽक्षम्–(शत० ब्रा० ६-१-१-२) । इन्द्रो ह वै षोडशी -(शत० ब्रा० ४-५-३-१) / (कौषी० ब्रा० १७-१-४) । एतद्ध वाऽइन्द्राग्न्योः प्रियं धाम यद्वा-गिति-(ऐत० ब्रा० ६-७/गो० ब्रा० उ० ६-१३) । इन्द्रो वै गोपाः (ऐत०ब्रा० ६-१०)/गो० ब्रा० उ० २-२०) । वाक् च प्राणश्चैन्द्र-वायवः (ऐत० ब्रा० २-१६) । ते (देवाः) होचुः इन्द्रो वै नो वीर्यवत्तमः (शत० ब्रा० ४-६-६-३) । हृदयमेवेन्द्रः (शत० ब्रा० १२-९-१-१५) । यन्मनः स इन्द्रः (गो० ब्रा० उ०-४-११) । इन्द्रो वै यजमानः (शत० ब्रा० २-१-२-११) । द्वयेन वाऽएष इन्द्रो भवति यच्च क्षत्रियो यदु च यजमानः (शत० ब्रा० ५-३-५-२७) । इन्द्र उ वै वातापिः स हि वातमाप्त्वा शरीराण्यर्हन् प्रतिप्रैति-(कौषी० ब्रा० २७-४) । धर्म इन्द्रो राजेत्याह तस्य देवा विशः (शत० ब्रा० १३-४-३-१४) ॥

(अ) महान् ऐश्वर्यशील और महद्यशसम्पन्न सर्वशक्तिमान् परमात्मा । उत्तम ऐश्वर्यदायक ब्रह्म की शक्ति । समस्त विश्व को अन्दर-बाहर पार कर के व्याप्त होने वाला अधिष्ठाता प्रभु ॥ (इ) स्तन-यित्नु रूपी आकाश में व्यापक बिजली / वायु / अन्तरिक्षलोक / अथवा प्रकाशवान् तेजस्वी सूर्य । सर्वत्र व्याप्त तडित् नामक विद्युत । अग्नि (तेज)-वायु (उत्तम शक्ति)-ऐश्वर्य-यज्ञ–और यशोबल सभी प्रकार के ऐश्वर्यों के साधन एवं इन्द्रत्व के प्रापक हैं। सर्वोत्कृष्ट बल व कुशल दक्षता ही सर्वसुख-

शान्ति एवं समृद्धि के निमित्त कारण होते हैं। दक्षिणायन का ऊष्मारहित शीतप्रभावित पार्थिवता का मार्ग ॥ (उ) विद्युत् के समान महापराक्रमी और शारीरिक इन्द्रियों का स्वामी तथा पालक जीवात्मा। वृत्रविजेता एवं मघवन् सूर्य। अविद्या एवं अज्ञान और दुःखरूपी अन्धकार के दूर करने हारे गुरु जन/उपदेशक/ वा अध्यापक। विज्ञान तथा धर्म की वर्षा करने वाले उपदेष्टा अथवा आचार्य। जो परमैश्वर्यवान् है, वह इन्द्र है चाहे वह सर्वेश्वर परमात्मा हो/ अथवा भौतिक सूर्य। इसी कारण सर्वनियन्ता, भौतिक सृष्टि के सर्वप्रथम तत्त्व और पश्चात् सब में मुख्य रूप से अध्यक्ष, प्राणों के आधारभूत, तथा दिशाओं के निमित्त, काल एवं देश आदि भूतों का ज्ञान कराने वाले दोनों ही वायु तथा अग्नि के प्रतीक सूर्य और गतिमान् वायु किंवा विद्युत् एवं प्राण वायु, ब्रह्म और शक्ति, चेतन और अचेतन स्वतन्त्र अस्तित्वों का 'इन्द्र' पद से ग्रहण होता है। दोनों जीव को संयुक्तरूप से महदानन्दमय मोक्ष-के परमानन्द संज्ञक वा परमगति रूपी अनन्त ऐश्वर्य तक स्वर्गारोहण के उत्तम तथा श्रेष्ठ कारण बनते हैं। जिस प्रकार से भौतिक सौर मण्डल में आदित्य की अनिवार्यता सर्वथा सिद्ध तथ्य है उसी भांति जीव के इस तनु आकार वाले जीवनमय सौर मण्डल में और बृहदाकारधारी ब्रह्माण्ड के आधार तथा अनन्त ब्रह्मशक्ति एवं ज्ञानसम्पन्न परमात्मा अथवा जीवात्मा की अनुपस्थिति और अभाव में कुछ भी सम्भव नहीं हो सकता। उत्तम ज्ञानाग्नि एवं ब्रह्मचर्य का बाहुबल तथा 'यज्ञ'=कर्तव्य-कर्म में अचूक निपुणता 'इन्द्र'=उत्साही शरीरस्थ जीवात्मा के लिए 'देवराजत्व' की वास्तविक सिद्धि के चरम साधन हैं। इस प्रकार वाणी, प्राणशक्ति, मनोबल, हृदय की पवित्रता, तेजस्विता, तथा ज्ञान की विवेकसाध्य व्यापकता 'देवर्षि' इन्द्र के विशिष्ट गुण वा निजी शक्तियां उसे 'परब्रह्मर्षि' आनन्दघन मोक्षाधार परमेश्वर के समीप ले जाने में पूर्णतया समर्थ होती हैं ॥

(A) The Almighty Lord of unequalled glory & rare universal Splendour. The Supreme Power of the Alsolute from which as from a Lofty Fountain-Spring flows forth all transcendental & earthly magnanimity in the world. The Sovereign Universal Spirit, presiding our and permeating and pervading this entire Creation from within it as well as from outside. (I) The all-dominating and pervasive Electrical Energy (*stanayitnu*) filling up the whole ethereal space/fire/air/fine imagination and initiative as qualities of a high aspiring soul (*antarikṣa*), or the refulgent gorgeous sun, Lightning (or *Tadit*) inhabiting everywhere in the firmament. Fire (radiant glow and courage)-air(adequate strength and vigour-exalting aspirations-noble endeavours (yajna)-and substantial merit with its worthiness—all appropriate means of high excellence and positively conducive to supreme distinction in the world constitute the great attributes of Indra, and form the necessary basis for all kinds of individual splendour. A supremacy of power and competent skill in handling things with adeptness always hopefully lead to genuine peace, prosperity, and happiness in life, in the end. The winter solstitial course of the Earth's orbit round the sun without sufficient warmth & allied to dull earthy cold. (U) Valiantly chivalrous like lightning, the finite spirit as the lord and preserver of all bodily faculties. The sun as the victor of black usurping clouds, and with a supreme title to high exaltation

of its position. A preceptor/propagator of righteousness/or learned teacher, who disbands the dark shadows of distress, mental indigence, and ignorance. A religious guide or propounder of piety, who enlarges the bounds of science, and nobleness of life with welcome showers of his learning. Whatever is possessed of any kind of splendour and nobility is verily an Indra, whether it is the Almighty Lord of this vast universe/or the physical sun. For this very reason, therefore, the inherently controlling and the foremost factors during Material Creation of this world, but later predominantly present in all things as their dormant causes, and not only the very fundamental basis of all life-breath, bul also the parent indicators of all directions of time and space as well as other discrete objects in their midst, the sun and the air element (as the cause of all physical motion), the two immediate lieutenants of the Creative Material Forces or Elements—Fire and Air — or still better to say Electrical Energy and Life-breath; Absolute Wisdom (Brahma) and Absolute Power and *Might* (*S'akti*); Full Wakeful Divine Consciousness and total *Vis Inertiae*, the contrasting pair of ultimate Eternal, and Free Entities are both suggestively implied separately by this strange term Indra according to the context in which it happens to be used. Both conjointly embodied in this great organism called, Creation, provide the surest and the noblest source to the human soul, the other conscious but poorly helpless Indra for exalting itself to the highest heavens, the seat of endless spiritual, splendour, or the purest heights of Divine Blissfulness in *Mokṣa*. Just as within the medium scope of the material solar-family the unquestionable indispensability of the central sun is by all counts a scientific truth, similarly within this infinitesimally small but living solar system of human existence as also the other boundlesly vast universe —a family and quite puzzling system of countless galaxies with still more nuclei round the central suns supporting their respective satelites—nothing at all shall be possible without and in the absence of an inspiring soul in one case, or of the ultimate support of an Omniscient Universal Spirit of an Absolute and Almighty Competence, in the other. An ignition of intuitive knowledge and wisdom with true self-hood, un-impaired stout health of the body, off-set with determined celebacy in life, and a well-directed, disciplined attitude of dispassionate performance of duties in life (*yajñas*) tend to prove undisputed means for Indra = the embodied Finite Soul to realise its original status as the Crown of all aetion-oriented living beings (*Deva-rāja*). In this way, speech, discipline of life-breath, resoluteness in right decisions, purity of heart and a clean conscience, brilliance of thought, word, and deed allied with a rational, synthetic approach to all learning as well as experience, are the real attributes or natural powers of this Penetrative Seer and Challenger, ealled *Rājarṣi Indra*, which alone are indubitably capable of ushering him into the glorious and blissful presence of God, the Sup-

reme Seer, Central Pillar of Redemption for his subjects, and the First Ever Source of Lasting Bliss to them.

अधिपतिः [अस्ति]—यथा पूर्वमन्त्रे व्याख्यातम् । तत्रैव पुनः द्रष्टुमर्हति ।।

पिछले (६)वें मन्त्र के समान ही यहां एवं आगे भी अर्थ लगाने हैं । वहां हो देखें ।।

As already explained under mantra (9). A reference to it should do.

तिरश्चिराजी— (१) तिरश्चीनास्तिर्यक्कुटिलागतिशीला रश्मयो वा दुष्टपशवो वा मानवा अपि । तेषां राजी पंक्तिः समुदायो वा इति तिरश्चिराजी । षष्ठीतत्पुरुषसमासः । तिरोऽञ्चन्ति येभ्यो गतिभ्यो व्यवहारेभ्यस्तेभ्यः प्रतिकूलेभ्यस्तत्त्वेभ्यो वा ये ते हिंसकवृत्तियुक्ता जीवाः । छन्दसि बहुलं विभक्तिव्यत्ययो दृश्यते । तद्वशादत्र पञ्चम्यामर्थे प्रथमैकवचनं प्रयुक्तम् । (२) अथवा तिरस् 'तॄ' प्लवन-सन्तरणयोः (भ्वा०–प०–से०) धातोरयं शब्दः सन्तरणनिवारणार्थयोर्निष्पन्नः । तिरसुपपदे 'अञ्चु' गतिपुजनयोः (भ्वादि०–प०–से०) धातोः 'ऋत्विग्दधृक्०' (अष्टा० ३-२-५६) इति सूत्रेण क्विन् प्रत्ययान्तशब्दोऽयम् । तिरश्चीनानि दुःखनिवारकानि यम-नियमादितपांसि कर्माणि वायवो वा । तिरः सत इति प्राप्तस्य (नाम्नी) । तिरस्तीर्णं भवति । सतः संसृतं भवति–(निरु० ३-२०) ।।

तिरछी वा कुटिलगति वाली किरणें/तिर्यग्गमनशील वायुएं/तिर्यग्योनि पशु वर्ग/या दुष्टाचरण की वृत्ति वाले सभी मनुष्य तथा विभिन्नतत्त्व । (अ) रुद्ररूप शिव की ताण्डवमय, घोषशालिनी एवं वज्रसर्पिणी विजुलियां ।। (इ) तिर्यग्गतिशील आकाशीय मरुद्गण–सूक्ष्म वायुधारायें–तथा अन्य दुःखनिवारक प्रकाशरश्मियां ।। (उ) कुटिल मनोवृत्ति वाले दुष्ट पशगण अथवा मनुष्य के विरुद्ध/अथवा यम-नियम आदि तपोमय नैतिक वा मानसिक दीक्षाओं के दुःखनिवारक सिद्धान्त अथवा यज्ञ-प्रक्रियाएं ।।

(A) Potent waves of Electricity and other Divinely Projected and Protective Celestial Forces constantly flowing, or otherwise, particularly during the course of ultimate dissolution, dancing in a Divine Jig of *S'iva's* solemn Cosmic Joy. (I) Air streams flowing naturally in their oblique courses and currents—radio-active and other magnetic rays filling in their diverse circuits the whole empty upper space as well as different other relief-bearing waves of sound, rays of light, &c. (U) Against the ferocity and wild behaviour of wicked beasts,or crooked men of evil propensities and outrageous nature / or properly ennobling codes and precepts of due psychological and moral principles and disciplines, including a number of vital preservative restraints as well as progressive and positive observances (*yamas and niyamas*) under a refining sense of duty; all of which through a disciplined abstemacy of desires succeed in eliminating much of the misery and suffering from a life so cultivated into desirable moderation and reserve of strength with resolute adherence to the high ideal of Balance in every aspect of a really successful and happy life / or the synthetic processes of a purely cosmopolitan psychology and attitude (*yajña*) in life.

रक्षिता—यथापूर्वं एव मन्त्रे व्याख्यातम् । नवमे मन्त्रे पुनर्द्रष्टव्यम् ।।

पूर्व मन्त्र (९) में ही देखें ॥

As before to be seen in the course of the 9th mantra.

पितरः —(अ) यो विश्वस्य पालकस्तस्येन्द्रस्य सर्वसुखदायिकाः शक्तयश्च। बहुधैव रक्षाकुर्वाणो दिव्यायुष्याः ॥ (इ) वायवो–विद्युतो–ऋतवः - सूर्यादयश्चान्यानि दिव्यरक्षाविधानानि ॥ (उ) ये पितृवत् पालकाः सन्ति/भूतकाले कुशलाः पूर्वजा आसन् वा ते धर्मनिष्ठा गुरुजनाः। परम्परया स्वसेवया सामाजिकोपकारकाः। जनहिताय विभिन्नरक्षाकार्येषु सर्वसुखसाधनासु योजनासु संलग्ना वैद्याश्चाध्यापकाः शान्तिसैनिकाः सुनिर्माणकादयश्च धर्म्यजीविकावृत्तिव्रताश्चैव। जनानां मातापितरावाचार्यश्च सर्वे राष्ट्रहितकारकाः कर्मठशिल्पिजनाश्च ये स्वस्वसेवाभिः प्रजानां जीवनमुन्नयन्ति रक्षयन्ति च ॥ 'पितृ' पदं पा' रक्षणे (अदा०--प०–अ०) धातोरुणादि (२-९५) इति सूत्रेण तृजन्तो निपात्यते। पान्ति पालयन्ति रक्षन्तीति पितरः ॥ पिता गोपिता–(निरु० ६-१५) बहुवचने रूपमिदम् ॥

(अ) संवत्सरो वै पिता वैश्वानरः प्रजापतिः (शत० ब्रा० १-५-१-१६)। तिर इव वै पितरो मनुष्येभ्यः (शत० ब्रा० २-४-२२-१) ॥ (इ) स्वधा वै पितृणामन्नम् (शत० ब्रा० १३-८-१-४)। ओषधिलोको वै पितरः (शत० ब्रा० १३-८-१-२०)। षड् वा ऋतवः पितरः (शत० ब्रा० ९-४-३-८)। प्राणो वै पिता–(ऐत० ब्रा० २-३८)। असौ (द्यौर्वा भानुः) पिता–(शत० ब्रा० १३-१-६-१/तैत्ति०ब्रा०-३-८-९-१) ॥ (उ) मनः पितरः (शत ०ब्रा० १४-४-३-१३)। वाक् च वै मनश्च पितरा युवाना–(शत० ब्रा० ८-६-३-२२)। त्रयो वै पितरः (शत० ब्रा० ५-५-४-२८)। यानग्निदेव दहन्त्स्वदयति ते पितरोऽग्निष्वात्ताः (शत०ब्रा० २-६-१-७)। ये वा यज्वानो गृहमेधिनः। ते पितरोऽग्निष्वात्ताः (तैत्ति०-ब्रा० १-६-९-६)। अथ ये दत्तेन पक्वेन लोकं जयन्ति। ते पितरो वर्हिषदः (शत० ब्रा० २-६-१-७)। ये वै यज्वानः ते पितरो वर्हिषदः (तैत्ति० ब्रा० १-६-९-६)। तद्ये सोमेनेजानाः। ते पितरः सोमवन्तः (शत० ब्रा० २-६-१-७)। सोमप्रयाजा हि पितरः (तैत्ति० ब्रा० १-६-९-५)। पितृदेवत्यो वै सोमः (शत० ब्रा० २-४-२-१२)। क्षत्रं वै यमो, विशः पितरः (शत० ब्रा० ७-१-१-४)। अनपहतपाप्मानः पितरः (शत० ब्रा० २-१-३-४)। पितृलोकः पितरः (कौषी० ब्रा० ५-७)। ऊष्मभागाः हि पितरः (तैत्ति०ब्रा० १-३०-१०-६)। स्विष्टकृतो वै पितरः (गो०ब्रा०उ० १-२५) ॥

(अ) जगत्पिता इन्द्र परमात्मा और उस की सुखद संरक्षक शक्तियां। अनेक प्रकार की आयुवर्धक व जीवनपोषक सूक्ष्म एवं स्थूल नैसर्गिक विभूतियां ॥ (इ) वायु विद्युत व ऋतुगण और सूर्य आदि अन्य दिव्य पालक व समर्थक विधान तथा व्यवस्थायें ॥ (उ) माता-पिता के समान हितकर धर्माचारी गुरुजन। परम्परागत समाज के परोपकारी सेवक नेतागण। सर्वोदय एवं जनहित के निमित्त विभिन्न सेवाकार्यों तथा सुरक्षा आदि की योजनाओं में लगे धर्मयुक्त आजीविकावृत्तिरत वैद्य, अध्यापक, शान्तिसैनिक, तथा उच्च निर्माणकर्ता आदि विज्ञाननिपुण मार्गदर्शक विद्वान् एवं कलाकार। प्रजाजनो के माता-पिता तथा आचार्य और राष्ट्रोन्नायक कर्मठ शिल्पी एवं आविष्कारक जनविशिष्ट जो सभी अपनी अपनी सेवाओं द्वारा प्रजा के वर्तमान एवं भावी जीवन को ऊंचा उठाते हैं और दरिद्रता से उस की रक्षा करते हैं ॥

(A) The Universal Spirit, the Glorious Lord Indra, Who as the Sole Supreme Pat-

riarch of this endless world looks after its precarious well-being with incessant care; & His numberless, joy-fostering, guardian Powers, engaged, at all times, in developing & enhancing the Final Equanimity of the Universe. Divinely oriented miraculous media of all sorts, both subtle and gross, acute as well as obtuse in nature, with a view to helping & protecting life & its healthy longivity against impending threats for carrying out its destined mission anyhow through trials & tribulations common to it but not without their instructive lessons at any time, (I) Various cadres of air & electricity, rejuvinating a succession of half a dozen seasons with their own peculiarities & profits in the year, &, above all, the mysterious sun, along with a thousand & one similar other sources & supports, laws & inherent causes, pertaining to life on earth, each with its portentous role to play constructively in this comity of creative 'Carisma' that the world happens to be, after all. (U) Righteously disposed elders, who are beneficially helpful & compassionate like one's parents, including guardians, teachers, & preceptors. Leaders & benefactors of society in respect of traditional benefits of general service & utility for all. People pursuing different professional careers of public services, or other conscientious human interests, such as, doctors, teachers of technology, police as supervisors of public peace & law & order, engineers, &c., with all such pioneers, scholars, scientists, artists, & inventors making advanced contributions to human welfare, not, of course, leaving aside trusted & inspired parents & educators of young children & patriotic guides, craftsmen & trainers in a country's practical progress & prosperity, who also with their extremely useful & talented services not only enable the people to march on to a present as well as future prosperity of life,but also save them from the dire clutches of frowning indigence & poverty.

इषवः — मन्त्रस्य शेषभागसहितमिदं पदमपि पूर्वस्मिन्नवमे मंत्रे हि व्याख्यातमेव । तत्रैव पुनर्द्रष्टव्यम् ॥

इस पद की तथा मन्त्र के शेष पुनरावर्तित भाग की व्याख्या को पिछले नवें मन्त्र में ही यथावत् देखें ॥

For this term as well as the remaining portion of the mantra being common to all these six mantras a reference has to be made to their explanations already given in the foregoing ninth (9) mantra.

संक्षिप्त मन्त्रोपदेशः (अ) जिस प्रकार उस सर्वज्ञ देवाधिदेव परमात्मा ने पूर्व दिशा में मनुष्य को सामने की ओर आंखें दे कर उन के द्वारा देखने और सम्यक् प्रत्यक्ष ज्ञान प्राप्त करने के हेतु श्वेत प्रकाश का अनन्य स्रोत सूर्य प्रदान किया है और सघन तम के जड़ और हीन व्यापार से मुक्ति देकर उस के वर्तमान व भविष्य दोनों को उज्ज्वल बनाने के निमित्त रञ्जित प्रकाश से भी उसे बचाया क्यों कि इस स्थिति में उस का तत्त्वज्ञान तथा सात्त्विक कर्म दोनों सदा के लिए वास्तविकता से दूर होकर

उस के शाश्वत अहित का कारण बने रहते; उसी प्रकार उस दयालु ज्ञानप्रवर्तक सर्वेश्वर ने दक्षिण की दिशा में भी जो प्रकाशप्रेरक दिशा से नितान्त सटी हुई ही है उस के बाहुबल तथा समस्त ऐश्वर्यप्राप्ति की उत्तम सामर्थ्य के वरिष्ठ साधनों का प्रबन्ध किया है। उस महद्यशस्वी इन्द्र ने अपने सजातीय परन्तु सीमित ज्ञान तथा बल से प्रभावित दयनीय सखा जीवेन्द्र के सच्चे स्वरूप व गौरव की रक्षार्थ तथा इन दोनों अनिवार्य शक्तियों की वाञ्छनीय यथासम्भव वृद्धि के लिए उसे हर प्रकार के सुलभ एवं अचूक साधनों से सम्पन्न किया है जिस से वह अपने सर्वतोमुखी पुरुषार्थ, बुद्धिपारङ्गत मन एवं मनःसङ्कल्प-युक्त निष्ठा शक्ति द्वारा इस विश्व का कीट-पतङ्ग न होकर ऐश्वर्यसम्पन्न और आध्यात्मिक जगत् का अप्रतिहत स्वामी बन कर सच्चे इन्द्रत्व का अडिग प्रतीक सिद्ध हो सके। दक्षिण की दिशा ही कर्मठ दक्षिणायन का मार्ग भी है और वह कर्म व पुरुषार्थ के जीवन का द्योतक है जिस का मानव जीवन में अपना उचित स्थान है। वह उत्तरायण अर्थात् परमेश्वरोपासना एवं मोक्षसिद्धि के पूर्व संयमबल तथा परवैराग्य की उपर्युक्त स्थिति के हेतु सम्यग् अनुशासन व दीक्षा का महत्त्व रखता है। निवृत्ति से पूर्व प्रवृत्ति का शमन ही तपोमय पुरुषार्थ अथवा तपस्या कहलाती है और पर्य्याप्त तपोबल की प्राप्ति इसी माध्यम से हो पाती है ॥

अतः विधाता ने बल का सङ्ग्रह करने तथा उस की पवित्रता अर्थात् संयत दीक्षा एवं सन्तुलन का साथ-२ विधान किया है। इन्द्र रूपी जीव की ऐश्वर्यप्राप्ति की कामना स्वाभाविक ही है। उस के ज्ञान तथा बल दोनों जब उत्तम पवित्रता का रूप लेलेते हैं तो उसकी धर्मपुष्ट कामना एवं उस के लिये किये गये उद्योग का उच्चतम फल निस्सन्देह ही प्राप्त होता है। सर्वैश्वर्यसम्राट् परमकृपालु सतत जीव-हितैषी परमात्मा ने अपनी सर्वोत्तम कला द्वारा मनुष्य केलिए पूर्णहितसाधनों की व्यवस्था की हुई है जिस में लेशमात्र भी कमी नहीं है। सभी विरोधी तत्त्वों से उस की रक्षा के लिए निवारक नियमों तथा सहायक शक्तियों का सुनिश्चित आयोजन किया हुआ है और उल्टी-टेढ़ी चाल वाले आसुरी तत्त्वों से उसे सुरक्षित कर के धर्म और सत्य के सीधे एवं निस्तारक उदार मार्ग पर चलने की उत्साहपूर्ण प्रेरणायें भी प्रदान की हैं। उस के सुन्दर पर निर्बल जीवन को तिरछी चालों तथा हिंसात्मक व्यसनों और दुष्ट प्रवृत्ति वाले हिंसालु पशुओं व मानव दैत्यों के घातक प्रभावों एवं व्यापारों से बचाने के साथ-२ उत्तम आदर्शरूप उदाहरणों का भण्डार उस के सम्मुख सफल और पुरुषार्थी पितर जनों के माध्यम से खोल रखा है। ताकि उन का अनुकरण करते हुये कृतज्ञतापूर्वक वह अपने स्वकीय चरित्र का सुन्दर निर्माण करता हुआ अपने चरमलक्ष्य की प्राप्ति करे और अपने हितैषी गुरुजनों, उदार पितरों, एवं परमपिता परमात्मा के अनेक ऋणों से उऋण होने में समर्थ हो ॥

मनुष्य को उचित है कि वह इस समस्त सत्यता को अपनी बुद्धि के द्वारा प्राप्त प्रकाश में ठीक-२ अवलोकन करे और उस की गम्भीरता से विमुख न होकर सारे ईश्वरीय विधान का आदर व सम्मान करता हुआ अपने जीवनपथ पर नित्य आगे ही बढ़ता चले। यह सब तब ही सम्भव हो सकता है जब वह मित्र और अमित्र, लाभकारी व हानिप्रद, सभी रुचिकर तथा अरोचक तत्त्वों को एक समदृष्टि से देखने और समझने में समर्थ हो। उस के हृदय में किसी मनुष्य, जीवधारी या वस्तु के प्रति भी न घृणा का भाव शेष रहे और न कोई द्वेष की भावना कदापि उदित हो। द्वेष और ईर्ष्या की कालिमा से वह

सदा ही अपने सुधवल चरित्र को परिशुद्ध रखता हुआ हर प्रकार से उन का त्याग करता रहे । अपने व्यवहार में और भावना में समानरूप से सर्वोदय की विशालता का गीत गाता हुआ अच्छे और बुरे दोनों के लिए अपने शुद्ध प्रेम की सार्वभौमता का रसपान कराये—जो उस से ईर्ष्या अथवा द्वेष का बरताव करे उसे भी और जिस से वह स्वयं ही द्वेषाचार का प्रारम्भिक कारण बनने में कोई बुराई नहीं समझता अथवा वैसे का वैसा ही प्रतिकार न करने में अपनी मानहानि समझता है उसे भी । उस के निजी तथा पारिवारिक और सामाजिक कर्म में किसी भी प्रकार का—चाहे वह अपनी ओर से हो या चाहे दूसरे की ओर से प्रदर्शित ईर्ष्या-द्वेष भाव की प्रतिक्रिया में हो—कभी भी इस कलुष भावना वा व्यापार का अस्तित्व ही न रहे । उस का अपना हृदय सदा सद्भावना और सर्वसाधारण के प्रेम से तरङ्गित होता हो और उस के फलस्वरूप उस के सम्पर्क में आने वाले अन्य लोग भी द्वेषरहित प्रगाढ़ प्रेम का सरस वातावरण ही स्थापित करें ॥ (इ) संसार एक ऐसी इकाई है जिस का सफल विकास ही नहीं अपितु सुखद अस्तित्व ही सामूहिक पारस्परिक आदान-प्रदान-अनुदान-एवं परिदान कर्म पर आश्रित है । साथ-२ यह विभिन्न ऐश्वर्यों की सामग्री का एक वृहद् भण्डार भी है और उन ऐश्वर्यों की उपयुक्त कामनापूर्ति का सजग अधिकारी भी इस से दूर नहीं है । परन्तु एक अनुसन्धान-गृह की भांति समग्र अपेक्षित साधनों से परिपूर्ण यह सुन्दर सम्भावनाओं तथा क्रूर विकल्पों, उत्कृष्टताओं तथा अपकृष्टताओं, और विजयों तथा दुःखद, विदारक पराजयों आदि द्वन्द्वों की विशाल प्रयोगशाला बनी हुई है । इच्छुक जिज्ञासु मानव के लिए यहां सब कुछ प्राप्य है । उसे केवल दक्षतापूर्ण अनुसन्धानमय पुरुषार्थ की आहुति देनी है । उस के समुद्दिष्ट कार्य को बढ़ावा देने के लिए स्रष्टा की ओर से हर प्रकार के विघ्नों एवं व्यवधानों के विरुद्ध सशक्त निवारक चौकसीकर्त्ता नियुक्त हैं और वे नित्य अपने तीखे बाणों=अनुभवी पितरसम सम्प्रेरकों वायु—विद्युत—सूर्य—शशि आदि एवं आन्तरिक भावनात्मक आदर्शशीलता और पातक पाप के प्रति स्वाभाविक निरीहता आदि दैवी प्रवृत्तियों के द्वारा उस की भली भांति रक्षा कर रहे हैं । यह सब सुविज्ञ प्रोत्साहन उसे सदा प्राप्त ही हैं । निराश और हतोत्साह होने का उस के लिए कोई अवसर है ही नहीं—यदि है तो केवल एकमात्र अपने ही निर्दीक्षित पुरुषार्थ में अथवा उस के दुर्बुद्धिग्रस्त अभाव में ही उस की विडम्बनापूर्ण क्षति की सम्भावना में । समुचित दीक्षा तथा सङ्कल्पबुद्धि की परिपक्वता सहित सौभाग्य पूर्ण प्राप्त साधनों तथा असदिग्ध सुरक्षा के उपायों का सच्चा-२ आदरसहित सेवन और द्वेषाचार से उत्पन्न विषमतारहित विश्वप्रेम की अभिन्न समता में ही जीवशिरोमणि देवेन्द्र मानव का आशातीत मङ्गलमय भविष्य सन्निहित है, क्योंकि यथायोग्य समभाव ही विश्व की सर्वमान्य एवं निर्विवाद रूप से संयोजित सिद्धि है । (उ) उचित ही है कि मानव को अपने जीवन की सौभाग्यशाली स्थिति तथा उस के अन्तिम एवं मुख्य प्रयोजन का सच्चा ज्ञान सुलभ हो । वह समझ सके कि विश्व के निर्माता ने अन्य असंख्य शक्तिशाली देवों के मध्य उन के समान ही उस का विशेष उत्तरदायित्व क्या रखा है और उस की सम्यक् सम्पन्नता के निमित्त अन्यों के समान ही उसे क्या-२ उपकरण एवं साधन और सुविधायें उपकारपूर्वक दी हुई हैं । इस तत्त्वज्ञान के साथ ही उस की कर्मबुद्धि कृतज्ञतावश जाग्रत होने लगेगी । वह अपने महान् हितैषी पिता के प्रति आभार की भावना से व्याकुल होकर कर्तव्यकर्म की ओर सम्मानसहित आकृष्ट होने लगेगा । वह न केवल पिता के तथा उस के द्वारा अनुकम्पापूर्ण प्रदत्त ऐश्वर्य के साधनों एवं स्वर्णिल अवसरों के प्रति

नतमस्तक होने में गर्व की अनुभूति करेगा, अपितु अपने सम्बन्ध में उस के उदारतापूर्ण आदेशों और उपदेशों की ओर अनुकूलता की आवश्यकता का अनुभव करने में भी समर्थ होगा। पूर्ण ज्ञान-शक्ति-दया-और उदारता के उस अद्भुत महोदधि के प्रति अविच्छिन्न कृतज्ञता की विनम्र भावना से प्रेरित होकर वह अपने सम्पूर्ण आन्तरिक तथा बाह्य वातावरण में और उस के प्रत्येक छोटे-बड़े, अनुकूल अथवा प्रतिकूल पदार्थ में उस महान् स्रष्टा की अभिव्यापक प्रेमसिञ्चित उपस्थिति का आभास करने लगेगा। उस की निर्मल आत्मा में उस दिव्य प्रेम का प्रतिबिम्ब उसे बाध्य करेगा कि जब तक विश्व को ही वह अपना कुटुम्ब नही समझता, उसे विश्व पिता के वात्सल्य एवं प्रेम का अधिकार कैसे प्राप्त हो सकेगा? विश्व से उस के तुच्छ से तुच्छ अङ्ग से तादात्म्य हो जाने पर अपने से भिन्नता की भावना दुई–ही समाप्त हो जाती है। और तभी हृदय में तितिक्षा एवं धैर्य का उदय होता है। जहां धैर्य्य है–एकता से सम्बद्ध सहिष्णुता और सहानुभूति है–किसी न किसी मात्रा में अपनापन है–आत्मीयता का प्रेम है–वहां द्वेष, दुई, ईर्ष्या, हिंसा की प्रवृत्ति कहां रह सकती है? द्वेष की भावना को यदि स्थान न दिया जाये तो ईर्ष्या–वैमनस्य–प्रतिकार–वैरभाव आदि सारी मलिनतायें दूर ही रहेंगी। द्वेष की प्रवृत्ति ही अन्य सारी कुवृत्तियों की जड़ है। द्वेष का प्रारम्भ किंवा उस के बदले की प्रतिक्रिया का प्रश्न तो वहां उत्पन्न होता है जहां आत्मीयता और समता का अभाव होता है। प्रेम में तो बलिदान की–अपने को सर्वस्व-सहित निछावर कर देने की भावना तीव्र होती है क्योंकि अङ्ग और अङ्गी में सदा एकत्व की भावना प्रधान होती है। दुई में विभाजन की मनोवृत्ति के अधीन विषमता के कारण अहङ्कार विकार का रूप लेकर स्वार्थ व दम्भ का आश्रय लेता है और फिर क्रोध, ईर्ष्या, दौर्मनस्य तथा हिंसा की वृत्तियों का कुचक्र प्रारम्भ हो जाता है जिस से स्वाभाविक अनुशीलन विनष्ट हो कर सुख-शान्ति का वायुमण्डल ही विषाक्त हो जाता है। अत: उपासक को पराभक्ति की भावना सहित दिन प्रति-दिन प्रण करना चाहिए कि वह अपने शान्तिमय जीवन के निमित्त न किसी से स्वयं द्वेषभाव रखेगा और न ही दूसरों के द्वेषसंगत भाव अथवा आचरण के प्रतिकार रूप अपनी ओरसे वैसा ही कुत्सित प्रयत्न करेगा। वह हर प्रकार से अपने जीवन को पवित्र सार्वभौम प्रेम एवं सद्भावना के यज्ञ को एक प्रशस्त आहुति का रूप देकर उस वृहद्यज्ञ में अपने अनुकरणीय विधाता के प्रयोजन की सफलता में योगदान देता हुआ ही, अपने उत्तरदायित्व से उऋण होने और जीवनरूपी पुरुषार्थ को सार्थक बनाने में सन्नद्ध रहेगा॥

Short Discourse on the mantra.

(A) Just as in the Eastern and most important direction from the point of view of valid knowledge in human life, the All-knowing Sovereign Lord & Creator has obliged man with two intelligent eyes in front for clear vision and adequately direct perceptual knowledge of the rich world around him, and also devised an unrivalled source of pure white light in the form of the sun for that same purpose magnificently saving him from the mean and utterly destitute sweep of darkness and nobly sparing him from the teasing compulsion of a coloured sun as well, so as to reassuringly secure a clean bright present as well as future for him; lest a perpetual presence of coloured light should keep his essential knowledge of Truth and

Reality, no less than his subsequent unbiased action, for ever divorced of their true genuineness, & might ultimately prove to be on eternal and irrepairable cause of his unsought ruin; exactly so, in the right-hand side, i. e., the southern direction, too, that Kind and Omniscient Inspirer of all True Wisdom and Knowledge has provided for man's muscular strength and prowess, likewise devising the most conducive media of such heroic valour as may suitably put him within the reach of the highest glories he aspires for. The Great Indra himself, the Supreme Fountain of all glory, at the same time, has not failed in preserving the right status & due grandeur of His homologous comrade, the pitiable finite spirit, but sorely in the grip of distorted Knowledge and paltry power on all scores and arming it with every kind of masterly stamina as well as resistence required for a desirable and possible development of those two hampered, none-the-less, essential powers, so that instead of just vegetating about as a wretched precarious moth or worm in this nasty world, by dint of his all-quelling industry, intellectual far-sightedness, & perseverance of a resolute 'will', man may well-nigh come out of it as an unbeaten master &, rather, a virtuous model of true glory as well as the unconquered hero of his own spiritual arena. The South is virtually the path of all-out secular endeavour (*Dakṣiṇāyana*) and it denotes the Segment of life which is chiefly concerned with worldly action, effort, diligent acquisition, and satisfaction of external ambitions, having its own undisputed importance in its due place in life, inasmuch as prior to *Uttarāyaṇa* = the path of the heart or devotion to the Lord Almighty and the final attainment of spiritual consummation, it serves to confirm during the later phase of life a maturer discipline and self-restraint in respect of complete dispassionateness and truer spirit of resignation as well as renunciation demanded by transcendental purity at that stage of human ascendance. Before a natural cessation of desires, and entering into spiritual tranquility, an unannoying closure of the chain of unnecessary activity must precede; and nothing but this is usually implied by the terms 'Training in self-abnegation' or 'Penance'. All essential and adequate self-conquest is cemented through this medium alone.

It is for this reason that the Creatoı has not over-looked the urgency of a prior provision of propitious strength of the body and mind both as well as the concurrent need of its purification and even desirable sublimation in every sphere of active life. The urge and hope of crowning himself with heroic victories and glories on the part of Indra—the only other conscious entity besides the Supreme Creator Himself—is quite natural and understandable, of course; but only when his true wisdom and pertinent efforts in behalf of righteous action take on an absolutely pure hue of goodness for all, is it invariably without the least suspense that his aspirations and zealous endeavours made for their realization begin to be

rewarded with the highest results ever cherished by him. His most Kind and Generous Lord, Who presides over all glories and greatnesses to be wished for, has not left out anything which may be wanting in a complete fulfilling outfit for man, His most artistic as well as intelligent work of Creative Art. A positive and everlasting arrangement of co-ordinating forces and laws of resistence has been inviolably established for his protection against all possible hostile and destructive factors. In addition to these measures of safety against the infernal elements of Nature, both external and internal, including crooked and perverse passions and propensities quite unbecoming on man's own part, he has been endowed with an intuitive and sub-conscious sense for always seeking the straight and wider path of the right and the true to complete his spiritual cycle of resurrection, at last. Still further, while preserving his supermacy over the mischievous influences of vicious ways of living, wicked and injurious passions, as well as crooked beasts and licentious people, in numerable examples of ideally noble human models devoted to the general welfare of society at large, in the form of successful and hard-working honest elders (grand souls, indeed !) have also been placed before him, gratefully to follow suit for his own personal and social happiness of life; —all this so as to enable him build up a beautiful individuality for himself, and achieve the highest promise of life, in the end, repaying in some measure, at least, his multifaceted indebtedness to exceptionally well-wishing elders, and not the least, his Most Loving Divine Parent, after all.

Man's first beholden and reverent duty lies in seeing and realizing truly the pivotal essence of all this fundamental truth in the light provided by his rationally provoked intellect, and without idly turning away from its profound significance, respectfully honour the Divine Constitution meant for his own ultimate fulfilment by firmly resolving upon a continuous advancement on the promising path of his consistent betterment. All this, however, can be done only when he comes to have an insight with the help of which he can look upon things with equanimity and quite dispassionately whether they happen to be friendly or unfriendly, profitable, or harmful, or apparently pleasant or unpleasant to him. In his innocent heart there may be lingering not a vestige of hatred or low spite for anything whatsoever around him, nor ever a bleak, vile streak of ill-will arising there to confound the softer emotions of an all-embracing human sympathy. Constantly, therefore, purging his clean, white nature of all the darkling shreds of jealousy and spite, let him discard them to begin with, by all possible positive efforts unto the last. And so, singing a carol to the 'sublime vision of universal resurgence of all and sundry' through his compassionate disposition joining hands with a liberally helpful conduct in life, let him offer a sweetening sip of his unshaken love for everything as

its natural due, irrespective of its seeming goodness, or otherwise, —to him who would hold him up to jealousy and spite, and to him as well, whom he himself regards with envy and despite. In the midst of his personal, or family, or larger social contacts, let there never appear even a symptom of this malignant feeling, or hint of forced, unwilling neighbourliness, be it from his own self-conscious side, or in an embittered response to the one hurled upon him from another quarter. Let his own melting heart be ever rippling invariably with the spirit of good-will and love for all, so that others, too, thus coming in touch with his hilarious and pleasing nature in its natural consequence, may similarly contribute to the fair birth of a happy and liquid atmosphere of deep affinity and willing trust.

(I) The world, in its last analysis, is a large corporate unit; and the very existence and happy survival of it, let alone its cherished higher evolution,in truth, entirely rests on a collective, co-operative system of give-and-take; of smiling acceptance as well as redeeming deliverance of what forges ahead and passes out into Eternity; and of grateful acknowledgement and ungrudged extension of the borders of charity for all. Yet, at the same time, it holds out as a wonderfully grand repository of multitudinous sources of glorious attainments at will;& the alert conscious seeker, duly deserving a splendid achievement and fulfilment of these covetable heights and aspirations, (*Indra*), too, is not far away from it. However, like every professional research laboratory, though fully equipped with all the requisite apparatus of investigation, it is a strikingly vast research-theatre (a veritable Enigma, indeed !) full of beautiful opportunities as well as cruel alternatives to them; ideal summits as well as low-sunk indents, with vietories of delightful reward, or painful & suffocating submission to the Fates, &c.; —all type of twins & pairs of 'double opposites, that ever more irk the hard-won peace of mind without relief. Never-the-less, for a zealous aspirant it promises a rosy crown at the end of every sustained experiment towards the betterment of mankind; wherein he is, of course, called upon to offer as sacrifice his perseverant and competent endeavours with a research-oriented approach until fair success smiles on him. To give a fillip to his zest and the cherished work, from the side of his Great Guide, powerful preventive watch-dogs are already at work against all kinds of interruptions and impediments, in fact; and day in and day out they guard his safety quite efficiently with their sharp arrow-like protective missiles like the wind, electricity, moon, and such other natural forces in the external atmosphere. along with a lot of experienced and parent-like fostering and helping elders, besides an idealistic emotional propensity within his own nature by way of a general averseness to evil as such everywhere, serving as a common protective psychological human trait, on the whole. All these well-known encouragements are always implicitly goading him on to the

rewarding success, only if he were to be conscious and aware of them. Thus, in every way he is the heir to a promised glory as well as peace; and has little desperate occasion to be either disappointed or to fall to despair; if, at all, any, it is either to be found in *his own* un-initiated and incompetent labour; or, worse still, in the staring possibility of its altogether unfortunately slothful shirking of it, when in logical consequence, the mockery of missed milestones and the depradations of his closely-hugged hopes begin to show up as an unwanted liability of his own making, at long last. An exceptional, unbound, and heroically happy future of this Promethean Indra, the Chief among gods, and the crown of all living creatures, certainly awaits his own feats of disciplined competence, and the intellectual maturity of discretion on his part; it is, of course, bound up with his wise and right-reverent use of lucky resources of advancement and unfailing means of protection already pressed into his service; and, at the top of it all, it lies in the evenness of his whole, and undwarfed Universality of love, entirely free from the narrowing, partisan effects of malicious ill-will and spite; for we can hardly afford to by-pass the Great Law to our perennial peril that it is *par excellence* this undivided wholeness and evenness of purpose that governs and holds every organic unity and therefore, this whole world itself, in its inflexible iron grip.

(U) It is only proper that man should know the fortunate significant position of his life on earth and briskly subscribe to the final over-all vision of consummation for it as envisaged by its Almighty Maker. He should be able to understand as to what particular responsibility in the midst of countless similar other gods and like them, too, their Great Creator has allotted to him, and as in other cases as well, what encouraging facilities, requisite resources and instrumental means He has full beneficently placed at his choice for its adequate accomplishment by him. With the dawn and full image of this essential comprehension on his part his dormant determination for more appropriate action out of gratefulness for his kind Divine Leader will automatically be fairly awakened in him. With a rising feeling of gratitude towards his Supreme Benefactor and Loving Father combined with a sense of what He has so kindly done for his otherwise niggardly self, he will be drawn and attracted with enough respectful sanity to the heretofore neglected necessity of doing his duties by Him in the midst of other more fascinating, but on due thought far less important and rewarding calls on life; and thus not only towards his Kind Father and millions of mercifully supplied resources of magnificenee with golden opportunities offered in regard to them will he have a sense of due pride, while kneeling down before Him and humbly acknowledging His gifts with deep indebtedness, but also feel the need of his own close attention to the commands and kind behests of his Supreme Well-wisher. So much so that steeped in an humble and un-

flinching feeling of gratefulness towards that Mysterious Marvel of Absolute Knowledge and power of Kindness & Generosity, he begins to visualize the Love-inspired, All-permeating Presence of it within himself as well as without in the enclosing firmament inhabiting and filling every thing in it, little or great, agreeable or otherwise, The reflection of Divine Love mirrored in his simple undefiled soul will compel him to perceive the obvious truth that unless he comes up to treat the whole world as his family, or next of kin, how will he be entitled to enjoy the ever-needed mercy and love of its Supreme Father and Patriarch in his own behalf. Under such an attitude of one-ness with the world,which always takes the part for the whole and the whole for its constituting parts, the very notion of duality and self-centred separateness disappears from the mind. In fact, it is only then that the vital virtues of fortitude and forbearance take their roots. And, where there is an inflexible consistency between mood and behaviour,—there is sympathy and endurance born of faith in the integrated one-ness of all things,—a feeling of close personal touch in whatever measure it might be,—a sort of proximity to the 'Ego' or kinship with the inner self,—how can a sense of unhappy dualness,a dividing boundary of separateness and a malicious ill-will to harm linger there ? If ill-feelings towards what we dislike are not entertained by us, the melancholy processes of jealousy, ill-will, revengeful retribution, enmity,. &c., will themselves be far from tainting our minds. The tendency to spite and malice, needless to say, is the mother of most other evils in human character. The question of beginning spiteful thinking about something, or the process of its retirbutive revengefulness arises only where unfortunately a complete absence of 'nearness to self' or equality with it affects the viewing mind. In love, on the contrary, the yearning for sacrifice-merging one's own self with, and laying down all its riches at the feet of the other earnestly-sought self, which is viewed only as a viable reflection of the former one,is devotedly awakened,because between the yearning half and the other one complementarily yearned for, the emotion or the response of unity and oneness always wholesomely preponderates; whereas,in duality on account of inequality based on a divisive concept, the 'ego' or self-assertive principle in man becomes vitiated, and tends to have a recourse to mere personal interest and vain self-conceit; and thereafter starts the evil cycle of anger,heart-burning, jealousy, active ill-will, and actual violence, which infiltrates the whole otherwise happy and peaceful atmosphere within the mind as also outside it with poisonous air of hate and harm. Hence the devotee should daily pledge himself with utmost sincerity of heart as well as sanctity of a vow that throughout his life, serving as an offering at the altar of spiritual peace, he would neither sow the seed of spite and hatred for anything, much less a man, nor adopt the cursed course of malice for malice in return, when others are so inclined towa-

rds him. Turning his blessed dudding life into a blessed little offering, at the noblest altar of a 'soul-to-soul' Purity-Universal Love-and Good-will for all; and so contributing his willing mite to the Infinite Divine *Yajña*, to the Grand Glory and success of his Highly Worthy Master, he will be dedicating himself to a faithful discharge of the allotted responsibility; thus, finally rendering the great opportunity of life so graciously offered to him really meaningful and well-accounted for.

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[११] ओ३म् प्रतीची दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तम्वो जम्भे दध्मः ।। ३ ।।

(अथर्व० ३–२७–३) ।।

पदान्वयः — ओ३म् (संज्ञा-अव्ययपदं-प्रणवमन्त्रः) । प्रतीची (संज्ञा–स्त्री०–प्रथमैकवचनं सप्तम्यां स्थाने छान्दसो व्यत्ययः) । दिक् दिशायां वा–संज्ञा-स्त्री०-व्यत्ययेन सप्तम्याः स्थाने प्रथमैकवचने छान्दसः प्रयोगः) । वरुणः (संज्ञा-पुं०-प्रथमैकवचनम्) । अधिपतिः (संज्ञा-पुं०-प्रथमैकवचने रूपम्) । [असि / अस्ति वा] । (स त्वम् / स वा) । पृदाकू (संज्ञा-पुं०- प्रथमैकवचनम् / अथवा व्यत्ययेन पञ्चम्याः स्थाने प्रथमैकवचने छान्दसः प्रयोगः) । रक्षिता (संज्ञा-पुं०-प्रथमैकवचनरूपम्) । [असि / अस्ति वा] । अन्नम् (संज्ञा-नपुं०-प्रथमायामेकवचनम्) । [ते / वा तस्य] इषवः (संज्ञा-पुं०-प्रथमाबहुवचनम्) । (सन्ति) । शेषभागस्तु पूर्ववदेव । नवमे मन्त्रेऽस्य व्याख्यानं द्रष्टव्यम् ।।

पदभावामृतम् — ओ३म् = हे सकलदुःखभञ्जक अन्नदातृदेव !
हे सर्वदुःखहारी तथा जीवनाधार अन्न के दाता !

O Allayer of all pains and distresses, and The Great Giver of the best Sustenances of life.

प्रतीची — या प्रत्यगञ्चति सा प्रतिकूला दिशा क्रिया वा । प्रत्यगञ्चति प्राप्नोतीति प्रतीची । स्वपृष्ठभागेऽथवा स्वकीयज्ञानाभावे वर्त्तते या दिक् सा । प्रतीतमञ्चन्ति याः प्रजास्ताः । सूर्यास्तदिशा । पश्चादुद्भूतं सर्वं भौतिकं जगत् । हिंसाऽज्ञानद्वेषादिपूर्वकाः प्रतिकूलञ्चरन्तो जन्तवो वाऽदृष्ट वैरिजनाकुला दिशोपदिशाः । पश्चिमायां दिशि—इत्यर्थेऽत्र 'छन्दसि बहुलं व्यत्ययो दृश्यते' इतिवचनात् सप्तम्याः स्थाने प्रथमैकवचने रूपमिदं प्रयुक्तम् ।। प्रति + 'अञ्चु' गतिपूजनयोः (भ्वा०-प०-से०) धातोः 'ऋत्विग्दधृक्० (अष्टा० ३-२-५९) इति सूत्रेण क्विन् प्रत्ययः । 'अनिदितां हलः उपधायाः क्ङिति (न लोपः) (अष्टा० ६-४-२४) इति सूत्रेण न लोपश्च । ततः स्त्रियां ङीप् प्रत्यये प्रतीची रूपं सिद्धम् ।। प्रतीची अभिमुखी–(निरु० ३-५) । प्रतीची दिङ् मरुतो (मनुष्याः) देवताः (मैत्रा० सं० १-५-४) । या प्रतीची सा सर्पाणां (दिक्)-(शत० ब्रा० ३-१-१-७) । सम्राडसि प्रतीची दिक्– (तैत्ति० सं० ४-३-६-२ ।।

दिक्=यथापूर्वस्मिन्मन्त्रे निर्दिष्टम् ।।
यथा पूर्व ९ वें मन्त्र में निर्दिष्ट किया है ।।
As olready explained in the previous 9th mantra.

(अ) पश्चिम की। पीठ पीछे की। अथवा प्रभूत पुष्ट आश्रय की दिशा ।। (इ) सूर्यास्त की / पीछे की अज्ञानयुक्त / विपरीत गति वाली उल्टी दिशा / अथवा क्रिया। पश्चात् भूतकाल में पीछे से उत्पन्न यह समस्त भौतिक जगत् ।। (उ) प्रतीत बोधज्ञान के आश्रित प्रजाजन। अविद्या और हिंसा-द्वेषादि विषाक्त वृत्तियों से ग्रस्त तथा विरोधी व्यवहारयुक्त हिंसक पशु / अथवा छिपे हुये शत्रुजनों से आक्रान्त अप्रतीत दिशायें ।।

(A) The Western/backside direction/or quarters of ample support and reliability. (I) The direction of the sun-set/backward/of oblivious ignorance/a misdeed or wrong direction of perverse and mistaken attitude. The whole phenomenal world born much later in a past unseen age. (U) The unenlightened common stock, or people usually falling back upon their crude perceptual learning alone. Fierce beasts/or unknown cruel foes given to the venomous traits of ignorance, violence, spiteful malice, &c., and villainous wickedness festering unsuspected spheres of life.

वरुण: — (अ) वरणीयतम ईश्वर:। उत्तमगुणा वैश्वर्याणि च प्रापक: सुहृद्वर:। सर्वथा प्रशस्यो जगद्विधायक:। महान् व्याधि-हानि-दु:खनिवारक: सर्वोत्कृष्ट: परमपालक:। अत्यन्तोत्तमोदान इवोत्प्रेरक:। शत्रूणां विध्वंसकस्तेभ्यो वारयिता वेश्वर: ।। (इ) वायु-सूर्य-जल-चन्द्र-मेघप्रभृतय:, श्रेष्ठगुणधारको, दुष्टस्वभावचरितानां वा श्रेष्ठवारण:। प्राणोऽपान-उदानो वा शरीरस्थो वायु:। रोगविनाशहेतव ओषधय: ।। (उ) शत्रुविजेता वा कुटिलजन-व्याधिनाशको राजा सेनापतिर्वैद्यो वा। विविधपाशै: शत्रूणां दुष्टानां वा बन्धकश्छेदको वाऽध्यक्ष:। सत्यधर्मोपदेष्टाऽऽप्तो गुरुर्वा। प्रजासु हानिकर्म दु:खहेत्वोर्वा निवारक: सर्वहितसाधको नर:। वरो जीव: ।। वृणोति—व्रियते—वर्य्यते—वारयति वा ऽसौ वरुण:। सर्वान् धार्मिकान् आत्मयोगिनो मुमुक्षूञ्च वृणोति यो वा तैर्व्रियते वर्यते वा य: स वरुण: ।। 'वृञ्' वरणे (स्वा०-उ०-से०) / 'वर' ईप्सायाम् (चु०-उ०-से०) वा धातो: 'कृ-वृ-दारिभ्य उनन्'—(उणा०-३-५३) इति सूत्रेण उनन् प्रत्यय:। प्राप्तिसाधनो भवतीति वरुण: पदनामसु पठितम्—(निघं० ५-४/५-६) ।। वरुणो वृणोतीति सत: (निरु० १०-३) ।।

वरुणो नाम वर: श्रेष्ठ:। (अ) वरुणोऽन्नपति: (शत० ब्रा० १२-७-२-२०)। यो वै वरुण: सोऽग्नि: (शत० ब्रा० ५-२-४-१३)। यो वाऽग्नि: स वरुणस्तदप्येतद् ऋषिणोक्तं त्वमग्ने वरुणो जायसे यदिति—(ऐत० ब्रा० ६-२६)। अथ यत्रैतत् (अग्नि:) प्रदीप्ततरो भवति तर्हि हैष भवति वरुण: (शत० ब्रा० २-३-२-१०)। वरुण्यो वा ऽएष योऽग्निना शृतोऽथैष मित्रो य ऊष्मणा शृत: (शत० ब्रा० ५-३-२-८)। वरुण धर्मणां पते ! (तैत्ति० ब्रा० ३-११-४-१)। वरुण: सम्राट् सम्राट्पति: (शत० ब्रा० ११-४-३-१०/ तैत्ति० ब्रा० २-५-७-३)। वरुणो वै देवानां राजा—(शत० ब्रा० १२-८-३-१०) ।। (इ) वरुण्यं वा ऽ एतद्यन्मथितमथैतन्मैत्रं यत्स्वयमुदितम् (शत० ब्रा० ५-३-२-६)। वरुण्या वा ऽ एता ओषधयो या: कृष्टे जायन्ते—(शत० ब्रा० ५-३-३-८)। यज्ञो वै वैष्णुवारुण: (कौ० ब्रा० १६-८)। तद्धि वारुणं यत्कृष्णं (वास:)—(शत०ब्रा० ५-२-५-१७)। वरुणस्य सायं आसवोऽपान: (तैत्ति०ब्रा० १-५-३-१)। संवत्सरो हि वरुण: (शत० ब्रा० ४-१-४-१०)। द्यावापृथिवी वै मित्रावरुणयो: प्रियं धाम—(ताण्ड्यम० ब्रा० १४-

२-४) । अयं वै पृथिवीलोको मित्रो ऽसौ (द्युः) वरुणः (शत० ब्रा० १२-६-२-१२) । व्यानो वरुणः — (शत० ब्रा० १२-६-१-१६) । अपानो वरुणः (शत० ब्रा० ८-४-२-६) ॥ (उ) यच्च (आपः) वृत्वाऽतिष्ठंस्तद्वरुणो ऽभवत्तं वाऽएतं वरुणं सन्तं वरुण इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवा भवन्ति प्रत्यक्षद्विषः (गो० ब्रा० पू० १-७) । यः प्राणः स वरुणः (गो०ब्रा०उ० ४-११) । स वा ऽएषो (मार्तण्डः) ऽपां प्रविश्य वरुणो भवति—(कौषी० ब्रा० १८-६) । क्षत्रस्य राजा वरुणोऽधिराजः (तैत्ति०-ब्रा० ३-१-२-७) । तद्यदेवात्र पयस्तन्मित्रस्य सोम एव वरुणस्य—(शत०ब्रा० ४-१-४-६) । यत्पश्चाद्वासि वरुणो राजा भूतो वासि—(जैमि०उप०ब्रा० ३-२१-२) । यद्वै यज्ञस्य दुरिष्टं तद्वरुणो गृह्णाति (ताण्ड्यम०-ब्रा० १३-२-४) । अनृतं खलु वै क्रियमाणे वरुणो गृह्णाति—(तैत्ति० ब्रा० १-७-२-६) । सत्यानृते वरुणः (तैत्ति० ब्रा० १-७-१०-४) । वरुणो वा ऽएतं गृह्णाति यः पाप्मना गृहीतो भवति (शत० ब्रा० १२-७-२-१७) ॥

(अ) उत्तम वरण करने योग्य और सद्गुणों एवं ऐश्वर्यों को प्राप्त कराने में समर्थ परमेश्वर । सब भांति प्रशंसा के योग्य जगद्विधायक । व्याधियों हानियों तथा दुःखों से रक्षा करने हारा महान् हितैषी सखा । सर्वोच्च परमपालक स्वामी । नित्य उदान वायुवत् ऊर्ध्वगमन की प्रेरणा का स्रोत सत्याधिष्ठाता । पापाचारियों और शत्रुओं का विनाशक तथा उन से बचाने वाला जगन्नियन्ता । जो धार्मिकजनों—अध्यात्मयोगियों—मुमुक्षु आत्माओं का महान् उपकारक और उन का वरण करने हारा है अथवा उन के द्वारा सदा अन्य सुखद ऐश्वर्यों की अपेक्षा वरण किया जाता है— किये जाने के योग्य है वह परमपिता परमात्मा ॥ (इ) वायु—सूर्य—जल—चन्द्रमा अथवा मेघादि श्रेष्ठगुणवाली दिव्य शक्तियां या दुष्ट घातक तत्वों को नष्ट करनेमें समर्थ उन का अधिनायक बल । प्राण अथवा अपान या उदानादि शरीरस्थ वायवीय शक्तियां । रोगादिविनाशकारी औषधियां ॥ (उ) शत्रु वा दुष्टों अथवा व्याधियों का निवारक राजा, सेनापति, अथवा वैद्य । भिन्न-२ प्रकार से दुश्मनों तथा दुश्चरितों को बांधने वाला अथवा उन्हें शक्तिहीन करने वाला राज्यपाल । सत्यधर्म प्रचारक अथवा आप्त गुरु । प्रजा में विस्तृत हानिमूलक षड्यन्त्रों तथा दुःखदायक कारणों का उन्मूलन करने में चतुर व कुशल समाजसेवी उद्धारक नेता । ऊर्ध्वाकांक्षी—प्रकाशप्रेमी—तथा जीवनसम्बन्धी तामस तत्त्वों के प्रति रुद्रस्वभावयुक्त जीवेन्द्र जीवात्मा ॥

(A) The Holiest and Impeccable Divine Essence as well as the Pivotal Principle Inspiring All Life, Who is capable of bestowing upon men all kinds of glories and cherished aspirations in life, and Who alone deserves to be the jewel of our preferences; for, has he not elected man to be His chosen *de jure* heir to the kingdoms of this world as well as the choicest and royal state of Heaven to come ? The Supreme Benevolent Friend, who readily wards off all diseases, frightening losses. and no less frowning afflictions of his sincere and loyally trusting comrade. The Great Flawless Arbiter of this world, who in all respects unfailingly draws our highest praises whenever we think of Him. The Mightiest Master of all and the Supreme Sustainer of this Universe. The Ultimate Custodian

of Truth, Who is also the Eternal Fountain-Spring of inspiration-cum-aspiration for higher ascents of wisdom as well as accomplishment in life, like the *Udāna* air that is notable for its naturally upward trend of motion. The Sovereign Controller of the world, Who protects it beneficially from its avowed foes and other hordes of vile-natured elements as well as evil-doers, finally destroying them as well, if need be, for the healthy survival of the good. The Unequalled Saviour of Mankind, Who out of His Magnanimity, incessantly chooses to favour and encourage the good and noble souls, yogic seekers of spiritual intuitive victory, and advanced aspirants thirsty of Divine Bliss; or is Himself dearly sought after by them in total disregard of other delightful deserts of the present, ready to charm them; or, further still, is unquestionably worthy of our deepest devotion and adoration without fail. (I) Air that absorbs gases and vapours, or the sun, waters, moon, water-laden clouds, &c., the powers of Nature, which are gifted with rich qualities of comfort and cure; or the chief among gods who are strong enough to put an end to the outrages of villainous and wily elements around them. *Prāṇa*, or *apāna*, or *Udāna* formations of air meant for particular healthy functions in the living body. Herbs, or medicines, which are curative of different maladies and diseases, on the whole. (U) A ruler, or army general, or doctor, who punitively overwhelms and disarms his foes, opponents, adversaries, or foul ailments, and threatens them with complete discomfiture and disarray. A defender of his realm, who contains his enemies and other mischief-mongers within their narrowest bounds—or bonds—and always successfully reduces them to a position of utterly inane incapacity. A zealous propagator of truth and righteousness; or a preceptor with deep and acute insight into the reality of all things pertaining to life and the world that surrounds it. An able and shrewd statesman devoted to public welfare, who succeeds in up-rooting the very causes of the people's general unhappiness and discontent as well as the secret forces of acrid machinations and groups of anarchy, aiming at social disruption and political weakness of the state. The finite human spirit, ever looking up to lofty summits, and girt with immortal aspirations of the brightest glow, yearning for greater and greater enlightenment, and naturally armed with a disposition which is terribly opposed to and in disgust of the blearing and darkening surroundings as well as other concomitants by which life on earth is usually accompanied.

अधिपतिः — यथाऽस्य सूक्तस्य पूर्वस्मिन् प्रथमे मन्त्रे व्याख्यातः । तत्रैव द्रष्टुमुचितम् ॥

इस सूक्त के पिछले प्रथम मन्त्र में व्याख्या दी है । वहीं देखें ॥

As already explained in the foregoing 1st mantra of this *Sūkta*. According to the order observed here, a reference to the previous 9th hymn is to be made for the explanation of this term.

प्रदाकू: =**प्रदाकु**: (**अ**)मनुष्याणां वाणीप्रदाता वरेण्यो ज्ञानस्वरूपो जगदीश्वर: ।।(**उ**)संश्लिष्टा वाक् शक्ति: ।। (**उ**) विषमकर्कशशब्दा व्याघ्रसर्पादिवज्जन्तव: । हिंसका: शत्रवोऽजगरादयो वा पशव: । भीषण शब्दयुक्तो निर्दयी व्याधो वा ।। पृतना: मनुष्या: । पृत्+कु शब्दे (अदा०-प०-अ०) धातो/रथवा 'पर्द' कुत्सिते शब्दे (भ्वा० - आ० - से०) धातो: 'पर्देनित् सम्प्रसारणमलोपश्च' (उणा० ३-७७, ८०) इत्याभ्यां सूत्राभ्यां काकु: प्रत्ययो रेफस्य सम्प्रसारणमकारस्य लोपश्च । पदादिषु मांसपृत्स्नूनामुपसंख्यानम् (अष्टा० ६-१-१६३) इत्यत्र महाभाष्यवार्त्तिक सूत्रेण । पदादिषु पृतनास्थाने पृदादेश: । यो मनुष्यान्नुत्तमवाण्या ददातीति तेभ्यस्सम्यग्ज्ञानप्रदाताऽस्ति स: । अथवा पृदाकुरिति कुत्सितक्रूरशब्दकरो विषधरोऽहिर्व्याघ्रो वा । पृत्सु पृतनासु मनुष्येष्वपि वा ।। पृतना इति मनुष्यनाम् । संग्रामनाम च — (निघं० २-३/२-१७) । मिनोति बध्नाति शत्रूनिति सेना । महद्युद्धकोलाहलं करोतीति च पृतना । छान्दस व्यत्ययेनात्रापि पञ्चम्या: स्थाने प्रथमैकवचनप्रयोगो वा ।।

(**अ**) मनुष्यों को जो उत्तम-२ वाणियां देता है, वह परमोपकारक हमारी आराधना का श्रेष्ठ पात्र ज्ञानस्वरूप जगदीश्वर ।। (**इ**) वाणीसुधा-रस ।। (**उ**) गर्जन-फुंकार आदि कर्कश शब्द करने वाले व्याघ्र-सर्पादि भयानक जीव-जन्तु । अजगर आदि हिंसक शत्रुगण अथवा पशु वर्ग से । भयंकर-भीषण शब्द करने वाले निर्दयी व्याध से ।।

(A) The Adorable Omniscient Lord God, Who most Kind-heartedly and Beneficently gives men the rare gift of sublime organised-speech. (I) Integrated power of speech with its finest and sweetest shades of expression, impossible for any other species in the world. (U) Beasts and reptiles with their dreadful heinous sounds, hisses, and roars, such as serpents, tigers, leopards, wolves, &c. Merciless enemies and other beasts like the larger boas and pythons. From the cruel hunter and the pitiless fowler, usually taking recourse to frightful scaring sounds in order to drive their victims to utter desperation.

रक्षिता — यथा पूर्वस्मिन्नवमे मन्त्रे व्याख्यातम् ।।

पिछले नवें मन्त्र में दी हुई व्याख्या के ही अनुकूल ।।

Onite as already explained in the earlier 9th mantra.

अन्नम् (अ) जीवस्य प्राणाधारो मुख्यजीवनशक्तिप्रवर्त्तकश्च निरन्तरं सुखसामर्थ्यवृद्धिहेतुश्चेतनात्मा सर्वेषां विधिवद्धारको विश्वेश्वरो वा । सर्वतो विराड्-विष्णु: सम्पुष्टयधिकरणम् ।। (**इ**) अत्तुमर्हं योग्यं वा वस्तु । शान्तशक्तिप्रदानि घृत-दुग्ध-फलानि च यव-गोधूम—चणक—तण्डुलादीन्यन्नानि ।। (**उ**) बलप्राप्तेर्मुख्यं साधनम् विश्वस्ताश्रयप्रदं शरणम् ।। 'अद' भक्षणे (अदा०—प०—अ०) धातो: क्त: । 'अन' प्राणने (अदा०—प०—से०) धातो: कृ—वृ—जृ······ अनिस्वपिभ्यो नित् (न:) — (उणा० ३-१०) इति सूत्रेण न: प्रत्ययो वा । अनिति जीवयतीति अन्नम् । अथवा निपातनात् संज्ञायां 'अन्नाण्ण:' इति न आदेशो भवति । अन्नम्—ओज: —घृतम्—मधु—महत्—आप: —नीरम्—शुक्रम् उदकनामसु पठितानि (निघं० १-१२) । अन्नं कस्मात् ? आनतं भूतेभ्य: । अत्तेर्वा — (निरु० ३-९) ।। सस्यं क्षेत्रगतं प्राहु: /सतुषं धान्यमुच्यते । आमं वितुशमित्युक्तं । स्विन्नमन्नमुदाहृतम् — (शब्दकल्पद्रुमे कोशे उद्धृतं वशिष्ठवचनम्) ।।

(अ) अन्नं वै सर्वेषां भूतानामात्मा- (गो० ब्रा० उ० १-३) वैश्वदेवं वा ऽ अन्नम् -(तैत्ति० ब्रा० १-६-१-१०)। अन्नं वै ब्रह्मण: पुरोधाः (ताण्ड्यम० ब्रा० १३-६-२७)। अन्नं वै प्रजापतिः (शत० ब्रा० ५-१-३-७)। यत्तदन्नमेष स विष्णुर्देवता -(शत० ब्रा० ७-५-१-२१)। भर्गो देवस्य कवयोऽन्न-माहुः (गो० ब्रा० पू० १-३२)। अन्नं वै भद्रम् - (तैत्ति० ब्रा० १-३-३-६)। तदन्नं वै विश्वम्प्राणो मित्रम् — (जैमि०-उप०-ब्रा० ३-३-६)। अन्नं सावित्री — (गो० ब्रा० पू० १-३३)। वरुणोऽन्नपतिः (शत० ब्रा० १२-७-२-२०)। अन्नं ब्रह्मेति व्यजानात् -(तैत्ति० आ० ६-२) / तैत्ति० उप० ३-२)॥ (इ) अन्नं वै पावकम् -(तैत्ति सं० ५-४-४-४)। एते हि साक्षादन्नं यद्रूषाः (तैत्ति० ब्रा० १-३-७-६)। अन्नं वै मरुतः (तैत्ति० ब्रा० १-७-३-५)। अन्नं वृष्टिः (गो० ब्रा० पू० ४-४-५)। अन्नं वा ऽ आपः (शत० ब्रा० २-१-१-३) / (तैत्ति ब्रा० ३-८-२-१)। पाङ्क्तꣳ (पञ्चविधं) हि अन्नम् = (अश्यं-खाद्यं-चोष्यं-लेह्यं-पेयम् [सायणः] (ताण्ड्यम० ब्रा० ५-२-७)। अन्नं विराट् तस्माद्यस्यैवेह भूयिष्ठमन्नं भवति स एव भूयिष्ठं लोके विराजति तद्विराजो विराट्त्वम् -(ऐत० ब्रा० १-५)। अन्नं वै विशः (शत० ब्रा० ४-३-३-१२)। अन्नं पशवः (शत० ब्रा० ६-२-१-१५)। अन्नं केतः (शत० ब्रा० ६-३-१-१६)। अन्नं वै गिरश्छन्दः (शत० ब्रा० ८-५-२-५)। अन्नं वै वयश्छन्दः (शत० ब्रा ८-५-२-६)। अन्नं वै सुरूपम् (कौषी० ब्रा० १६-३)। अथ यत् कृष्णं तदपां रूपमन्नस्य मनसो यजुषः - (जैमि०उप०ब्रा० १-२५-६)। अन्नं रश्मिः (शत०ब्रा० ८-५-३-३)। अन्नं नमः (शत० ब्रा० ६-३-५-१७)। अन्नं वै वाजाः (शत० ब्रा० १-४-१-६)। अन्नं वै वाजपेयः (तैत्ति ब्रा० १-३-२-४)। अन्नं वै व्यन्ने हीमानि सर्वाणि भूतानि विष्टानि-(शत० ब्रा० १४-८-१३-३)। अन्नं वै चन्द्रमाः (तैत्ति० ब्रा० (३-२-३-४)। ऐतो वा ऽ अन्नम् - (गो० ब्रा० पू० ३-२३)। त्रेधाविहितꣳ ह्यन्नम् -(शत० ब्रा० ८-५-३-३)। त्रिवृद्धा ऽ अन्नं कृषि-वृष्टि-बीजम्-(शत० ब्रा० ८-६-२-२)। सर्वं वैतदन्नं यद्दधि-मधु घृतम् -(शत० ब्रा० ६-२-१-११)॥ (उ) अन्नादेव सम्भवन्ति तस्मादन्नमेव प्रजाः (शत० ब्रा० २-५-१-६)। अन्नेन हीदꣳ सर्वं गृहीतम् — (शत० ब्रा० ४-६-५-४)। तस्मात्प्राणोऽन्नेन गृहीतो यो ह्येवान्नमत्ति स प्राणिति तस्मात्प्राणेनान्नं गृहीतं यो ह्येव प्राणिति सोऽन्नमत्ति (शत० ब्रा० ७-५-१-१६,१७)। अन्नं प्राणः (तैत्ति० ब्रा० ३-२-३-४)। अन्नं जीवनꣳ हीदꣳ सर्वम्-(शत० ब्रा० ७-५-१-२०)। अन्नं प्राणमन्नमपानमाहुरन्नं मृत्युं तमु जीवातुमाहुः। अन्नं ब्राह्मणो जरसं वदन्ति अन्नमाहुः प्रजननं प्रजानाम् — (तैत्ति ब्रा० २-८-८-३)। शान्तिर्वाऽअन्नम् - (ऐत० ब्रा० ५-२७/७-३)। अन्नं वै वाजः (ताण्ड्यम० ब्रा० १३-६-१३ / शत० ब्रा० ५-१-४-३ / तैत्ति० ब्रा० १-३-६-२)। अमृतोऽन्नं वै वाजः (जैमि० ब्रा० पू० २-१६३)। अर्को वै देवानामन्नम् - (शत० ब्रा० १२-८-१-२/तैत्ति ब्रा० १-१-८-५)। अन्नं वै देवाऽअर्क इति वदन्ति- (ताण्ड्यम० ब्रा० १५-३-२३)। अन्नं वै व्रतम् -(ताण्ड्यम० ब्रा० २२-४-५ / शत० ब्रा० ७-५-१-२५)। अन्नं सोमः (कौषी० ब्रा० ६-६ / ताण्ड्यम० ब्रा० ६-६-१)। अन्नं वै पूषा-(कौषी० ब्रा० १२-८/तैत्ति ब्रा० १-७-३-६)। अन्नं वै कम्-(ऐत० ब्रा० ६-२१/गो० ब्रा० उ० ६-३)। साम देवानामन्नम् -(ताण्ड्यम० ब्रा० ६-४-१३)। अन्नं पृष्ठानि-(ताण्ड्यम ब्रा० १६-६-४)॥

(अ) जीव का प्राणाधार तथा जीवनशक्ति का मुख्य प्रवर्त्तक और सदा सुख-सामर्थ्य की वृद्धि

का हेतु चेतन आत्मा अथवा सब को विधिवत् धारण करने वाला विश्व का स्वामी परमात्मा। सब ओर से पूर्णतया व्यापक एवं विराड् विष्णु देव जिनके असीम आश्रय में ही बलपूर्वक स्थायित्व प्राप्त होता है ।। (इ) भोज्य अथवा खाने के योग्य पदार्थ। अनुत्तेजकशक्ति और बल देने वाले घी-दूध-फल तथा जौ-गेहूं-चना-चावलादि अनाज ।। (उ) बल की प्राप्ति का मुख्य साधन भोजन। सम्पुष्ट आश्रय-स्थान अथवा शरण ।।

(A) The Supreme Universal Spirit, overlording all other powers, conscious or otherwise, and duly upholding everything in the vast expanse of His own Creation in its proper place; or the Great Conscious Principle, inherently disposed to the All-loving Cause of Advancing Divine Majesty as well as Joy for others, being a pivotal centre of inspiration to every living creature, or the finite spirit, and the chief promotor of all life-force on earth, The Presence of the Grand Inherent Deity, Lord *Viṣṇu*, Who pervades the Universe from one end to the other and all around it, and under Whose all-embracing care alone a stable and lasting strength is vouchsafed. (I) Food, or substance suitable for eating; victuals. Cereals like barley, wheat, gram, rice, &c., with fruit, butter, and milk, all of which are nourishing foods and yield enduring stamina and perseverent strength of body and mind together, (U) Nourishment, the main source and support of building up fair strength and vigorous courage. Reliably powerful source of support and confidence, or unfailing refuge.

इषवः —इत्यादिशेषभागो यथापूर्वमेव नवमे मन्त्रे हि द्रष्टव्यः ।।

'इषवः' तथा आगे का शेष भागपूर्व नवें मन्त्र की व्याख्या में यथास्थान ही द्रष्टव्य है ।।

In regand to the term '*Iṣavaḥ*' & the rest of the mantra, the previous 9th hymen is again to be referred to for their proper explanation.

संक्षिप्त मन्त्रोपदेशः — (अ) संसार में भी उसी प्रकार जिस प्रकार कालचक्र में, या सूर्यास्त की कालिमा-पीड़ित दिशा में, वा पीठ पीछे की ओर नितान्त बोधविहीन दिशा में जगत् के सदा जागरूक रक्षक परमात्मा की वरुणशक्ति रात-दिन, हमारी उपस्थिति में अथवा अन्यथा, वर्त्तमान में तथा अनवगत भविष्य में पहले से ही पाप-क्लेश-दुःख वा छुपी हुई व्यथा से हमारी रक्षा एवं सुख समृद्धि का विधान करती रहती है। विशेष कर अज्ञात आपत्तियों तथा दुःखों से जिन का हमें अनुमान भी नहीं होता, वह वरुण देव अपने नित्य दयार्द्र हृदय से समस्त जगत् को ही बचाने की उत्तम देख-भाल और प्रबन्ध करता है। हमारे अज्ञात जीवन का वह ही विधाता-नेता-और पूर्णतया अधिष्ठाता है। उसी के अविकार्य नियम अविच्छिन्न रूप से नित्य ही उत्तम पुरुषार्थसिद्ध जीवन की ऊर्ध्वोन्नति के हेतु दुष्ट एवं पापवृत्तिरत तत्त्वों की घातक सामर्थ्य का अपहरण करते रहते हैं। उस की प्रबल शोधक तथा सत्वप्रवर्धक दैवी सेनायें अपने अतुल तथा अविरल बल द्वारा जीवन की शान्ति एवं स्वाभाविक सुख में व्यवधान डालने वाली नैसर्गिक अथवा मानवीय सभी प्रकार की उद्दण्ड दस्यु शक्तियों का सफ़ाया करती रहती हैं। और इस भांति सत्यज्ञान व तत्त्वाभिनिवृत्ति के परम साधनों बुद्धि-मन-चित्त द्वारा संगृहीत तत्त्वज्ञानसंयुक्त वाणी का यथोचित उत्थान करते हुए वे मानव संस्कृति तथा सर्वतोमुखी विकास

की परिपुष्ट शृङ्खला का स्थायी निर्माण करने में समर्थ होते हैं। यह समस्त उत्कृष्टता अभीष्ट आध्यात्मिक एवं नैतिक शुद्धता और पूर्णता पर आधारित रहती है। ऋत और सत्य के अजेय नियमों द्वारा सृष्टि के आदि में ही स्थापित इन समस्त सर्वत्र प्राप्य और विविध व्यापक बलों = अन्नों की भरपूर उपादेयता जीवन और उस के उद्दिष्ट उच्च आदर्शों को सफलता प्रदान करते हुये, उन्हें आगे बढ़ाती रहती है। भौतिक अन्न तो पौष्टिक तत्त्व होते ही हैं। उन में से दुग्ध-घृत-मधु-फल आदि बलदायक सूक्ष्म अन्नों की गणना में आते हैं। जो बौद्धिक तथा मानसिक पवित्र शक्ति के अद्वितीय स्रोत हैं। परन्तु उन से भी अधिक बलदायक तथा सूक्ष्मतर शक्ति और बल के स्रोत जो चेतन जीवनान्न की उपाधि के अन्तर्गत आते हैं वह हैं, प्रकाश, ज्ञानदर्शन चक्षु, विवेक, धर्मविमर्शशील प्रज्ञा, एवं मेधा, और श्रद्धाप्रधान अन्य मानसिक विभूतियां, जो मनुष्य को पूर्णता एवं संयम और सन्तुलन के क्षेत्रों में अपने सूक्ष्मतम प्रभावों द्वारा उत्तम बल प्रदान करते रहते हैं। वही एक सर्वव्यापी महाधिष्ठाता पूर्व दिशा में श्वेत प्रकाश तथा विकासोन्मुख ज्ञान का और दक्षिण में कर्म की उत्तम सामर्थ्य सहित बल का रूप धारण करता हुआ और विभिन्न ऐश्वर्यों के साधन जुटाता हुआ, पश्चिम की दिशा में अर्थात् पीठ-पीछे के अनवगत कुचक्रों के प्रति भिषग्वत् वरुण बन कर उसे छुपे हुये हानिकारक तत्त्वों से, हिंसक पशुओं तथा विरोधी शत्रुओं से बचाता है। कष्ट में सच्चे साथी वा मित्र के समान समस्त प्रतिकूल दोषों तथा कलुषित व्यापारों से सुरक्षित निकाल कर उसे प्रोत्साहन देता है और उस का बल बढ़ाता है। उस के विकास की सम्भावनाओं को अनवरुद्धगति से पुनः उज्ज्वल करने और उस के अभीष्ट स्वरूप को निखारने के हेतु विभिन्न अन्नों अर्थात् बलों को संशोधक तथा रक्षक रूप में जुटाता है। वही मानव के चयन का एकमात्र संवरणीय उपास्य देव है, जो उस के सम्मुख उपस्थित और अज्ञात दोनों परिस्थितियों में उस से विमुख व उदासीन न होकर सदा उस का सच्चा मित्र, हितैषी, और सहायक बना रहता है। उपासक भक्त को उस परमोपकारक हितैषी प्रभु का और उस के द्वारा जुटाये हितसाधक तथा अनिष्टनाशक सभी उपायों का कृतज्ञतापूर्वक सम्मानसहित आभारी होना चाहिये। उन सभी अनुकूल तथा प्रतिकूल साधनों एवं अवसरों का सुन्दर मेधावी सेवन और यथोचित प्रयोग करते हुये अपने जीवन को नित्य निर्द्वेषभाव से निष्कलङ्क बनाते रहना चाहिए। उसे सदा सत्यता एवं वास्तविकता का अनुकरणीय पाठ ध्यान में रखते हुये न बुरे से द्वेष और न अपने की अपेक्षा अच्छे से ईर्ष्या ही करना उचित है। उस का अपना जीवन-व्यापार विश्वजीवनशृङ्खला की एक निर्द्वन्द्व कड़ी तब ही बन पायेगा जब उस के हृदय की सार्वभौम प्रेमज्वाला नितान्त धवलता ग्रहण करते हुये पारस्परिक द्वेषरूपी तामस धुएं से विमुक्त हो सकेगी।।

(इ) केवल मित्रभाव पर्याप्त नहीं भी हो सकता है। मित्र सदा सम्पन्नता में स्वभावतः सहायक होता है। यह सम्भव है कि वह विपत्ति में सहायता करने की अथवा पूर्व से ही उस के निवारण की क्षमता न रखता हो। उस अवस्था में वह केवल मित्र तो सिद्ध होगा किन्तु अपने अभागे मित्र की रक्षा करने में असमर्थ ही रहेगा। विषमताओं से घिरे ऐहिक जीवन में एक सहस्र में एक सच्चा और सर्वोत्तम मित्र वह ही होता है जो संपत्ति एवं आपत्ति दोनों में भरसक सहायक सिद्ध हो। ऐसा सुहृद् इस जगत् में विरला ही बड़े सौभाग्य से प्राप्य होता हैं। मनुष्य के दुर्भाग्य की एक और कुत्सित विडम्बना यह भी है कि प्रायः ऐसे निराले वरुण—मित्र की उपलब्धि होने पर भी वह उसे पहचान नहीं

पाता और उस की विचित्र अनुकम्पा का लाभ नहीं उठा पाता । परमात्मा के सन्दर्भ में भी ऐसा ही उसका हतभाग्य कहा जा सकता है । अस्तु ! यह तो निश्चित ही है कि वास्तव में सर्वसिद्ध मित्र वही है जो सुख दुःख अथवा सफलता और हानि-लाभ दोनों जीवन क्षेत्रों में सहायता प्रदान करके पूर्ण रक्षा का भार वहन कर सके । अन्यथा मित्र तो संसार में अनेक मिल ही जाते हैं । मानव जीवन तथा पार्थिव परिस्थितियों के सचेत अवलोकन से यह वात विल्कुल स्पष्ट हो जाती है कि बिना परमात्मा की वृहद् योजनाओं तथा अन्य परिपोषक साधनों के जिन में भिन्न-२ अन्नों, रसों, ओषधियों आदि की प्रचुरता विशेष महत्त्व रखती है, मानव गौरव एवं महत्ता ही नहीं समस्त जीवनकलाप ही अवनि-तल पर असम्भव नहीं तो नारकीय अवश्य हो जाता । इन समस्त दयार्द्रतापूर्वक प्रदत्त सुविधाओं से ही मानव विशेषता का अस्तित्व कायम है और उस की अधिकाधिक उत्कृष्टता की सम्भावनायें सम्पुष्ट होती जाती हैं । मनुष्य के आन्तरिक, नैतिक, एवं बाह्य भौतिक नियमों के सन्तुलित सामञ्जस्य से ही इन भव्य सम्भावनाओं तथा सुवर्ण अवसरों का हितकर सेवन पूजा-शुश्रूषा सहित हो सकता है— यही उस अविकल विशाल नाट्य-व्यवस्था का एकमात्र सन्देश है । खण्डानुखण्ड विभक्तता नहीं— सामवायिक अखण्ड एकता ही सारे विश्व की और इस में अवतरित 'चेतन–प्रयत्न' अर्थात् सजग मानव जीवन और उस से सम्बद्ध कुशल पितरों और पूर्वजों की अनूठी पुकार है । ज्ञान=मित्र तथा कर्म= वरुण दोनों के उत्तम समाहार द्वारा मित्रावरुण अथवा प्राणापान की सुभग शक्तियों का सन्तुलित अभ्युदय हो कर जीवन समृद्ध एवं सर्वैश्वर्यसम्पन्न हो उठेगा और फिर वह प्रशान्त पथ का वायु–वल उदान वन कर अपने भर्त्ता को ऊर्ध्वगामी उत्तरायण=आध्यात्मिक तथा नैतिक पवित्रता का अविस्मरणीय रसास्वादन कराते हुये सच्ची योगसिञ्चित उपासना का उत्तम अधिकारी वनाने में सफल हो सकेगा ।। (उ) परमेश्वर द्वारा दी गई सुरक्षा एवं वलसंग्रह की सुविधाओं का श्रद्धालसित तथा विवेकसङ्गत सेवन मनुष्य को अपने महान् उदार स्वामी के प्रति कृतज्ञता और विनय के द्वार पर ला खड़ा करता है । और तव भक्त को प्रत्यक्ष उदारता की सरल अनुभूति होने लगती है और वह गहरी उपासना की सुन्दर धारा प्रभावित तरङ्गों में गोते लगाने लगता है । सन्ध्योपासना की यह भीनी बौछार आत्मख्याति की ललित ज्योति के साक्षात् से पूर्व प्रारम्भ होकर उस की पुरःसरी बनती है । इस का आदि ही कठिन होता है । एक बार नैरन्तर्यसहित उदित हो जाने पर धारणा की एकाग्रता का तारतम्य बंधने लगता है और फिर योगी ध्यान की एकतानता के द्वारा दौड़ लगाता हुआ त्वरित-गति से 'एकतत्त्व'=महत्तत्त्व की समाधिलब्ध स्थिति का अधिकार प्राप्त करता जाता है । कठिनाई तथा स्त्यान का भय तो प्रथम-प्रथम प्रारम्भ में ही योगाभ्यासी के पगों को सशङ्क बनाये रखता है । एक बार उस पर अडिग विजय प्राप्त कर लेने पर फिर कुछ-२ गुफा-समाहित होने की एकनिष्ठ सामर्थ्य द्वारा अलौकिक दिव्योल्लास की बूंदे कंठ में आस्वादन का स्रोत बनने लगती हैं, तो फिर हृदय की गगन-गुहा में बैठा सुपर्ण पक्षी अनन्त तृप्ति की अनुभूति करता हुआ कृतज्ञ ईशानुयायी की सफल वैराग्यभूमि वन जाता है । उस का परवैराग्य एक अद्भुत विन्दु में स्थिर होने लगता है । परन्तु यह सव पराशान्ति का पर्यावरण बनता है विश्वप्रेम और प्रणवोपासना की अथक जीवन प्रक्रिया द्वारा एक महान् सम्पूर्ण सर्वव्यापी ब्रह्म सत्ता में लीन होने के लिये अन्य सभी नामों–रूपों–और अभि-व्यक्त प्रलोभनों की ओर से मुख मोड़ लेने पर । इस परवैराग्य की उत्तम पराकाष्ठा के हेतु ही मानव

की समस्त ज्ञान–साधना तथा कर्म–काण्ड का विधान किया गया है जिस से उस का पुनीत ज्ञान सत्यता और वास्तविकता के समीपतम आ सके और उस का कर्म अहिंसा=विश्वप्रेम एवं सद्भावसहित कर्तव्य के सार्वभौम शिखर पर स्थिरता व नित्यता का अङ्ग बन सके। इस के लिए आवश्यक हैं कि यशो बल द्वारा ऐश्वर्यप्राप्त जीवेन्द्र अपने में ही सन्तुष्ट तथा अभिमानी न होकर स्वयं को समीपस्थ तथा दूरस्थ वायुमण्डल का एक निर्माणसिद्ध अङ्ग बना ले और अपने जीवन की सामूहिक उपादेयता तथा पवित्रता की सौरभमयी महक में बसा कर सर्वोदय और सर्वहितसाधन के निमित्त द्वेष एव दुई की कालिमा और दुर्गन्ध से दूषित न होने दे। इस सिद्धान्त के निरन्तर परिपालन से ही उस का अपना तथा औरों का चिरस्थायी चरमहित चरितार्थ हो सकेगा। प्रवीण उपासक अपने छोटे से जीवन के धन–धान्य–ज्ञान–बल–ऐश्वर्य आदि से सम्पन्न अपने सौभाग्य को एक सुरभित पुष्प वा सरस फल के समान ही दूसरों के प्रेमस्पन्दित एवं द्वेषविहीन हितसाधन की वेदी पर निछावर कर देने की महती क्षमता को अपने व्यवहारसहित मनोवृत्ति का लक्ष्य बनाये ॥

(A) In this apparently self-unfolding phenomenal world around us, as of course, in the ever-reeling scroll of Time, too; in the dimming & dusky twilight-infected direction of the sunset; as well as behind our un-informed backs, the Ever-vigilant, Healing, & Resuscitating Grace of God eternally continues to bless us with relieving panaceas against all damning ills, lurking pains & evil in order to brace us up night & day in conditions of full security & undying dawn of hope & joy, whether in our presence or absence; in our knowledge or otherwise; in the present or unknown future, much before we are confronted with them & their deadly talons are spread out to force us to yield to them, specially against our unforeseen accidents & afflictions about which not even a guess ever occurs in our minds, that Supreme Saviour takes instant care of this unhappy world, because of His inherent loving disposition. Of our long, unperceived stretch of life, let alone the brief flare up of its present perceptible portion, He is truly speaking the sole Director & Guide, mercifully Presiding over the whole scheme as its All-powerful Lord. His Immutable Laws & Devices are quite consistently always engaged in beating down & demolishing the savage & brute forces of elemental factors which play every mischief & havoc with their victims & decimate the fair opportunities of men's highly evolved consummate development in the world. His superior troops of a divine commission, aiming at a universal purification & balance of inherent characteristics of different constituting forces are ever busy with a rare verve in sweeping intractable demonaic influences of all sorts — physical hybrid combinations as well as the infamous human inflexions & swerving infirmities, which somehow pose to retard the normal peaceability & vital joy of living on earth. In this manner, by means of a sustained propitious development of the gift of human speech, at once allied to high learning through the 'spoken word', inquiring intellect, & persistently resolute 'will' which are the only sublime media of all True Wisdom & essential attainment of the

ultimate Spiritual Reality, they obviously succeed in building up a stable & lasting tradition of humane virtues & civic culture of mankind. This whole most desirable process of moral & spiritual cleanliness as well as fulfilment totally rests on an easy availability of different aptitudes & abilities = *Annas* = adequate means of strength, support, & succour to life as well as achievement by way of their respective usefulness in meeting the required need. Physical foods consisting of corn, rice, cereals, &c., are undoubtedly a great source of bodily strength & nourishment. Out of them milk, clarified butter, honey, & fruits are well-known as highly nourishing & more refined foods, which claim to be the most nutritious & invigorating,& are, indeed, a superb source of mental & moral strength with an elegant touch of fine urbanity about it. But still more nobly nutritive & animating than all these after all material aids, & falling under the category of food for transcendental awareness, are the beams of light that make highly valuable visual perception possible, or even lay open the dark niches of knowledge to us; the philosophic eye that can pierce the profundities of unknown spheres of thought, highly abstruse reaches of discerning reason, a shrewdly rational intellect inspired by a love of righteousness & truth, & many other such psychic propensities as are constantly feeding the human spirit with inner strength through sincere faith by means of their subtlest psychological influences in the pertinent sphere of fullness, fortitude, & equanimity, above all. And, who else save that One Omnipresent Custodian of our best interests, benevolently assuming for our sake the revealing whiteness cf a far-off Effulgent Flame & Unravelling of solemn wisdom out of the different tangles of knowledge in the East, & also in the right-hand Southern direction manifesting His Supreme edge of Creative Might in the form of man's valiant vigour of arms & wizardly skill of fingers for all constructive work & glorious achievements, could really have sheltered our favoured race against the blind ravages of mindless material elements & rapacious beasts & the thoughtlessness of vice & villainy on man's own part against his fellows behind their unsuspecting backs, or in the Westward horizon of sunset in the midst of murky & foul contours, & like a wizardly physician upheld us to our best with his loving care & sorely needed death-resisting remedies ? Who else, indeed, could, like his most trusted friend in adversity, devise man's enduring rescue from his many imperfections as well as black deeds imperilling his future prospects, and yet hopefully secured his full growth without dismay for him ? Who, moreover, in order to brighten up the possibilities of his due moral and spiritual evolution without unwanted impediments and also to get at a better image of his undefiled ancient virtues, comes out with ample provisions of safety and other chaste foods, or vitalizing sources of reinvigorating purity and stamina of life ? As such, Who else, therefore, but He, Who never deserts man, turns aside, or fails him both in his present needs and those beyond his ken, but is always inevitably with him in sorrow as well

as in joy as an Eternal Companion and Saviour, after all, ought to be the highest Deity of his choice and worship, singularly worthy of his devoted and grateful adoration ?? A faithful devotee of God, in other words, his Eternal Well-wisher Who never betrays or disappoints him, must feel indebted and be humbly grateful to Him as well as the factors of welfare and those proffered for relief from unfriendly harm, both deployed by Him for his lasting good. Beautifully and intelligently utilizing as he can and turning to his highest benefit these means and opportunities as offercd to him whether agreeable, or the other way about, he should constantly go on refining by a spirit of world-fellowship the warp and woof of his often unconsciously turbid tinge of life. Firmly settled in the lessons of sagacity and truthfulness, he should resolutely discard tbe blind lane of despising another because he has been, or is, meanly false and unfaithful to him; or even unworthily low in life; or, at all, of being jealous of others because they happen to be better off than himself. The undyed tissue and course of his own life-texture can become well-harmonized with the happy Course of Cosmic Concord only when the flame of pure universal love merely simmering in his heart blazes up in its virgin white, completely de-fused of the seething fumes of hatred and spite.

(I) Only friendship may not be adequately denpendable in life. A friend is normally a source of help in our positive, onward course of life. It is quite possible that he may not be capable of coming up to our rescue in adversity, or have the necessary foresight of warding it off altogether even before its occurrence. In such a situation, he will by all means prove and remain a true friend inspite of his immediate disability in question; nevertheless, he will be far from saving and helping his unfortunate friend in trouble. During the granted span of earthly life to us, which is so often, if not always, marred and agitated by odds and blind chances, the best friend — a rare one out of a thousand, indeed, — is he who most readily proves, and ungrudgingly comes through prosperity as well as misfortune as the most cherished helper in need; yet how uncommon an event in this world is it only luckily to be met with ? Another ridiculous irony of the human predicament faces him, when even in the event of having such a one near-by, the fated sufferer miserably fails to take full redeeming stock of his real value, and is thus unable to take the desired advantage of that unusual opportunity of his life. In the context of his Kind Willing Lord as well, man's sheer misfortune debars him more often than not from finding Him as a truly Ideal Friend as well as Saviour (*Varuṇa*) all welded together in One Fine Hope for him. However, it is certain and admitted on all hands that in reality a full-fledged friend is always one who extends his unreluctant help and services in both the phases of life, whether linked with pleasure, or with pain, success or loss or gain alike, and becomes a sure vehicle of his admiring friend's total well-being. Otherwise, there are enough friends here, and there is no

dearth of friends in this world, A close look into the texture of human life and the conditions obtaining around it on earth clearly manifest that without God's Great Schemes and other salutary Divine means concerning general welfare in which the provision and plenitude of foods, juices, and medicinal herbs have their own fundamental significance, let alone man's sublime destiny and hope of the transcendental glory to dawn, the entire frame work of human existence itself would undoubtedly have been quite hellish, if not impossible on earth. The fine distinctive features of humanity are constructively preserved by means of these sympathetically and munificently contrived Divine aids and conveniences for it, while, at the same time, the opportunities of their highest advancement are constantly enhanced for their better and still better accomplishment. A salutary and sustained utilization (= respectful use and observance and advantageous regard) of these splendid aids and golden chances demands an internally ethical, & externally physical, balance, or equipoise wedded to an all-round co-ordination of the different human faculties chiselled properly by a spirit of service and veneration, wherever it is really due, for all aspired lofty attainment — this, on the whole, is the unforgettable message of this whole composite set-up of the didactic drama called the Creation. Not part by part Divisiveness, but a total unsundered Unity alone is the silent, yet to the attentive and alert ears an eloquent call of this queer universe and its squarely conscious actor, that is, the wakeful hero of an all-round full human stature, deputed therein as its would-be surveyor and knowing master, after all. A clear and balanced dawn of true knowledge as its philosophic guide and friend, and duty as its loyal ally and saviour, both conjointly emerging forth as *Mitrā-Varuṇa*, or *Prāṇāpāna*, usher promising life into a heaven of prosperous happiness and enriched glories; and still later, with due maturity, that same tranquil life-breath of *Prāṇa*, assuming the Soaring Sweeps of *Udāna* lends faster wings to its master for a taste of the purer and diviner breezes of moral and spiritual heights belonging to the finest reaches of life, enabling him to be a competent aspirant of exhilarating yoga-nurtured adoration and the crowning blissfulness, in the end.

(U) A faith-fostered and yet rational use of the Divinely furnished facilities, means of appropriate safety and encouragement as well as assimilation of adequate strength required for his victory over the not always helpful forces of nature (both internal and external) rouses men quickly and comprehensively to a sense of humility and deep gratefulness towards their Great Benefactor, above all. With such a psychologically sublimated disposition, the devoted seeker begins to be innocently conscions of a perceptibly magnanimous Divine generosity around him, filling the entire atmosphere, and he starts diving beneath and billowing atop the blissful surges of profoundly deep transcendental experience of someone's Immediate and

Unbounded, though Invisible and but cherished, dear Liquid Proximity within him. This delightful drizzle of meditative joy precedes the enthralling enlightenment of 'self-realization' and soon turns into its speedy, glowing forerunner, at long last. Its straightened start is, of course, rather difficult and exacting for the unaccustomed novice. But, once through constancy of devout effort it comes to be fairly aroused, the practised continuance of introvert concentration begins to gain in its sublime refinement as well as permanency, as a result of which the Yogi who is now confirmed in his habitual contemplative practice (*dhyāna*) advances fast with quick progress in his increasing capability of abstract meditation (*samādhi*) on a great single Principle of Absolute Dimensions, at last. Want of inherent interest, or a lukewarm faith, & other impediments detract from the consistent efforts of a practician of Yoga only during his preliminary pursuit of it. But, before long, after an unswerving victory and control over them is achieved, and by dint of an exclusively single-centred attention gradually gaining stable entrance into the mystic cave of the loving heart, the queer drops of an inward innexpressible joy begin to add initially a divine relish to the palate; & the winged Genius of the human soul, upgathering itself within the exhilarating Firmament of the Elfin cave and experiencing a rare feeling of satiety almost without end, becomes a proper seed-furrow for the spirit of renunciation and dispassionateness befitting a truly loyal lieutenant of the Beloved Lord. His supremely resigned 'Will' now comes to be abstracted into One Single Absolute Unity. However, all this atmosphere of the highest range of peacefulness is built up on a firm foundation of universal love and true devoutness towards the Supreme Deity by means of an indefatigable life-process, in which the central beam is provided by a natural habit of turning one's face resolutely away from all the alluring and entangling panorama of names and appearances around us as well as the striking but beguiling temptations of the lower self for the good sake of totally absorbing oneself in One Great All-pervading Absolute Presence, after all. In order to provide for this ideal development of '*Para-Vairāgya*' in man, all these different levels of wisdom and modes of action have been evolved with great far-sightedness, so that in the long run his pure and impartial knowledge of truth and realities of life and existence as a whole may after all be able to approximate their ultimate verity, and his action may suavely grow in its universal and immortal nature, and become a part and parcel of the pure and exclusive air enriching the heights of Duty and Non-violence, which are in every respect but synonyms with spiritual love and a disinterested response to the diverse demands on life in the world below. For such a state of the mind as well as active life, it is absolutely indispensable that the chief of the living species, namely, man, who is in every respect capable of covering himself

with glories and fair renown over the rest of the world, must not allow himself to be contented with his own petty self and too shrunk vanity, but rather turn his useful life into a helpful factor in the construction of his immediate as well as remote environment of peace and general happiness like a cog in a bigger machine. Let him, with a view to augmenting the general welfare and common good of all his fellow beings season his life with the sweet fragrance of harmonious purity and utility of his thoughts and deeds alike, without permitting it in the least to be soiled and vitiated by the disgusting smell and pugnacious air of spite and ill-will, at any rate. A perseverant adaptation to this life-motto alone can bring about a lasting *summum bonum et pacem* for him no less than for others in the world around him. Every deft devotee and aspirant of God-realization, as such, ought to set before himself in regard to his cheering behaviour as well as psychology as a practical ideal of his life, the aim of having a brilliant Competence in sacrificing his pretty little life with all its fortune of acquired riches, learning, power, authority and token of love for Him Who gave it out of His Own Love for him, at the altar of selflessly love-inspired and spiteless Service of His other subjects and their well-being, like a pleasantly odorous, florescent bloom, or a fine juice-rich fruit, on the whole.

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[१२] ओ३म् उदीची दिक्सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तम्वो जम्भे दध्मः ।। ३ ।।

——(अथर्व० ३–२७–४) ।।

पदान्वयः — ओ३म् (प्रणवमन्त्रः –संज्ञा-अव्ययपदम्) । उदीची दिक् (संज्ञा–स्त्री०–सप्तम्यां विभक्तिस्थाने छान्दसव्यत्ययेन प्रथमैकवचनप्रयोगः) । सोमो (संज्ञा-पुं०-प्रथमैकवचनम्) । अधिपतिः (संज्ञा–पुं० प्रथमैकवचने रूपम्) । [असि/अस्ति वा] । [त्वं/वा सः] स्वजः (संज्ञा-पुं–प्रथमैकवचनम्) । अथवा विभक्तिव्यत्ययेन पञ्चम्यां स्थाने प्रथमैकवचने छान्दसः प्रयोगः) । रक्षिता (संज्ञा–पुं०–प्रथमैकवचनम्) । [असि/अस्ति वा) । [ते/तस्य वा] अशनिः (संज्ञा०–पु०–स्त्री० वा—प्रथमैकवचने रूपम्) । इषवः (संज्ञा–पुं०–प्रथमा बहुवचने रूपम्) । [सन्ति] ।। मन्त्रस्य शेषभागः पूर्ववत् यथावन्नवमे मन्त्रे हि निर्दिष्टं तत्रैव च द्रष्टव्यम् ।।

पदभावामृतम् — ओ३म् — प्रणवमन्त्रोऽत्रादौ सम्बोधने प्रयुक्तः । व्याख्या यथा प्रथममन्त्रगता तत्रैव द्रष्टव्या ।। **उदीची**—देहिनो वामभागे यत् पार्श्वस्तत् । हृदयाभिमुखः प्रदेशः । सूर्याभिमुखस्य जनस्य वामबाहुनेङ्गितो दिशा-देशो वा । वामाङ्गप्रधानं शरीरार्धं तत्सम्बन्धिक्रिया प्रभावो वा । उदङ् उत्तरायाँ दिशि अञ्चति गच्छति-प्रसरति-आप्नोतीति या सा दिक् ।। उत् उपसर्गः+'अञ्चु' गतिपूजनयोः

(भ्वा०–प०–से०) धातोः 'ऋत्विग्दधृक्स्रग्दिगुष्णिञ्चु०' (अष्टा० ३-२-५९) इति सूत्रेण क्विन् प्रत्ययः । 'अनिदितां हल उपधायाः क्ङिति' (न लोपः)–(अष्टा० ६-४-२४) इति अन्यसूत्रेण नकारस्य लोपश्च । ततः स्त्रियाँ ङीपि भसंज्ञायाम् 'अचः' (अष्टा० ६-४-१३८) सूत्रेणाल्लोपे प्राप्ते 'उद ईत्' –(अष्टा० ६-४-१३९) इति सूत्रेण ईकारादेशो भवति ॥

(अ) उदीच्येव यशः (गो० ब्रा० पू० ५-१५) । एषा वै वरुणस्य दिक् (तैत्ति० ब्रा० ३-८-२०-४) । एषा (उदीची) वै रुद्रस्य दिक्–(तैत्ति० ब्रा० १-७-८-६) ॥ (इ) नक्षत्राणां वा ऐषा दिग्यदुदीची-(षड्० ब्रा० ३-१) ॥ (उ) साम्नामुदीची महती दिगुच्यते-(तैत्ति० ब्रा० ३-१२-९-१) । उदीची हि मनुष्याणां दिक्–(शत० ब्रा० १-७-१-१२) । एषा (उदीची) वै देवमनुष्याणां शान्ता दिक्–(तैत्ति० ब्रा० २-१-३-५)

उत्तर अथवा जीवधारियों के बाईं ओर की कोख अथवा विस्तृत दिशा । हृदय की ओर का भाग । सूर्य की ओर मुख किये हुए मनुष्य की बाईं बाहु की ओर की दिशा अथवा प्रदेश । शरीर में हृदय की ओर का आधाभाग अथवा उससे सम्बन्धित क्रिया या प्रभाव । बायें हाथ द्वारा संकेतित ऊर्ध्व व शान्त मार्ग ॥

The North; or the direction extending towards the left side of the living beings. The side indicated by the position of the heart in the human body. The area or direction lying to the left arm-side of the man, who stands facing the sun. One half of the body by the side of the heart; or the activity or effect concerned with it. The region, or the calm & quiet ascending path, suggested by the left hand in the body,

दिक् — षट्सु दिक्षु वामाङ्गेनैकाद्योतिता दिशा । या काचिद् दिशा । तस्यां व्याप्तमाकाशमन्तरिक्षञ्च ॥

छहों दिशाओं में बाँयी ओर की एक दिशा । कोई भी-किसी ओर की दिशा । उस दिशा में विस्तृत शून्य आकाश और अन्तरिक्ष ॥

(One of the six directions, (that stretches to the left side). Any one direction spreading out to any side of a body; the atmosphere, or the ethereal space falling within the limits of that direction.

सोमः —(अ) योऽखिलं विश्वं सुवति उत्पादयति स जगत्स्रष्टा परमेश्वरः । यः सूते सर्वं जगत्सः सविता । सौम्यगुणस्वभावधारकः प्रेरकश्चैश्वर्यबलप्रापको जगदीश्वरो वा । सूयन्ते सर्वे रसाश्चोत्पन्नाः पदार्थाः वा यस्मात्तदादिकारणं सवितृदेवः । यः सुनोति सर्वाः प्रजाः सः । सर्वेषां हितसाधनं प्रति सदा सुशान्तमित्रभावसम्पन्न ईश्वरः । जलवद रसवद् वा व्यापकः सर्वान्तर्यामी सर्वेश्वरः । प्राणस्वरूपोऽतिशान्तोऽध्यात्मा सर्वसुखप्रेरक ईश्वरः । सर्वव्याधिनिवारको वरुणः । उत्तमपुरुषार्थसम्प्रेरको देवः सविता । योगिनां परमैश्वर्येनिर्धारकं मोक्षानन्दघनं परमं ब्रह्म ॥ (इ) प्रेरणाप्रदो व्यवहारो यस्य सोऽमृतरसश्चन्द्रो वा । सूयन्तेऽस्मिन् सः संसारः । सोमगुणयुक्त ओषधिसमूहः ॥ (उ) ऐश्वर्यप्रदं वेदज्ञानं, तेन प्राप्तः सुक्ष्माह्लादो वा । सौम्यतापूर्णविविधसुखदायको विद्वज्जनो/राजा/सेनाध्यक्षो/ऽधिष्ठाता/शिल्पिजनादयो वा । योगविद्योपासनयाऽनुभूतं सर्वोत्कृष्टं सुखं, मोक्षानन्दो वा ॥ (१) 'षु' प्रसवैश्वर्ययोः (भ्वा०–र०–अ०)/ (२) 'षू' प्रेरणे (तुदा०–प०–से०) धातोर्वा/ (३) 'षुञ्'

अभिषवे (स्वा०-उ०-अ०) धातोर्वा 'अर्त्तिस्तु-सु-हु०'-(उणा० १-१४०) इति सूत्रेण मन् प्रत्ययान्तः शब्दोऽयम्। 'सोमः-चन्द्रमाः-पितरः-अदितिः-सरस्वती-वाक्-धेनुः-उषाः' इति पदनामसु पठितानि-(निघं० ५-५)। ओषधिः सोमः। सुनोतेः। यदेनमभिषुण्वन्ति-(निरु० ११-२)। वायुः सोमस्य रक्षिता। वायुमस्य रक्षितारमाह। साहचर्याद्रसहरणाद्वा। समानां संवत्सराणां मास आकृतिः सोमो रूपविशेषैरोषधिः। चन्द्रमा वा।-(निरु० ११-५)। बहुलमस्य नैघण्टुकं वृत्तम्। आश्चर्यमिव प्राधान्येन। तस्य पावमानीषु निदर्शनायोदाहरिष्यामः (निरु० ११-२)। सोमः-विभुः-प्रभुः-शम्भुः-यशः महः-अन्नम्-ऋतम्-सर्वम्-पूर्णम्-स्वः-स्वयम्भूः-नाभिः-तत्-यत्-किं-कम्-ब्रह्म-वरेण्यम्-आत्मा-यज्ञः-अव्ययमादीनि ब्रह्मात्मनामान्यनुप्रवदन्तीति यास्कमतम्-(निरु० १४-११)। सोमः पवते। सोमः सूर्यः प्रसवनात्। जनिता मतीनां प्रकाशकर्मणामादित्यरश्मीनाम्। दिवो द्योतनकर्मणामादित्यरश्मीनाम्। पृथिव्याः प्रथनकर्मणामादित्य-रश्मीनाम्। अग्नेर्गतिकर्मणामादित्यरश्मीनाम्। सूर्यस्य स्वीकरणकर्मणामादित्यरश्मीनाम्। इन्द्रस्यैश्वर्यकर्मणामादित्यरश्मीनाम्। विष्णोर्व्याप्तिकर्मणामादित्यरश्मीनाम्। इत्यधिदैवतम्॥

अथाध्यात्मम्। सोम आत्माप्येतस्मादेव। इन्द्रियाणां जनितेत्यर्थः। अपि वा सर्वाभिर्विभूतिभिर्विभुतम आत्मा। इत्यात्मगतिमाचष्टे॥ (निरु०१४-१२=ऋ० ९-९६-५* इति ऋचायां निर्वचने प्रोक्तम्)। अत्र महामुनेर्यास्कस्य त्रिविधानिर्वचनशैली सुस्पष्टं निर्दिष्टा॥ अपि च—सोमः पवित्रमत्येति रेभन्निति। अयमपि पवित्रमिन्द्रियाण्यत्येति। स्तूयमानोऽयमेवैतत्सर्वमनुभवति। (निरु० १४-१३)॥

(अ) सोमः—स्वा वै म ऽ एषेति तस्मात्सोमो नाम-(शत० ब्रा० ३-९-४-२२)। सत्यं श्रीर्ज्योतिः सोमः (शत० ब्रा० ५-१-२-१०)। सोमो वाऽइन्द्रः (शत० ब्रा० २-२-३-२३)। सोमो हि प्रजापतिः (शत० ब्रा० ५-१-५-२६)। यशो वै सोमो राजा (ऐत०ब्रा० १-१३)। यशो वै सोमः (शत०ब्रा० ४-२-४-९)। तद्यदेतत्तदमृतं सोमः सः (शत०ब्रा० ९-५-१-८)। सर्वं हि सोमः (शत०ब्रा० ५-५-४-११)। तस्मात्सोमो राजा सर्वाणि नक्षत्राण्युपैति-(षड्०ब्रा० ३-१२)। तृतीयस्यामितो दिवि सोम आसीत्। तं गायत्र्याहरत्-(तैत्ति० ब्रा० १-१-३-१०)। तद्यदेवात्र पयस्तन्मित्रस्य सोम एव वरुणस्य-(शत०ब्रा०-४-१-४-९)। रयिं सोमो रयिपतिर्दधातु-(तैत्ति०ब्रा० २-८-१-६)। वैराजः सोमः (कौषी०ब्रा० ९-६)॥ (इ) असौ वै सोमो राजा विचक्षणश्चन्द्रमाः (कौषी० ब्रा० ४-४)। सोमो राजा चन्द्रमाः (शत० ब्रा०-१०-४-२-१)। पितृलोकः सोमः (कौषी० ब्रा० १६-५)। संवत्सरो वै सोमः पितृमान्-(तैत्ति० ब्रा०-१-६-८-२)। भुवनानां ह्येष (सोमः) पतिः (शत० ब्रा० ३-३-४-१४)। एष (वायु) वै सोमस्योद्गीथो यत्पवते-(ताण्ड्यम० ब्रा० ६-९-१८)। सोमो रात्रिः (शत० ब्रा० ३-४-४-१५)। पशुर्वै प्रत्यक्षं सोमः (शत० ब्रा० ५-१-३-७)। सोम एवैष प्रत्यक्षं यत्पशुः (कौषी० ब्रा० १२-६)। पशवः सोमो राजा-(तैत्ति०ब्रा० १-४-७-६)। सोमो वै दधि-(तैत्ति०ब्रा० १-४-७-६)। अन्नं सोमः (कौषी०ब्रा० ९-६)। एतद्वै देवानां परममन्नं यत्सोमः (कौषी०ब्रा० १३-७)। हविर्वै देवानां सोमः-(शत०ब्रा० ३-५-३-२)।

* सोमः पवते जनिता मतीनां जनिता दिवो जनिता प्रथिव्याः।
जनिताग्नेर्जनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः॥—(ऋग्वेदे सोममण्डले)॥

एष ह परमाहुतिर्यत्सोमाहुतिः (शत०ब्रा० ६-६-३-७)। रेतः सोमः (कौषी०ब्रा० १३-७)। सोमो रेतोऽदधात्-(तैत्ति० ब्रा० १-६-२-२)। रसः सोमः (शत० ब्रा० ७-३-१-३)। अन्तरिक्षदेवत्यो हि सोमः (गो० ब्रा० उ० २-४)। गिरिषु हि सोमः (शत०ब्रा० ३-३-४-७)। सोम वीरुधां पते ! (तैत्ति०ब्रा०-३-११-४-१)। सोम ओषधीनामधिराजः (गो०ब्रा०उ० १-१७)। ब्राह्मणानां स (सोमः) भक्षः (ऐत०-ब्रा० ७-२६)। शोभनं ह्येतस्य वासः (शत०ब्रा० ३-३-२-३)। सोमः पयः (शत०ब्रा० १२-७-३-१३)। आपः सोमः सुतः (शत० ब्रा० ७-१-१-२२)॥ (उ) सोमो वै पवमानः (शत० ब्रा० २-२-३-२२)। सोमो वै चतुर्होता-(तैत्ति० ब्रा० २-३-१-१)। एष वै यजमानो यत्सोमः (तैत्ति० ब्रा० १-३-३-५)। क्षत्रं सोमः(ऐत०ब्रा० २-३८)। प्रजापतेर्वा ऽ एतेऽग्रन्धसी यत्सोमश्च सुरा च-(शत०ब्रा० ५-१-२-१०)। प्राणः सोमः (शत०ब्रा० ७-३-१-२)। सोमो वै राजपेयः (तैत्ति० ब्रा० १-३-२-३)। वाज्येवैनं (सोमं) पीत्वा भवति-(तैत्ति० ब्रा० १-३-२-४)। भद्रा यत्सोमः (ऐत० ब्रा० ५-२५)। एष वै ब्राह्मणानां सभासाहः सखा यत्सोमो राजा-(ऐत०ब्रा० १-१३)। सोमो वै ब्राह्मणः (ताण्डचम०ब्रा० २३-१६-५)। दीक्षा सोमस्य राज्ञः पत्नी-(गो० ब्रा० उ० २-९)। पुमान् वै सोमः स्त्री सुरा-(तैत्ति० ब्रा०-१-३-३-४)॥

(अ) यशस्वी प्रजापति तथा रसों और नाना प्रकार के अन्य सुखद, शान्तिप्रद एवं स्थायीवल-दायक पदार्थों का आदि कारण उत्पादक-पोषक-सविता परमात्म देव। समस्त विश्व का रचयिता तथा जगत्स्रष्टा परमेश्वर/अथवा सविता/शुभ-शान्त-सुखद स्वभाव एवं गुणों का स्वयं धारक और प्रेरक तथा ऐश्वर्य और महान् शक्ति का प्रदाता जगदीश्वर। जो सारी प्रजाओं की प्रेरणा का स्रोत है वह परमात्मा। सब के हितसाधन में मित्रभाव से सदा निष्णात ईश्वर। जल/अथवा रस के समान व्यापक और सर्वत्र अन्तर्यामी सर्वेश्वर। शोभन-शान्त-शीतल-जीवन तथा उसके साधनों का प्रेरक और सम्वर्धक परम सखा विष्णु=सर्वव्यापक, उत्साह-बलदायक विधाता। प्राणस्वरूप अत्यन्त शान्त सर्वज्ञ चेतन तत्त्व। सर्वरोगनिवारक वरुण देव। उत्तमपुरुषार्थ की सदा प्रेरणा देने वाला सविता / वा सूर्य। योगियों को परमैश्वर्य प्रदान करने वाला मोक्षानन्दघन परब्रह्म। सर्वोत्तम अध्यात्म, मानसिक तथा शारीरिक दीक्षा का एकमात्र स्रोत॥ (इ) अपने व्यवहार के प्रभावस्वरूप सदा प्रेरणाप्रद और अमृतसम रसों का प्रदाता चन्द्रमा। यह संसार जिस में सभी को सम्मर्षित होना पड़ता है। रोगनाशक सोमगुणयुक्त ओषधिसमूह। चन्द्रज्योति-पवन-उदक-विद्युत-वृष्टि आदि ऐश्वर्यसाधक तथा सागरसम शान्त-शीतल स्वभाव शक्तियां॥ (उ) ऐश्वर्यसार वेदज्ञान एवं उस के द्वारा प्रदत्त सूक्ष्म उल्लास। सुदीक्षित सौम्य-स्वभाव विद्वान् / राजा / सेनाध्यक्ष / अधिष्ठाता / शिल्पिजन / गुरु/ शिष्य / अथवा सुशील जितेन्द्रिय योगी जन आदि। योगविद्या द्वारा / अथवा उपासना के फलस्वरूप अनुभूत सर्वोत्तम हार्दिक सुख अथवा आध्यात्मिक मोक्षानन्द॥

(A) The Supreme Patriarch of the world with His Own Kindly Grandeur and Loving Majesty, Who for the prosperous sustenance of His subject-creatures creates and richly provides all sorts of liquids and juices to tone up their vigour, and many other kinds of things, pleasing and soothing, and at the same time, yielding durable strength to them. The Sovereign Creator and Architect of this whole

Universe as well as the living species in it, / or the sole Inspirer of its mighty forces. The Paramount Power of a noble, sweet, and gracious nature and attributes, inspiring this world, too, with their wholesome effects, and imparting grandeur and great powers to others as well. The Universal Spirit, the Ultimate source of all strength and inspiration to His subjects. God Almighty Who is incessantly ideally well-disposed with an intimate friendly spirit in the achievement of all worthy ends. The Supreme Disposer of everything, Who like water, or a liquid, pervades and permeates everywhere. The Sovereign Governor of this world and the Noblest Friend of Man, *Viṣṇu,* Who is an All-pervading source of power and strength to all, and Who is a sure Inspirer and Promoter of a pretty, peaceful, and gentle life along with all the softer and propitious means of its full refinement. The Omniscient Conscious Principle in its perfection of quietude and equanimity and centrally enthroned as the fundamental factor of life-breath in life. *Varuṇa* with his characteristic property of healing and curing all diseases and ailments. *Savitā*, the perennial Inspirer of all the best endeavours and noble industry in man / or the rising sun. The Absolute Brahman, Himself ideally steeped in Perfect Bliss and graciously endowing the Yogis also with the same splendour of a blissful glory. An unquestionable Fountain of the Highest Discipline in all fields, whether spiritual, mental, or physical, in the life of man. (I) The Moon, which as a result of its natural action perpetually inspires and fascinates, and also serves as a fine source of elixir-like earthly juices and paps in nature. This practically very useful and beneficial training-arena of the world where all have got to submit to its Martinaire, often disparate, discipline. Herbage of medicinal and other healthy and curative properties, which are possessed of salutary health-restoring and disease-allaying qualities. Serviceable, pleasing, & good-natured elemental influences of the moon-shine, fresh breeze of cool air, vaporous or refreshing water, electric light, pleasing showers of rain, &c., like the sober sea, helping men splendidly in their exalting aspirations of covering themselves with glory and renown. (U) The essentially elative wisdom of the Vedas, and the refined inner joy afforded by it to its student. Highly self-disciplined and sweet-natured man of learning and glowing enlightenment / ruler / army Commander / Leader / Architect or Craftsman / preceptor / preacher / or pupile and other nice people of gentle and subdued habits in life and in love with yogic pursuits. The feeling of hearty supreme joy, or intuitive blissfulness felt inwardly as a result of deep devotion or methodical pursuit of yoga.

अधिपतिः — यथा पूर्वमन्त्रेषु निर्दिष्टम् ॥

पिछले मन्त्रों में दिये अर्थों के समान ही अर्थ होंगे ॥

As explained in the fore-going mantras. Please refer to 9th mantra.

स्वजः — (अ) अनादिः स्वयम्भूः परम ब्रह्मात्मा / स्वयं जातो वोत्पन्नोऽजो यः सः / जगदादिकारणं, महताम्महद्यशः परमेश्वरः ।। (इ) अमैथुनी-प्रजागताः स्वत उत्पन्ना विध्वंसका जन्तवः/कारणं विनैव शत्रवो वा । केनापि नोत्सृष्टानि स्वयमोत्थितानि दूषितवाष्पनीहारादीनि प्रकृतिविकारकार्याणि । (उ) स्वात्मनि व्याविर्भूतं स्वात्मज इव तत्त्वज्ञानम् । स्वात्मना जनितोऽहङ्कारभावः । मत्सरोऽस्मितावृत्तिर्वा । स्वकीयज्ञान-बल-धनादिकारणेभ्यो जातोऽभिमानः ।। स्व इति सर्वनाम । स्वम्=आत्मीयं स्वकीयं वा । स्व+जः । 'जः' पदं 'जनी' प्रादुर्भावे (दिवा०-आ०-से०) धातोर्डः प्रत्ययान्तं रूपम् ।। अत्रार्थानुकूल्याद् 'रक्षिता'पदसंगत्यै पञ्चम्याःस्थाने प्रथमैकवचनस्य प्रयोग (श्छन्दसि) व्यत्ययो बहुलमिति (अष्टा० ३-१-८५) सूत्रेण प्रसिध्यते / अथवा पञ्चम्या विभक्तेर्लुक् (छन्दसि) 'सुपां सुलुक्' (अष्टा० ७-१-३९) इति सूत्रेणापि गृहीतव्यम् । अध्यात्मप्रकरणे प्रथमाप्रयोगोऽपि संगतः ।।

(अ) अनादि अजन्मा स्वयम्भू परमात्मा । जो स्वयमुत्पन्न तथा जन्म-मरण से मुक्त है, वह सर्वेश्वर । सकल सृष्टि का आदि निमित्तकारण तथा सर्वश्रेष्ठ उत्तमयशस्वी परमेश्वर ।। (इ) अमैथुनी प्रजान्तर्गत स्वजात विध्वंसक जन्तुवर्ग अथवा विना कारण ही वैरभाव रखने वाले शत्रुजन । किसी के द्वारा जिन की रचना नहीं की गई ऐसी स्वयं अस्तित्व में आने वाली विषैली गैसें, कुहर, दूषित वाष्पादि प्रकृति की विकाररूप स्थितियां ।। (उ) अपनी आत्मा में भलीप्रकार प्रकट हुआ पुत्र के समान तत्त्वज्ञान । मन में उदित रोगसमान विकृत अहम्भाव । मत्सर अथवा विचलित अस्मिता वृत्ति । निजी प्राप्त विद्या-बल-धनादि के कारण अतिशय घमण्ड ।।

(A) The self-existent Supreme Spirit without a beginning, Who was never born and shall Eternally be in existence for ever. The Paramount Lord, Who is self-born having been brought into being by no other Cause, and Who is also free from the cycle of brith and death. The Causeless Prime Cause, the greatest among the great with His own Unequalled Glory and Majesty, Who as the first Sovereign Creator brought into existence the enitre Creation of the Universe. (I) Small locusts-like devastating creatures and some other moth-resembling monstrous species, which are in the first instance self-sprung from out of humidity and not born of parents; such hordes of ruinously savage enemies, bearing ill-will without any reasonable cause for it. Those mutatary effects in Nature, like poisonous gases and vapours, harmful infectious exhalations, mists, &c., which arise and come into existence themselves for reasons quite beyond them, and without any creative effort for them on anybody's part. (U) The awareness of Vedic wisdom and the knowledge of Ultimate Realities realized and dearly acquired like a son within the inmost soul itself, The imbalanced egotistical impulse affecting the mind as though it were a disease & baneful malady. Vanity and self-conceit, or the deranged faculty of self-assertive ego. Excessive pride because of one's acquisition of learning, position, strength & power, wealth, &c.

रक्षिता —नवमे मन्त्रे पूर्वमेव व्याख्यातमिदं पदम् ।।

पूर्व नवें मन्त्र में दिये अर्थ के अनुसार ही यहां भी वही अर्थ है ॥

Is given in the 9th mantra earlier, to which a reference may well be made,

अशनिः —(अ) सर्वत्रव्यापिनी महती त्वरिता च तरलवज्रसदृशा रुद्रशक्तिः । विद्युद्रूपाः शीघ्रकार्यसाधका इन्द्रवज्रवद् भेदकदिव्यान्तरात्मनि प्रेरणाश्च ।। (इ) घोषमयी मेघान्तर्व्यापिका तरला विद्युत् । आदित्यरश्मयो वा ।। (उ) निष्ठादृढ़ा मानसिकसङ्कल्पशक्तिर्वा । न शिथिलगामिनोऽर्थात्त्वरिताऽऽध्यात्मिका गतिर्येषान्ते सफलयोगिजनाः ।। अ + शनिः । नञ्समासः । तीव्रगत्यायुक्तो जनो वस्तु विद्युद्वा । अथवा अशनिरिति प्रातिपदिके (१) 'अशूङ्' व्याप्तौ संघाते च (स्वा०—आ०—से०) / अथवा (२) 'अश' भोजने (क्रया०—प०—से०) धातोर्वा 'अर्त्ति-सृ-धम्यशि०—भ्योऽनिः (उणा० २-१०२) इति सूत्रेणौणादिकोऽनिः प्रत्ययो भवति ।।

(अ) सर्वत्र व्याप्त एवं महातीव्र वज्र समान भेदक तेजस्वी रुद्रशक्ति । विद्युन्मुखी शीघ्रकार्यसाधक इन्द्रवज्र और चित्त में तुरन्त प्रभावशाली दिव्य प्रेरणायें ॥ (इ) मेघों में व्यापक घोषयुक्त लपकने वाली बिजली अथवा सूर्य की आशुगामी बहुगुणवान् किरणें ।। (उ) निष्ठा अथवा दृढ़ अडिग मानसिक सङ्कल्पशक्ति । शिथिलता पर विजय प्राप्त करने वाले और तीव्र आध्यात्मिक उन्नतिशील सफल योगिजन । तीव्रगतियुक्त वस्तु, बिजली, अथवा मानव । विद्युत्-मरुद्वायु-शब्द-प्रकाशादि की रश्मिधारायें अथवा तरंगें जो अन्तरिक्ष में विचार की कल्पनातीत गति से प्रसारित होती रहती हैं ।।

(A) The Supreme Mentor of mankind, having his pervasive access everywhere, & extremely quick in his chastising retribution like a fast, piercing, lightning missile. The most quick acting Divine Weapon (*Vajra*) of Lord Indra, which is wielded by Him as the Omnipotent Dispenser of this world in the form of thunderbolt and lightning to punish the vicious & the vile; & the subtle Divine promptings & inspirations instantly capturing the inmost conscience of man. (I) Thunderous & tremulous sheet of lightning in the sky produced by the wind-borne clashing clouds/ or the quick-covering rays of the sun imbued with many characteristic qualities. (U) Firmness of steady faith & unswerving resoluteness of the mind. Accredited yogis who having got over their slackness & languid weaknesses, are on the way to their quick advancement. Anything, electricity, or man remarkable for quickness of speed. The rays or waves of electro-magnetism, radio-aetivity, light, sound, &c., which are travelling in space with thought-like unimaginable speed.

इषवः —पदस्यैतस्य, मन्त्रस्य शेषभागस्य चार्था नवमे मन्त्रे यथापूर्वमेव द्रष्टव्याः ।।

इस पद के एवं मन्त्र के शेष भाग के अर्थ पूर्व की भांति नवें मन्त्र में ही देखने चाहिए ॥

For the explanation of this term as well as the remaining portion of the mantra, a reference to the foregoing ninth (9th) mantra is as previously again to be made.

संक्षिप्त मन्त्रोपदेशः —(अ)उत्तरकी वामहस्त एवं हृदयकी ओरकी दिशामें भी जो मनुष्यों तथा देवताओं केलिए सर्वोत्तम दिशा है परमेश्वर सोमरूप में विराजमान हैं योगियों का उपास्य देव सोम ही है ।

क्योंकि ज्ञानाग्नि और विभिन्न प्रकार के सहायक सुखद बलों द्वारा प्राप्त धन व सुखारोग्यैश्वर्य के जीवन को श्रेष्ठतम रूप देने के लिए उसमें जो कुछ पारुष्य, कठोरता, अथवा अहङ्कार की सम्भावना निहित रहती है उसे भस्म करने के निमित्त उचित मात्रा में सौम्यता-विनय तथा प्रसन्नमुख मृदुता की बहुत कुछ आवश्यकता और उपादेयता रहती है। उसकी अतुल लाभदायक पुष्टता के हेतु पूर्ण दीक्षा की अपेक्षा नित्य बनी रहती है। शारीरिक अर्थात् इन्द्रिय सम्बन्धी अनुशासन के साथ-२ जब तक मानसिक तथा आध्यात्मिक सन्तुलन का एकीकरण नहीं किया जाता तब तक दीक्षा भी अधूरी ही रहती है और जीवन के सर्वतोमुखी उत्तरदायित्व पर भी उसका पूर्ण वाञ्छनीय प्रभाव नहीं पड़ पाता। फिर उस का अन्तिम फल भी मृत्यु पर विजय के स्थान में सब प्रकार की पराधीनता ही रह जाती है। संसार पर (जिस का अर्थ है मृत्यु पर—व्याधियों-पराधीनता आदि पर) विजय व अदीनता की प्राप्ति के लिए जहां अग्नि = ज्ञान; इन्द्र = ब्रह्मचर्य की तपस्या-दीक्षा द्वारा सञ्चित यशस्कर बल, सामर्थ्य तथा कार्यक्षमता; और वरुण—बुराइयों एवं दुरितों को मार भगाने की उत्तम दक्षता तथा सुदीक्षित अनुभवशीलता की परिपक्वता पर सोम = सहृदयतासहित संयम की गहरी छाप अर्थात् सुदृढ विनम्रता, तितिक्षा, तथा वैराग्य की सुभग आभा नहीं दी जाती और उसकी नितान्त आवश्यकता बनी रहती है। वहां आभ्यन्तरिक जगत् में भी सोम-स्वरूप जीवात्मा की पुनः आत्म-प्रतिष्ठाके निमित्त मानव जीवन का अन्तिम रूप व ध्येय अमर सोमरसपान ही तो है, जिसके बिना जीवन की पूर्ण सिद्धि नहीं मानी जा सकती। उत्तम से उत्तम सांसारिक सुख-ऐश्वर्य प्राप्त मानव के लिए भी जीवन अशान्त ही प्रतीत होता है। उस अशान्ति की दुःखद दीर्घा से परम शान्ति का सुखद मार्ग ढूंढ़ निकालना ही सोममय उत्तरायण का मार्ग कहलाता है। हृदय में सुसज्जित प्रभुभक्ति द्वारा गर्भस्थ (= संसार के विभिन्न कालिमारञ्जित अनुभवों से अछूते) बालक वामदेव ने सोमोपासना के उत्तरायण मार्ग को (जो लम्बे दीर्घकालीन योगाभ्यास का ही द्योतक है) अपनाकर ही पार्थिव जन्म के साथी असंख्य पाशवत् झंझटों से किनारा करके मोक्ष के परं दिव्यानन्दमय सोम की सिद्धि प्राप्त की थी। संन्यास की अर्थात् जीवन के चतुर्थ. आश्रम की स्थिति भी सोमोपार्जन की उत्तरा-दिक् व ब्रह्मयज्ञ की अन्तिम कड़ी है। यही मानव जन्म का सर्वोच्च उत्तरदायित्व भी है। इस कारण ही इसे 'देवयान' भी कहा जाता है। जीवन की यह चतुर्थ कक्षा ही चतुर्थ दिशा बन जाती है, यदि उसे सच्चा वास्तविक रूप दिया जाए। जिसने सार्थकता सहित इसे उत्तीर्ण कर लिया उसके लिए तो प्रथम तीन कक्षायें एवं दिशायें केवल तदर्थ साधन मात्र ही होती हैं। सौम्यता जो सोम की ही प्रभा है —छाया है—सभी के लिए चाहे विद्वान् हो चाहे बलवान्, क्षत्रधारी, चाहे कुबेरसम धनपति हो, चाहे अनुभवी वृद्ध महात्मा, सर्वाङ्गीण शान्त-शीतल-वीररस का सर्वोपरि महत्व एवं प्राथमिकता रखती है, क्योंकि मनुष्य की समस्त उत्तम शक्तियों का सम्यक् परिमार्जित निचोड़ ही सोम-सुत के नाम से पुकारा जाता है। परमकृपालु प्रभु की कितनी उदारता है कि मनुष्य की उत्तम उत्पत्ति के पश्चात् नहीं, पूर्व ही उसके जीवन की श्रेष्ठ सार्थकता के सारे साधन संगठित करके उसकी उत्कृष्टतम सम्भावनाओं एवं आदर्शों की स्पष्ट-रूपरेखा भी उसके हाथों में देकर, उसके प्रयत्नों एवं पुरुषार्थों के मध्य उसका नेतृत्व भी सदा के लिए—सफलताओं के मध्य भी उसी प्रकार जिस प्रकार कि अपने वात्सल्यपूर्ण संरक्षणसहित उसकी क्रूरतम विफलताओं को

सन्तापभरी ज्वालाओं के मध्य अपनी नानारूप भुजाओं के आश्रित ही रखा। सारी सृष्टि की रचना सुदृढ़ स्थिति, और नियोजित संहार व आवश्यक मृत्यु स्वयं शिव-शंकर के सौम्य स्वभाव का ही चित्रण है। मानव जाति व व्यक्ति के व्यक्तित्व की समस्त गौरवमय दक्षता तथा उस की सुदीर्घ परम्परा क्या भगवान के सोमदान के बिना कभी स्थापित हो सकती थी? इतिहास के भारी क्षय के पश्चात् भी आज सर्वत्र सोम ही सोम संरक्षक है—असोम = मृत्यु, परिक्षय, और ह्रास तो कहीं कहीं और कभी-कभी दृष्टिगोचर होता है; अन्यथा सब समय और सर्वत्र सोम राजा की ही प्रधानता है। वह उत्पत्ति क्रम के नियामक कारणों से अछूत होने के कारण ही समस्त उत्पन्न शक्तियों का अधिष्ठाता बनकर अपनी सर्वज्ञशीलता तथा सर्वव्यापकता के बल द्वारा जितने उत्पन्न पदार्थ हैं उन पर तथा अन्य अनादि क्षीण तत्वों पर भी अपनी श्रेष्टता एवं पूर्णता के कारण निष्कण्टक अधिपत्य सहित सबका अकेला ही स्वामी बना हुआ है। उसी अनन्तविज्ञान की विचित्र तूलिका द्वारा सौम्य सौरभ, सरसता, एवं सुन्दरता की सुचारु नीव पर विश्वसम विशाल कला-दीर्घा की व्यवस्था करता है और उसके सन्तुलित संरक्षण के लिए सारे उपद्रवों के विरुद्ध प्रबन्ध करता है चाहे वे जड़ प्रकृति की अन्धी जड़ता के कारण होने वाले हों और चाहे वे जीव की अविद्याग्रस्त झूठे अहङ्कारवश उद्दण्डता से दुष्प्रेरित हों। ईश्वरीय सोमप्रेरित सम्विधान में अव्यवस्था तथा अशान्ति के लिए कोई स्थान नहीं है क्योंकि इन असत्य और अवाञ्छनीय दुष्परिणामगर्भा स्थितियों का मूल कारण अज्ञान ही होता है। अतः उनका निरन्तर दमन सोम की विज्ञानपूर्ण तथा अमितशक्तिशाली दिव्य शक्तियों द्वारा किया जाना आवश्यक होता है और किया जाता है। सूर्य - स्तनयित्नु-अशनि-विद्युत्-मरुत-तडित् आदि महान् प्राकृतिक शक्तियों के द्वारा मानों तीव्र वाणों से उनका विनाश होता रहता है जिससे ये जगत की शान्तिपूर्वक व्यवस्था का सञ्चालन नित्य आये विघ्नों को दूर करता हुआ अग्रसर होता रहता है। चेतन जीव की गणना उत्तरदायी प्रजाओं में है। अतः अशान्ति और व्यवस्थाभङ्ग जैसी जीवन की वैयक्तिक अथवा सामाजिक परिस्थिति के लिए उसका उत्तरदायित्व निर्विकल्पता रखता है। अविद्या और अभिमान ही उसके जीवन को द्वेषभाव का पोषक बना देते हैं जो हर प्रकार के उसके सामूहिक व निजी व्यवहारों को समूल ही विषाक्त कर देता है। एक साधारण अज्ञानी एवं दम्भधूमित बटुक से लेकर बड़े से बड़े जनगणनायक जगद्गुरु आचार्य अथवा राज्यपाल तक द्वेषयुक्त भावना एवं व्यवहार उनकी सरस जीवनधारा के हर क्षेत्र में कटुता घोल देते हैं। छोटे से छोटा जीवन भी यदि ईर्षा-द्वेष की वृत्तियों से मुक्त होता है, तो कम से कम वह अपने निजी एवं बाह्य वातावरण को शुद्ध रखने में समर्थ होता है। परन्तु द्वेष तो निस्सन्देह देवताओं तथा योगियों को भी हर ओर से वैमनस्य की दुःखद और अशान्तिपूर्ण दल-दल में गिरा कर समाज व जातियों के ही विस्तृत वायुमण्डल को हिंसा-प्रतिहिंसा के भीषण चक्र में बांध देता है। द्वेष द्वारा जहां व्यक्तिगत जीवन में सद्भाव-शान्ति एवं प्रसन्नचित्त सौम्यता का अपहरण होता है तथा दुष्टता का बीजारोपण किया जाता है वहां जातियों, परिवारों, और राष्ट्रों की अशान्तिसन्तप्त विनष्टि का मुख्य कारण भी द्वेष तथा पारस्परिक वैमनस्य ही होता है। अतः सौम्यता के प्रेमी—सोम के सतत उपासक और सार्वभौम सुख-शान्ति तथा सर्वोदय के इच्छुक ईश्वर-भक्त को उचित है कि वह सदा ही द्वेषभाव को अपने जीवन से इस प्रकार निष्कासित करे जैसे मुख में रखी और दाढ़ तले दबी

मिट्टी की हानिकारक कङ्करी को या अहितकर कटु वस्तु को सर्वथा ही थूक दिया जाता है । निर्णय तभी हो पाएगा जब वह सतर्क हो कर अपनी मेधावी बुद्धि के दोनों पाटों—दाढ़ों—कर्तव्य और अकर्तव्य सम्बन्धी विचारशीलता के मध्य इस कुत्सित विषय को रखेगा और उस की वास्तविकता का अवाञ्छित स्वाद उसे ज्ञात करायेगा कि यह तो हलाहल विष है जो उस के जीवन के सभी उत्तम आदर्शों पर अपना नीच प्रभाव डाल कर उस के कमनीय सुन्दर भविष्य पर कुठाराघात करता हुआ उस का अधम शत्रु ही सिद्ध होगा ॥

(इ) संसार की गति द्वि-विधा गति है — आधी एक ओर और आधी दूसरी ओर । माता पृथिवी का मार्ग भी ग्रीष्म के छः मास उत्तरायण एवं देवयान के अधीन; और दक्षिणायन के छः मास शीतकालाधीन हैं । ऊत्तरायणकाल में ही सर्वोत्तम पुरुषार्थ को फलित किया जाता है; दक्षिणायनार्ध काल में केवल जीवन की सुरक्षा की प्रक्रिया चलती है । सारी उन्नति तथा उत्तम समृद्धि का अचूक सम्बन्ध बौद्धिक एवं नैतिक और आध्यात्मिक प्रकाश तथा प्रदीप्त उष्णता से है । शीत से प्रभावित तापमान केवल शारीरिक और भौतिक प्रौढ़ता का प्रवर्धक होता है जो जीवन को प्रगतिशील तो चाहे बना दे किन्तु उसे उन्नति के उच्चतम शिखर तक पहुंचाने में असमर्थ रहता है । द्यौ और पृथिवी की संयुक्त उपज मानव जीवन भी इसी 'द्वि-विधा' प्रक्रिया के अन्तर्गत दक्षिणायन तथा उत्तरायणरूपी दो मार्गों से अग्रसर होता है । प्रायः आधा-आधा रहता है । पार्थिव शारीरिक समीपता तो जीव को पृथ्वीगत दक्षिण के मार्ग की ओर आकर्षित करती रहती है, परन्तु फिर भी उस की अपनी वास्तविक दिव्य चेतना का नेत्र सदा उस के सम्मुख उच्च सूक्ष्मता-दिव्यता-अध्यात्म की पुनीत उत्कृष्टता के आदर्शों का स्वप्न जाग्रत करता रहता है । यही उस का उत्तरायण और देवयान का पथ है । यद्यपि दोनों मार्गों को पार कर के सुन्दर सन्तुलन द्वारा अपने आदर्शों की पूर्ति की क्षमता जीव में है तथापि अज्ञानवश वह द्विविधा का अनुकरण करते हुये ही सम्पुष्ट-आश्रयहीन कभी इधर, कभी उधर हाथ-पैर मारता रहता है, और उचित निर्णय नहीं कर पाता कि जीवन के पार्थिव सुखों के अतिरिक्त कुछ और अलौकिक आनन्द व शान्ति भी महत्त्व की वस्तु है जिस के बिना उस का सभी परिश्रम, सुख, व ऐश्वर्य अधूरे रहते हुये जीवन को पूर्णता प्रदान नहीं कर सकते और जिस के लिये उसे संसार के सभी क्षणिक आभा वाले प्रलोभनों की सजग आहुति देनी पड़ेगी । जीवन इसी भांति सांसारिक चका-चौंध व तुक-धुन में बीत जाता है । अध्यात्म-शून्य किन्तु इन्द्रिय-सुख एवं ऊपरी चमक के लोलुप जीवन को यदि रात्रि की उपमा दी जाये तो सोम अर्थात् चन्द्रमा ही उस का स्वामी है, जिस का प्रभाव सभी पदार्थों पर विद्युतीय रससेचन के रूप में अनुपम रीति से पड़ता है । यह सोमरस चन्द्रमा की भी नितान्त अपनी देन नहीं है । इस के पीछे उस के भी स्वामी सूर्य का महान् महत्व है जो उसे इस योग्यता का अधिकारी बनाता है । इस प्रकार चन्द्रमा का अभिमान भी निरर्थक होगा । यदि वह स्वयं-सिद्ध सौम्यता रखता होता तो नित्य प्रति ही उस की यह शक्ति बनी रहती । परन्तु ऐसा तो है नहीं । पूर्ण चन्द्र ही उस अद्वितीय सौम्यता को प्राप्त होता है जो उसे उसी दशा में सूर्य से प्राप्य है, परन्तु जिसका यश व गौरव चन्द्रमा को मिलता है । जीवन की सौम्यता, सरसता, एवं सौरभसम्पन्नता भी जीव रूपी पूर्ण चन्द्र के द्वारा ही उपलब्ध की जा सकती है, यदि उस की चेतना पूर्णचन्द्रवत्, अनुजसमान, अपने महान्

ज्येष्ठब्रह्म सखा सूर्य-आत्मा से अध्यात्मयोग एवं संयम की सुन्दर स्थिति में उसे प्राप्त कर सके। इस अधिकार की नरभिमान सिद्धि ही उसे जीवन रूपी रात्रि का यशस्वी अधिपति बना देगी। चन्द्रमा अपनी अभिजात ज्योतिर्मय विद्युतीय चन्द्रिका द्वारा पृथिवी को सरस बनाने का अधिकारी व संरक्षक है। बिना चन्द्रमा के पार्थिव पदार्थ नीरस ही रहते जैसे कोमल हृदय अथवा उस के भर्त्ता जीव के बिना मानव शरीर नितान्त नीरस हो जाता है। जैसे जीवन में हर प्रकार का स्थूल व सूक्ष्म रस भावना की सूक्ष्मतानुसार ही गणना में आता है वैसे ही पृथिवी का वायुमण्डल तथा उस में स्थित सभी पदार्थ अपना-२ रस चन्द्रमा की विभिन्न कलाओं के अनुरूप ही प्राप्त कर पाते हैं। इस सोम का सारा सुखद व्यापार उस की विद्युन्मय आकर्षक ज्योत्सना की वाहक किरणें नित्य किया करती हैं जिससे मनुष्यमात्र और पशु आदि सहित समस्त पृथ्वीमण्डल की सुरक्षा तथा पालन-पोषण सुनियमित रीति से होते रहते हैं। सोम—शान्ति—और सुख की व्यापकता में यदि विघ्न पड़ता है तो मानवेतर कारणों में प्राकृतिक विकारों के द्वारा; अन्यथा अधिकांशतः स्वयं मानव की स्वतन्त्र परन्तु विकृत तथा दूषित मनोवृत्ति द्वारा जो प्रायः द्विविधावश अविद्याग्रस्त होकर द्वेष भाव से दूषित हो जाती है और मानवीय संसार को द्वेष-युक्त कर्म एवं पारस्परिक व्यवहार द्वारा सुख के स्थान में दुई, दुःख, हिंसा, और अशान्ति का ग्रास बना देती है। कितना अच्छा हो कि प्रशस्य सौम्यता के अविकल साम्राज्य के लिए मनुष्य अपने व्यवहार और जीवन से ही कलुषित ईर्ष्या-द्वेष और मनोमालिन्य सहित लिप्सा की भावना को सदा के लिए परित्यक्त कर सके! (उ) वैराग्य-विमोह तथा ज्ञान और कर्म का सम्यक् सन्तुलन एवं अहिंसाभृत् विश्वप्रेम मानव को चतुर्मुखी सौम्यता का अधिकारी बना देते हैं, क्योंकि सोमब्रह्म द्वारा सम्पादित समस्त विश्व की इस सृष्टि के यही अनुकरणीय मूलाधार सिद्धान्त हैं। सर्वोदय की सर्वथा और सर्वदा निर्विघ्न निष्पन्नता ही सोमाधिष्ठाता जगत्स्रष्टा के परमेश्वरीय संविधान की आधार-शिला है, रही है, और आगे भी रहेगी। संसार में रसों का भोक्ता तो जीव ही है। उसी का उत्थान व पतन भी होता है। यदि वह रसों की सर्वोपरि महिमा का एक बार आस्वादन कर लेता है तो वास्तविक तत्त्वज्ञान के द्वारा उत्तम सोम रस के पान करने में समर्थ हो जाता है। अन्य स्थूल एवं भौतिक क्षीणप्राय रसों की अपेक्षा सूक्ष्म बौद्धिक, मानसिक, नैतिक, तथा आध्यात्मिक रसों में क्रमशः अधिक अक्षुण्ण स्थायित्व रहता है और सघन तर्पण भी। ऋतम्भरा बुद्धि तथा शिवसङ्कल्पयुक्त मन, नैतिक स्वच्छता तथा अन्त-रात्मा की पवित्रता उस सर्वोत्तम सोमपान के अनिवार्य साधन हैं, जिन्हें सतत संयत योगी ही शुद्ध 'अस्मिता' द्वारा विकृत अहङ्कार वृत्ति का दमन कर के सर्वथा आत्मजित् हो कर अध्यात्म-सोम-पान का वाहन बना पाता है। सर्वसुख तथा परमानन्द के एकमात्र स्वामी सोमाधिपति परमात्मा के जग-द्व्यापी विधान में देवहिताय शुक्रतम रस सोम की ही प्रमुखता है। देवेन्द्र जीव उत्तम पुरुषार्थसहित तत्त्वज्ञान की विद्युन्मयी ज्योत्स्ना में जीवन के निम्नतम तामसिक छिद्रों एवं उन के परिपोषक अभि-मान रूपी निशाचर राक्षस पर विजय प्राप्त कर के ही उसे भरसक पूर्ण रूप से संज्योतित करने में समर्थ होता है। जब तक अहङ्कार का जो अध्यात्म योगी का ही नहीं अपितु सकल मानव कुल का ही निकृष्टतम शत्रु है—परित्याग नहीं किया जाता तब तक द्वेष से भी पीछा छुटाना असम्भव हो जाता है और जब तक द्वेष-भाव रूपी विष से मुक्ति नहीं मिलती, तब तक अहङ्कार की सन्तति बढ़ती ही जाती है। फलतः योग का पाठ पढ़े बिना सोमपान का इच्छुक उपासक यदि अध्यात्म समाधि के नियमों का

पालन न करे तो अपने मन्तव्य में असमर्थ ही रहेगा। अहङ्कार-द्वेष-ईर्ष्या आदि व्यसनों को जीतने के लिये योग की अनादि परम्परा से तथा योगियों के सच्चे आदर्शों से लाभान्वित हो कर मानव अपने वास्तविक स्वरूप को पहचानने का अधिकारी बनता है। वास्तव में जब तक योग की परिपाटी द्वारा सच्चे रसपान मोक्षानन्द का अधिकार प्राप्त नहीं होता, सोम एवं सौम्यता की मनोहारी ज्योत्स्ना और उस के अलौकिक रसास्वादन की आशा शश–विषाण अथवा वन्ध्यासूनु के समान, असम्भव हो जाती है। वास्तविक अध्यात्मसोम के सौम्यास्वादन के निमित्त सूक्ष्मातिसूक्ष्म योगाशनि की प्रदीप्ति के महान् साधनों का आश्रय ही अभिलषित लक्ष्य तक पहुंचाने में सफलता प्रदान कर सकता है—इस को भली-भांति समझ लेने की आवश्यकता है। योग की शिक्षा-दीक्षा के क्षेत्र में भी सर्वप्रथम द्वेषभाव द्वारा अङ्कुरित मनोमालिन्य से चित्त की मुक्ति परमावश्यक है, जिस से उपासक को कदापि असावधान नहीं रहना चाहिये ॥

Short Discourse on the Mantra.

(A) In the Northern direction also, towards the left hafid, and the side of the heart, which is for human beings and the godly souls among them their noblest front, the presence and pervasion of the Almighty Lord is supremely dominant in the form of *Soma*, the loveliest and most blissful Saviour and Holy Savant. On that account, of course, Soma is the loftiest and the most adorable Deity of the spiritual stalwarts — the Yogis; — for, He is the Promoter of Peace and Pacific Existence in the world; and in order to give a sublime touch to the life of worldly prosperity and other happy means of health-wealth-and gleesome glory and renown earned by means of creative talents enlivened with various other competent powers as well as delightfully dependable capabilities of an actively fruitful life, a persistent necessity, and obvious advantage, too, of a smiling sweet countenance, modesty of disposition, and general affability of approach in their due measure, remains unquestionable for purging out whatever sapless bitterness, or possibility of egotism might still be clinging to it. For its immense versatile maturity the need of a thorough discipline as well as culture is always inexhaustible there. Moreover, along with the control over the body, i.e., the subjugation of the senses, unless a unity and balance of mental, moral, and spiritual faculties is simultaneously sought and struck, the so-called training and discipline itself remains distorted, and it fails to produce its full impact on the multifarious calls on life itself. Ultimately, instead of leading to the final victory over death, it ends up miserably only in a self-defeated and yawning dependence of every cast and kind, after all. For a conquest of the world (which implies an unquestioned victory over the forces of death, diseases and helpless utter dependence on others, poisoning and imperilling the happy precincts of our life) and achievement of self-reliance, while there is an absolute necessity of the charming and gleaming traits of renunciation, dispassionateness, fortitude, and well-seasoned modesty working as ingrained impellants upon one's inspi-

red Energy of True Knowledge of things (*Agni*); of active Energy of accumulated heroic valour and masterly Competence (*Indra*) through the discipline of firm celebacy; and indomitable vigour to beat away even the incognito but intimidating evils and vices with a courage that is well - grounded and matured in its constant impact with the mollifying qualities of gentle *Soma*, there is always an ultimate intuitive urge or thirst for securing life's sweetest and immortal draught of *Soma* (the blissful state of transcendental Reunion) with a view to re-establishing the ancient graces of the Soma-Incarnate Conscious Soul, without which life can in no sense be regarded as complete. Even by the luckiest favourite of Fortune, enthroned in the highest earthly magnificence, the normal stream of life fails to be perceived & found free from the usual strains and stresses, and without its unmolested and unruffled peace and uneddied calm of flow. To be able to discover this salient truth intelligently in regard to life and its surroundings out of this irritant corridor of disquiet and anarchy, and have found a soothing path of peace and equanimity is the essential coverage and quintessence of the Northward Ho ! —*Somamaya Uttarāyaṇa*, the peaceable path of the spirit. With a neat heart warmly adorned with divine devoutness, while still in the embryonic stage in his mother's womb (that is, while yet unsullied by the impending horrors of a worldly trawl-net) little babe Vāmadeva, before he was born into this world, chose to cling on to the *uttarāyaṇa*-path of Soma-worship—the celestial aspect of Universal love and divine grace of goodwill for all, which, of course, meant a consistent and perseverant pursuit of intuitive yoga as well as a resolutely assiduous discarding of a thousand and one irksome entanglements naturally associated with a down-to-earth existence, and gloriously attained to the blessed full consummation of Divine Blissfulness, at last. *Sannyāsa*, the fourth and the final facet of human life, too, is the north-ward period of endeavours, when moon-like enlightenment and sweetness, so cardinal to the highest fruition and fulfilment of human life, should be fully evolved and maturely mellowed; for, it has got to bear out its peculiar significance as the last strong (or maybe feeble ?) link in the blessed continuity of our spiritual performance (*uttarā-dik-Brahmayajña*). And, indeed, is this not the loftiest of responsibilities, to answer which every man is made to descend upon a pricking and thorny arena of his teasing life ? For this very reason, in fact, it is also called the celestial path of the gods. This fourth phase of life, in this way, does become its fourth dimension as well as its final and total direction, after all, if a genuinely comprehensive turn is given to it. He who has meaningfully crossed it with credit is able to look back upon the earlier three phases as duly preparatory for the guerdon of this long trial. Dispositional geniality and inherent sweetness of nature, being a veritable glow or reflection of Soma, and flowing through all-round ripples of a calm and cool, yet

fearless mien, has an all-out primacy and importance of a calm and cool vigour and its own supreme distinction for all alike, whether in the case of a learned *Doyen*, or a knightly valiant *Don*, a multi-millionaire counterpart of *Kubera*, or an ancient self-realized *sage*; inasmuch as a sublimated essence of all the best human traits is suggestively implied by the term *Soma-suta* who is the god of Immortality and Elixir of life. How noble and generous, in truth, is God Almighty that He not only created Man after his own proper image, that is, with a specific conscious vision of what he wanted him to be and to be carried out by him for his own everlasting good, endowed him with the richest means and aids of a meaningful life and impelled him to hold in his gifted hands the especial banner of a high mission, soaring up to the lofty summits and ideal possibilities of his 'wakeful being', but also obliged him with the benefit of His own ceaseless inspiration and guidance—as much through the delusive successes of his brilliant career as without doubt through the scorching flames of his most despairing failures of life, their unbearable pinch always softened down by His Undeterred Mercy and Unbounded parent-like Love and Care—and has kept him for ever under the heartening Protection of His own far-reaching shafts and countless beam-like Divine arms. The entire constructive design and structure of the Vast Creation, its dependably stable maintenance, and well-regulated dissolution, death, or deletion are all a solemn exhibition of the awe-inspiring Might of that well-intentioned Supreme Benefactor without the least ill-will for anything whatsoever, good or evil (*S'iva-S'aṃkara*), could this whole proud aptitude for distinctive progress as well as skill in analytical minuteness combined with its ancient traditions of immemorable attainments on the part of humanity as a whole, or even the individual genius of man, have ever been possible and certain without the radical gifts from the melting gentility and sanguine sweetness of their far-sighted Creator and Benevolent Sire at the very start of their precarious advent in the world ? Even after an endlessly long and unrepented holocaust of past history, we find to-day everywhere the Protective Laws that defend gentle life and the saving sweetness of *Soma* reigning throughout, established in superior authority;—complete destruction, death, doom and bitter anarchy and limitless total absence of sweetness (*a-Soma*), indeed, is a casual, off-side event, seen but here and there, and now and then, against a firmer, yea ! bolder outline of a bravely resistent Life-Force. The predominance of Soma or Divine Orderliness and Lasting Creativity, however, supersedes even those annoying forces under transient phases everywhere and at all times, imposingly to achieve its driving mission, over and above the governing causes of a supremely systematic creation of the Universe; and by dint of His Unique Powers of Omniscience as well as Omnipresence, the Creator remains the Sovereign

Overlord of all the created elements therein, and owing to this Singular Supremacy over the manifest and also over the other un-manifest but ineffectual entities, reigns over them all with an unchallengeable Might that leaves no possibility of a revolt, or alternative choice but to obey His Absolute Dictates. It is on a profound canvas of queerly pleasant odours, mysterious juices and paps, and eery colours by means of the breath-taking, wonderful brush of His Unbounded Wisdom that He designs to spread out (mysteriously though, yet with a touch of thorough positiveness !) a Whole Art-Gallary that this vast Universe virtually happens to be, and arranges for its balanced preservation against all sorts of probable interference in its usefulness, whether it comes from the blind Callousness of Inert Matter and its Elemental forces, or is instigated by the vain ignorance-bound egotism and profanity of the unwise finite spirit, on the whole, which is His chosen deputy in its fore-planned progress. There is no place for disquiet, confusion, and anarchy in the firmly established Cosmic Constitution laid down by the Kind Lord; for such uncreative and evil-seeded occurrences are the results of myopic vision of ignorance. Hence, as an unavoidable necessity they are incessantly eradicated by the far-superior powers and more far-sighted Wisdom of Soma. The great forces of the Solar beams, lightning, electro-magnetic waves. electricity, radio-active air currents, &c,, continue at their Master's beck to annihilate them like so many arms as though by the sharp shafts of their punitive arrows; and consequently an onward organic march of the created world of life is uninterruptedly going on despite the usual ever-recurring hurdles of its well-determined course. The finite spirit (soul) possessed of a 'free-will' force comes under the category of responsible subjects of the Divine Lord. As such, its inescapable responsibility for all situations, good as well as others of peacelessness and disorder in personal or social life undesirably brought about by it, cannot be easily skipped over. Right from a self-respecting ignorant youth to the greatest leader of men, an acknowledged religious head of a large portion of the world, or governor of a mighty state, perversity of knowledge in every sense and vain-glorious pride with wilful egotism turn men into un-repenting votaries of green-eyed jealousy, ill-will, and malice towards others in their way, as they begin to think, which only ends by poisoning their life at its very roots. An ordinary simple man, though without a knowing vision of life, and, perhaps, lost in his own mists of 'ego-worship' and hollow self-conceit, yet if he is not over-ridden by the crooked tendencies of envy and hateful spite with malice towards others, may well at least be able to keep his inward and outward environment pure, peaceful, and free from emotional pollution of all sorts; but malice, on the contrary, invariably drags down even the gods and the yogis to a vicious circle and atmosphere of creaking ill-will and unhappy violence with counter-violence,

singing with a confounding screen of peaceless disquiet for everybody.

Whole races, flourishing nations, and communities have been eliminated, and consigned even to a smarting war-torn extinction at the callous hands of this pernicious demon of malice, reciprocal ill-will and hatred. As always in an individual's life, fellow-feelings, peace and affability of heart are the first victims of a spitefully malicious nature, where the seeds of disaffection and uncivility are sown instead, so in the case of whole families, nations, and states, invariably the chief cause of their trouble-worn ruin centres around a free play indulged in mutual malice, wide-spread suspicion of one another, and internacine treachery of faith. Therefore, for every adorer of sweetness and pacifism & even for every devout soul, entrenched in his faith in the Kindness of God and aspiring for an all-time and universal peace, welfare, and happiness, it is but meet that he ought to without reserve eliminate from his life this ungentle, brute feeling of ill-will towards others, whatever the reason behind it, as one always spits out and resolutely discards an unwanted and un-wholesome stone-cornicle, or harmfully poisonous thing, gone into the mouth with a morsel of food, but not chewn with it, even though put between the jaws, for fear of damage to the stomach as well as the whole system of the body itself. The right decision as well as a firm resolution about it will be possible for him only when the cursed subject is thoughtfully brought under the two grinding-stone-like chewing jaws of his discerning Reason, and the undesirable taste or perception of its hard and uncomely reality informs him that it is something like a deadly poison, which is sure to affect the best hopes and aspirations of his life with its nefarious results, and so, giving a fatal blow to his beautiful future shall prove his meanest foe.

(I) All motion in this world is traceable to be double-pronged—one half this way, and other half the other way; and therefore, it is always susceptible of doubt & change of choice. The first six months of the year related to summer are associated with the Northern or Vernal Equinoctial Half, representing the ascending path of Spiritual as well as other complementary growths of life suited for the gods; while the other subsequent six months of Autumnal Winter are converse of the earlier progress of mother Earth, and are noted for their utterly gross prosperity on a Southward physical plane only, more akin to earthly progress without its harmony of the more refined growths of light and enlivening sweetness, on the whole. During the Northward Period of Ascent and Comprehensive growth, the best endeavours as well as the highest attainments are made, while the Southern Autumnal Half is only preservative of the general process of living under adverse conditions of Cold and Contraction, at large. All upward trend of advancement and the most propitious prosperity of life is inseparably linked with at least moderately

enkindled warmth, and as such, with intellectual, dispositional, and intuitive enlightenment, guiding invisibly from within the entire course and conduct of man's passage through this world. That modest level of soothing heat or temperature, when affected by benumbing cold, turns to a role of resistence and safeguarding against the threat, strengthening and re-inforcing only the bodily and physical vigour at risk; which may, however, sometimes appear as a bluffing symbol of a 'truncated success' in life, but, on the whole, always fails to lead it to the noble inebriating heights of its consummate rise. The Divine Feat of human life, too, which combines in itself celestial brilliance with the dead material dust, moves forward on these two tracks of the Southward (mundane and material) trend and the Northward (transcendental and intuitive) hilly ascent, under the same inherent process of 'double possibilities' and freedom of choice. It is often divided between the two confronting halves. The proximity of the physical senses to their different fields of sensuous attraction, full of the beauties of earthly objects of Material Nature is constantly an irresistible source of outward (Southern) pull for the embodied soul; yet, notwithstanding that strong sensual pull of the enlivened dust, the unearthly sublime conscious beam in him is always presenting to his enamoured eye the recurring lofty vision of its once ideal sublimity, innocuous divinity, and unassailable excellence of spiritual purity. Therein, of course, lies his promising path towards the North and a high godly career, unravelled to him with a revealing reflection of his true past as well as a beckoning image of the future path of his worthy adoption, and a bewaring inkling of the choice if it happens to be otherwise on his part. Although the soul is inherently capable of attaining to its high ideals through a fair balancing of these two intelligently coverable paths of un-beguiling satiation, still, divided and torn between the two ends by its own ignorant hesitation in proper judgement as it usually remains, it is ever swerving now to this side and now to that, because of the engulfing meshes of its own indecision, and is seldom able to discern and resolve whether besides the earthly short-lived joys and pleasures of a decaying, mortal, mundane life there can also be something more elegant and elevating like the transcendental spiritual Joy of joys and Peace of all peace, distilling undying blissfulness of a greater promise for it, without which all his labour, prosperity and splendour of life being only external embellishments cannot give a meaningful completeness to it, and for a vital recovery and positive rehabilitation of which serene hopes, it will be called upon to desist soberly from, & even sacrifice, the lower temptations of the sinking flesh. So much so that the whole precious chance of life, full of gaugeless possibilities of rise graciously gifted to it by its Maker, is wasted away in worldly glosses of little lasting worth and a sombre exercise of producing a rhythmic flourish on a muffled drum. If a life sho-

rn of its spiritual and moral pith, though eagerly seeking its sensual gratification and other superficial trivialities, be compared to a dark span of nightly gloom, Soma or the captivating lunar majesty of the moon, (or the conscious soul in the body) will have to be given its rightful place as its queen, whose regal sway is charmingly diffused over the entire domain of Nature in the shape of thrilling electrical vibrations and enrichingly invigorating juices of strange bio-chemical properties of rare value all round. This in-flow of soma, however, is not exclusively a boon from the Moon alone. Behind this mysterious 'charisma', of conrse, lies the universal majesty of the Sun-god, which infuses it to play that role quite capably and seldom amiss. Thus, a bloated vanity in this respect on the part of the Moon will be sheer non-sense. Had she been a self-wrought mistress of her own magic lustre, she would have had a perpetual and undiminishing beauty of it. The facts, on the other hand, tell another tale of a precarious hue. Only the full moon is favoured with her unrivalled, wizardly beauty, and while under that very warm clasp of her Lord, the Sun, is it off-set and becomes the particular privilege and pride of the deserving recepient. A charming translucence, liquidity, and bewitching fragrance of individuality is similarly accomplished rarely, likc the Moon, only by a full-grown consummate soul, provided, as in the case of the full moon, its conscious, wakeful awareness is able to receive the necessary blessings, like a befitting Junior Comrade, from his Seniour Friend, Pilot, and Philosopher in respect of all his lasting interests (*Sūrya-Ātmā*), and build itself up into the coveted pride and prestige of spiritual ascension and self-restraint, worthy of its promised destiny, to say the least. A fairly developed capability of such balanced consummation of the human faculties, unsullied by ego and all its rampant ramifications in the course of worldy challenges of life is sure to transform its owner into a veritable lord of life and the world alike, no doubt. The Moon with her thrilling and nobly founded magic of translucence in turn becomes a capably fluent source and preserving fountain of Earth's sweetly varied and juiceful liquidity, in the end. Without the Moon, earthly objects would have remained utterly dry and drab, without their present fascination and feast; just as in the absence of heart or, its inhabiting master, the spirit, the human body, too, would have been reduced to a mere lump of earth, absolutely dull and devoid of its pleasing fluidity. As in life every shade of 'virtue', whether essentially subtle, or gross, in its nature, closely follows and obeys the responsive degrees of emotional refinement; so, too, the enveloping atmosphere of the Earth and every object finding its natural place within it are prone to draw their supple softness from the moon in accordance with her different changing phases. The whole beneficial transaction of this Soma — the nearest neighbour of our globe in space — is finally carried out, so to say, by the electrically charged lance-

like rays of weird Moonshine, by which means, on the whole, the gentler and softer side of life, and, in a way, of the habitable globe itself sheltering human beings, animals, &c. is perennially preserved and nurtured to serve a wholesome holy design. Leaving out these few natural calamities caused by factors other than human beings, wherever a prevailing environment of breezy calm peace, and healthy hilarity is otherwise unhealthily threatened or violently disturbed, generally a perverse mentality of maliciousness and abuscd freedom of human 'will', which very often vitiated by a short-sighted attitude of erring judgement and fed by an ignorantly fickle approach results in malicious and spiteful action between man and man, and one nation and another, unleashing distress and distrust at the unwelcome cost of mutual faith and pleasing civility, is invariably traceable at its tender root, viciously cutting across its feeding fibres with scarce sense of collective happiness, with which one's own manly joys are always inalienably woven in life, and leaves people in the throes of partisanship, misery, violence & anarchy. How real a blessing, indeed, would it be for humanity at large, if in order to establish an unsundered universal atmosphere and social environment of human sweetness and gentle reciprocal responses, men as well as nations could banish from their behaviour and the truly 'socialist' regime of life for good the pernicious and hell-born impulses of greed, mutual malice and ill-will !

(U) An equipoised balance of right knowledge and action grounded in a dispassionate spirit of resignation and unconcern combined with freedom from infatuation in life and universal compassion bred on an attitude of non-violence towards every man, bird, and beast forge out a man into a lovable genius of impeccable charm and gentleness, because these are the very fundamental Laws and principles of creation irrevocably set by the Benign Lord Creator, and, as such are worthy of our intelligent discretion in our own beneficial interest. An undeterred and undissipated rise and prosperity of all in this world in all legitimate respects, and at all due times, is, has ever been, and shall always remain the over-all Directive Purpose behind the whole panorama of Cosmic as well as Natural Laws, and the real bedrock on which, in truth, the entire Divine Constitution launched by its Supreme Creator and Prime Kind Governer of the world has been laid out to work. The one talented appreciator and enjoyer of the diverse niceties and refinements of life and the world happens to be the eager aspiring soul alone. Rise and fall, too, are characteristically associated only with it, its guiding interests, and occupations, while on its curious trip to this proffered Exhibition-cum-Research Laboratory of Life on earth. If it brings itself up to be able to have a relish of the highest essences of a sweetly compassionate life during its stay here, it quite capably rises to the proficiency of a connoisseur's acumen for intuitive draughts of the rarest trans-

cendental '*Soma*' through its carefully sublimated vision of truth and reality at last. In comparison to other perishable 'drinks' available in life here in the world, refined intellectual, moral, purety emotive, and spiritual beers carry a more lasting and undiminishing flavour hand-in-hand with a much deeper degree of gratification, at the same time. A truth-fostering intellect, quickly and ably discerning the eluding reality of things wedded to a heart, gentle and compassionate by nature, and a 'will' which is firmly intent on kind resolutions and good deeds, combined with moral cleanliness & spiritual purity are the unavoidable channels of that superb 'Somic' exhilaration, which are duly transformed into happy means of quaffing the edifying Spiritual 'Soma' by a long-confirmed & unseduced Yogi, who is able to quell his swollen ego with his recovered pure consciousness (*asmitā*) & is well established in Self-Conquest beyond any temptation whatsoever around him. The central spirit behind the whole Constitution of Divine Laws governing the world, & instituted by the Almighty Wisdom of God, that Unchallengeable Fountain-head, without a peer, of all joys as well as the ultimate bliss, is primarily concerned with the purest quality of intuitive brewage of Soma in the propitious interest of the good & the noble, who seek it over every other thing that the world can offer to them. The ever-aspiring soul of man, pre-eminently the distinguished lord among all the nobly disposed gods, is in a position to re-enkindle that submerged beam of transcendental warmth into an ample flame of its fullest promise but at the stake of a long ordeal of devoted diligence & intuitive discipline, & not before the forces of low carnal impulses of a sable cast, & their great up-holder, the demon of blustering ego have been completely routed out of their nefarious strongholds. As long as false conceit, pride & betraying ego, which potentially prove to be the meanest enemies not only of the aspiring spiritual Seeker but also of the entire human family, have their free play in man's unguarded domain of life, he can hardly be said to be safe from the rough gales and stormy whirlwinds of jealousy, hate, malice, & ill-will; & unless the hemlock of hate & ill-will is well bewaringly eschewed from one's daily discipline, the brood of ego is unfailingly on the increase inspite of one's wishing it otherwise. That being so, a devotee of the introvert path, though ever eagerly yearning for sweet intuition & spiritual tranquility, yet shirking the lesson of transcendental yoga & carelessly avoiding the necessary discipline of its adequate guidelines, can hardly hope to succeed in his cherished aim. Without being properly initiated into the rhythmic melodies of the essential symphony of Yoga his wayward pursuit of the transeendent vision is bound to disappoint him, at any rate. Seasoned with the benefits of timelessly ancient traditions of yoga in respect of curbing the evil impulses of self-conceint, malice, & jealousy, & the revitalising ideals of a truer content faithfully adhered to

by yogis of stalwart spiritual attainments, a new aspiring entrant is encouraged to re-assess his own genius & its dimensions, & march forward to re-discover his undiluted glory of a fulfilled conscious being through self-realization. The reality is that so long as by means of the synthetising & consummate system of Yoga, a deserving claim to the immortal flavour of that fine, unearthly Elixir, *mokṣānanda*, is not quite legitimately established, a dissolving relish of *Soma*, or its heavenly sweet ecstasy & the thrill of its captivating mystic enlightenment is sure to be missed, & remain impossible as well as impracticable like the horns of a hare, or the offspring of a barren woman, after all. Hence, it is important to bear in mind that in order to be able to drink deep & drink well at the superbly fine & genuine Fountain of Spiritual Peace (*Soma*) the adoption of the royal road to yogic summits & the profound approaches to them alone shall result in an exalting supreme blaze of fulfilment & successfully herald us into our cherished haven of Blissful Rest. In the course of yogic training & discipline itself, it is of utmost importance & necessary that first of all one's heart should be thoroughly purged of all the ugly ill-feelings that may have sprouted there because of an unwary attitude of spiteful malice & wrongful vindictiveness; & no aspirant can afford to be unmindful of it as a preparatory step to be taken by him.

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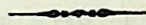
[१३] ओ३म् ध्रुवादिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तम्वो जम्भे दध्मः ॥ ३ ॥

——(अथर्व० ३–२७–५) ।

पदान्वयः — ओ३म् (मन्त्रादौ प्रणव-मन्त्रः–संज्ञा–अव्ययपदम्) । ध्रुवादिक् (संज्ञा–स्त्री०–समस्तपदं – सप्तम्यां विभक्तिस्थाने छान्दसव्यत्ययेन प्रथमैकवचनग्रहणम्) । विष्णुः (संज्ञा – पुं० – प्रथमैकवचनम्)। अधिपतिः (संज्ञा– पुं० – प्रथमैकवचनम्) । [असि/अस्ति वा] । [त्वं/स वा] कल्माषग्रीवः (संज्ञा – पुं० – समासः – प्रथमैकवचनम्) । अथवा वैदिकव्यत्ययप्रथानुसारेण विभक्तिव्यत्ययेन पञ्चम्याःस्थाने प्रथमैकवचने छान्दसः प्रयोगः/सुपो लोपो वा) । रक्षिता (संज्ञा–पुं० – प्रथमैकवचनम्) । [असि/अस्ति वा] । [ते/तस्य वा] वीरुधः (संज्ञा – स्त्री० – प्रथमाबहुवचने रूपम्) । इषवः (संज्ञा – पुं० – प्रथमाबहुवचनम्) । [सन्ति] शेषो मन्त्रभागः प्राग्वत् ।

पदभावामृतम् — **ओ३म्** – प्रणव-मन्त्रः । प्रत्येकमन्त्र-पाठादौ प्रयुज्यते । पदस्य व्याख्या तु प्रथमेमन्त्रे हि यथापूर्वं द्रष्टव्या ॥

प्रणव मन्त्र है । प्रत्येक मन्त्रपाठ के आदि में उच्चारण किया जाता है । पद की व्याख्या पूर्ववत् ही प्रथममन्त्र में द्रष्टव्य है ॥

It is the most significant Vedic Hymn, consisting of a mystic, cryptic syllable and is called *Praṇava* mantra. It is to be recited at the beginning of every Vedic Hymn. For an explanation of the term, as in the foregoing mantras a reference is to be made to the first mantra, where it has been suitably dealt with.

ध्रुवा — अधोदिक् ।। (अ) या ध्रुवा स्थिरा दृढ़ा वा दिशा ।। (इ) भूम्यभिमुखो निम्न-प्रदेशः ।। (उ) अधस्तात् स्थलं पृथिवीलोको वा । पादयोस्तलेदेशे ।। ध्रुवति ध्रुवं स्थिरं वा भवतीति ध्रुवम् । स्वकक्षायां सुस्थिरा गच्छति या सा पृथिवी ध्रुवा । देहिनो जीवादयो यस्मिन्नधिकरणे गमनादि-कर्मक्षेत्रेऽवनिस्थले सुस्थिरं तिष्ठन्ति तत्सहितादृढाभूमेर्दिक् तस्याम् ।। 'ध्रु' गतिस्थैर्ययोः (तुदा०-प०-अ०) धातोर्बाहुलकादौणादिकः कः प्रत्ययः । ततः स्त्रियां टाप्प्रत्ययान्तं रूपम् । छान्दस व्यत्ययेन सप्तम्याः स्थाने प्रथमैकवचनप्रयोगः "(छन्दसि) व्यत्ययो बहुलम्" इति (अष्टा० ३-१-८५) सूत्रेण च तत्सन्दर्भे "सर्वे विधयो भवन्ती" ति महाभाष्यवार्तिकेन च । अथवा "(छन्दसि) सुपां सुलुक्"—(अष्टा० ७-१-३९) इति सूत्रेण सप्तम्यां विभक्तौ ङेर्लुग्भवति ।।

(अ) यत् प्रतिष्ठितं तद् ध्रुवम् — (शत० ब्रा० ८-२-१-४) । तद्यदेतं (असुराः) न शेकुरुद्धन्तं तस्माद्ध्रुवो नाम-(शत० ब्रा० ४-२-४-१९) ।। (इ) ध्रुवा इयं (पृथिवी) एव ध्रुवा-(शत० ब्रा० १-३-२-४) । पशवो वै ध्रुवाः (मैत्रा० सं० ४-१-१२) ।। (उ) इयं (ध्रुवा) दिगदितिर्देवता-(तैति० ब्रा० ३-११-५-३) । अहर्वै ध्रुवम्-(जैमि० ब्रा० ३-५८) ।।

(अ) स्थिर और दृढ़ दिशा का ध्रुवा नाम है ।। (इ) स्थूल भूमि की ओर नीचे की दिशा ।। (उ) नीचे का स्थूल भाग / अथवा पृथ्वी लोक । पैरों के तले का स्थान जहाँ पृथ्वी तल पर गमनादि कर्म करते हुये जीवादि देहधारी दृढ़तापूर्वक ठहरे हुये हैं । अपनी कक्षा में अविचल रूप से स्थिरतासहित घूमती हुई पृथिवी ।।

(A) Stable, or solid and firm direction. (I) The downward side towards the hard surface of the earth. (U) The bottomward solid layers of dry land/or the terrestrial globe of Earth. The surface ground of earth under the feet, on which human beings and other living creatures are firmly stationed while engaged in all sorts of movements as well as other deeds. The celestial body of the Earth, revolving in its evrlasting orbit round the sun steadily and without ever swerving or straying away from it in the least.

विष्णुः — (अ) सर्वान्तिर्यामीश्वरः । यः सर्वत्रैव पृथव्यादिलोकलोकान्तरेषु वेवेष्टि व्याप्नोति वा सोऽखिलविश्वव्यापकोऽग्निः सर्वज्ञो व्याप्तिशीलो वैश्वानरः विराट् पुरुषः । यज्ञस्य विश्वव्यापिदेवः । सर्वोच्चः कर्त्ता-धरता-भर्त्ता-गृहीता च ।। (इ) स्वार्चिषा सर्वत्रप्रविष्ट आदित्यः / प्राणो / विद्युद्वा ।। (उ) योगविद्यासु पारङ्गतो योगिश्रेष्ठः । शिल्पविद्याप्रधानोत्तमो वैज्ञानिको जनः / सेनाया नानाकक्षासु दक्षः सेनापतिर्वा ।। वेवेष्टि व्याप्नोति चराचरं जगदिति विश्णुर्जगदीश्वरः ।। 'विष्लृ' व्याप्तौ (जु०-उ०-अ०) धातो 'विषेः किच्च'-(उणा० ३-३२,३९) इति सूत्राभ्यान्नुः प्रत्ययो भवति ।। विष्णुः यज्ञनाम (निघं० ३-१७) । पदनामस्वपि पठितम् – (निघं० ४-२/५-६) ।। यद्विषितो भवति तद्विष्णुर्भवति । विष्णुर्विशतेर्वा व्यश्नोतेर्वा-(निरु० १२-१८) ।।

(अ) यो वै विष्णु: सोम: स: (शत० ब्रा० ३-३-४-२१)। तद्यदेवेदं क्रीतो विशतीव तदु हास्य (सोमस्य) वैष्णवं रूपम्–(कौषी० ब्रा० ८-२)। विष्णुस्तेजनम्–(ऐत० ब्रा० १-२५)। या सा द्वितीया (ओङ्कारस्य) मात्रा विष्णुर्देवत्या कृष्णा वर्णेन यस्तां ध्यायते नित्यं स गच्छेद्वैष्णवं पदम्–(गो० ब्रा० पू०-१-२५)। इमे वै लोका विष्णोर्विक्रमणं विष्णोर्विक्रान्तं विष्णो: क्रान्तम्–(शत० ब्रा० ५-२-२-६)। स (विष्णु:) इमांल्लोकान् विचक्रमेऽथो वेदानथो वाचम्–(ऐत० ब्रा० ६-१५)। अग्नाविष्णू वै देवानामन्तेभाजौ–(कौषी० ब्रा० १६-८)। अग्निर्वै देवानामवरार्घ्यो विष्णु: परार्घ्य: (कौषी० ब्रा० ७-१)। अन्तो विष्णुर्देवतानाम्–(ताण्ड्यम०ब्रा० २१-४-६)। अग्निर्वै देवानामवमो विष्णु: परम: (ऐत० ब्रा० १-१)। तस्मादाहुर्विष्णुर्देवानां श्रेष्ठ इति–(शत० ब्रा० १४-१-१-५)। स य: स विष्णुर्यज्ञ: स:। स य: स यज्ञोऽसौ स आदित्य: (शत० ब्रा० १४-१-१-६)। यो वै विष्णु: स यज्ञ: (शत० ब्रा० ५-२-३-६)। विष्णुर्यज्ञ: (गो० ब्रा० उ० १-१२/तैत्ति० ब्रा० ३-३-७-६)। विष्णुर्वै यज्ञ: (ऐत०ब्रा० १-१५)। अग्निर्वै यज्ञस्यावरार्घ्यो विष्णु: परार्घ्य: (शत० ब्रा० ५-२-३-६)। विष्णुर्वै देवानां द्वारप: (ऐत०ब्रा० १-३०)। विष्णवाशानां पते–(तैत्ति० ब्रा० ३-१-१-४)। विष्णुर्वै यज्ञस्य दुरिष्टं पाति–(ऐत० ब्रा० ३-३८)॥ (इ) तद्यदेनेन (यज्ञेन विष्णुना वा) इमां सर्वां (पृथिवीं) समविन्दन्त तस्माद्वेदिर्नाम (शत० ब्रा० १-२-५-१०)। विष्णु: यच्छ्रोत्रं स: (गो० ब्रा० उ० ४-११)। यत्तदन्नमेष स विष्णुर्देवता (शत० ब्रा० ७-५-१-२१)। अग्निर्वाऽह: सोमो रात्रिरथ यदन्तरेण तद्विष्णु: (शत० ब्रा० ३-४-४-१५)। (प्रजापति) यंजुर्भ्योऽधि विष्णुम् (असृजत) तद्विष्णु यश आर्च्छत् तं आलभत विष्णोरध्योषधीरसृजत (तैत्ति० ब्रा०-२-३-२-४)। यज्ञो विष्णु: (ताण्ड्यम० ब्रा० १३-३-२/शत० ब्रा० १-९-३-९/गो० ब्रा० उ० ६-७)। यज्ञो वै विष्णु: (शत० ब्रा० १-१-२-१३/१३-१-८-८/कौषी० ब्रा० ४-२/गो० ब्रा० उ० ४-६/तैत्ति०-ब्रा० १-२-५-१)॥ (उ) विष्णवे हि गृह्णाति यो यज्ञाय गृह्णाति–(शत० ब्रा० ३-४-१-१४)। वीर्यं विष्णु: (तैत्ति०ब्रा० १-७-२-२)। यदह दीक्षते तद्विष्णुर्भवति–(शत० ब्रा० ३-२-१-१७)। विष्णु: सर्वा देवता: (ऐत० ब्रा० १-१)। वैष्णवा: पुरुषा: (शत० ब्रा० ५-२-५-२)। तथैवैतद् यजमानो विष्णुर्भूत्वेमांल्लोकान् क्रमते। स य: स विष्णुर्यज्ञ: स: (शत०ब्रा० ६-७-२-१०)॥

(अ) विश्व में सर्वान्तर्यामी एवं विश्व-व्यापक शक्तिस्तम्भ परमेश्वर पृथ्वी आदि लोकलोकान्तरों में सर्वत्र व्यापिनी आत्मा। सूक्ष्मतम, अन्तर्यामिन् सर्वनेता, सर्वज्ञ विराट् पुरुष। विश्वव्यापी यज्ञविधान का व्याप्तिशील कर्त्ता-धर्त्ता, भर्त्ता व संग्रहीता सर्वोच्च देव॥ (इ) अपने तेज द्वारा सर्वत्र प्रविष्ट आदित्य/प्राण/अथवा विद्युत्॥ (उ) अध्यात्म योग के विभिन्न अङ्गों में पारङ्गत श्रेष्ठ योगी। शिल्पविद्या में विशिष्ट वैज्ञानिक अथवा शिल्पीकलाकार। अथवा सेनाकी विविध कक्षाओं में निपुण सेनाध्यक्ष॥

(A) The inherently All-pervasive & Immanent Supreme Principle of Divine Omnipotence. The Universal Spirit inhabiting & Supervising all the celestial bodies in the space, like the Earth, moon, the sun, &c., as well as the endless galaxies of stars therein. The Omniscient Supreme Being, Who with His Absolute, Subtlest Power of All-penetrativeness leads the world along His High Purposes. The Holiest of the 'enlightened holies', Who out of His All-Embracing Gentle Graces has cons-

tituted the Universal Laws of Selfless performance of Duty (*Viṣvavyāpi yajña*), & is Himself not merely their Unconcerned Architect, but also the most-devotedly observed of all the observers, their upholder, propagator and acceptor, all rolled up in one. (I) The Solar energy / the motive power of life-force/or electricity capable of penetraiting everywhere in the physical world by means of its fine, dominant lustre. (U) An eminent yogi well-steeped in the various constituent sectors of the spiritual discipline of Yoga. A highly Skilful Scientist, or expert technologist, in his own branch of practical Science, or a distinguished army Commander with personal distinction in respect of various wings of army.

अधिपतिः — (**अ**) सर्वोपरि पालको ऽधिष्ठाता ऽध्यक्षो वा। सर्वोच्चपालनहेतुरीश्वरः ॥ (**इ**) श्रेष्ठतमः स्वामी ॥ (**उ**) सर्वेषामुपरि सर्वश्रेष्ठाधिराजो ऽधिपतिरेव ॥ अधि उपसर्गपूर्वात् (१) पा रक्षणे (अदा०—प०—अ०) धातोः पातेर्डतिरिति (उणा० ४-५७) सूत्रेण डतिः प्रत्ययः / वा (२) 'पत्लृ' गतौ (भ्वा०—प०—से०) धातोः सर्वधातुभ्य 'इन्' (उणा० ४-११८) इति सूत्रेणापि इन्/प्रत्ययान्तः सिद्धः/ पाति रक्षतीति पतिः। प्रथम मन्त्रे यथैव शेषं पूर्ववज्ज्ञेयम् ॥

(**अ**) सबसे अधिक महान् पालनकर्त्ता, स्वामी, या अध्यक्ष। सबसे उत्तम रक्षा तथा पालन का आश्रय परमेश्वर ॥ (**इ**) सब सांसारिक प्रजापालकों से कहीं अधिक उदार स्वामी ॥ (**उ**) सभी उत्तम से उत्तम राजाओं तथा अन्य पितरों व गुरुजनों की अपेक्षा सर्वथा अमितोदार स्वामियों का भी स्वामी ॥

(A) The most Benevolent Royal Guardian, Master, or Custodian of general well-being. The Kindliest Lord Protector & the Sovereign Source of all Divine Care. (I) The Munificent Master Surpassingly Generous over all other worldly care-takers of common-weal. (U) The supreme Master of Masters, immeasueably kind & large-hearted in every respect as compared to the best earthly Sovereigns, manes & elders, memorable for their gentle deeds.

कल्माषग्रीवः — (**अ**) कल्माषाः श्वेत-कृष्ण-हरितरूपाश्च विचित्रवर्णा ग्रीवा इव वृक्षाः / जीवाः / पशवो / वा यस्य विष्णोरुच्छ्वासा वाष्पा ग्रीवासमाना उद्भवन्ति सः ॥ (**इ**) नानाविधाश्चित्रविचित्रोत्थिता ग्रीवा इवोर्ध्वभागा यथान्ते वाष्पा मेघा भूमिजा वृत्रा रक्षांसो वा तेभ्यो विषाक्तहानि हेतुभ्यो (यो विष्णुरस्मान्नित्यमेवाभिरक्षति सर्वदाऽस्माकं रक्षिताऽस्ति वा)। विभक्ति-व्यत्ययेनात्र पञ्चम्यां स्थाने छान्दसः प्रथमैकवचनस्य प्रयोगः ॥ कल्+माष+ग्रीवा इति बहुव्रीहिसमासः। 'कल' गतौ संख्याने च (चुरा—उ०—से०) धातोः क्विप् प्रत्ययः। तं कलं गतिं शब्दञ्च माषयति अभिभावयति वा ऽवरुध्योद्भवतीति यो वृक्षः स वावोद्भिजः कल्माषः। माषः इति 'मष' हिंसार्थे (भ्वा०—प०—से०) णिजन्ताद्धातोरच् प्रत्यान्तः। तत्कल्माषोद्भिजवृक्षा एव ग्रीवा यस्य स कल्माषग्रीवो विष्णुः॥ ग्रीवा गिरतेर्वा गृणातेर्वा गृह्णातेर्वा (निरु० २-२८) ॥ शिरस्कन्धयोर्मध्ये तयोस्स्तम्भ इव संयोजकः कण्ठप्रदेशो ग्रीवा। निगल्यति यया सा ग्रीवा ऽ इति। 'गृ' निगरणे (तुदा०—प०—से०) धातोरौणादिकः शेवा-मह्वे जिह्वे ग्रीवा० (उणा० १-१५४) इति सूत्रेण वन् प्रत्ययान्तो ग्रीभावश्च निपात्यते ॥

ओजो वै वीर्य्यं ग्रीवा ओजो वीर्य्यं·········तस्मात् पशवो ग्रीवाभिभारं वहन्ति—(जैमि० ब्रा० २-५७) ॥

(अ) विभिन्न चितकबरे रंगों से विभूषित जीवगण एवं अन्य पशुओं व रंग-बिरंगे फूलों-पत्तियों-फलों आदि से लदे वृक्षों की सेनायें ही जिसके व्यापक वीररस के द्योतक ध्वज हैं ।। (इ) एकदेशी उद्भिज्ज एवं मूक तरुगण ही जिसकी ओजस्वी भारवाही गर्दनें हैं—अथवा द्वारपाल सम सन्तरियों का काम करते हैं तथा मानों अपने स्वामी की विविध अत्यन्त दीन प्रजा के सर्वसुख की उदार भावना से सम्प्रेरित क्रिया द्वारा नानाभांति से रक्षा करते हुए उसका यश बढ़ाते हैं ।। (उ) जो कलुषित = कृष्ण वर्णा अथवा टेढ़ी-मेढ़ी-लम्बी गर्दनों के समान; ग्रीवा = ओज अथवा बलयुक्त स्वभाव वाली अपरिहृत जल और पृथिवी के सम्मेलन से उत्पन्न दूषित गैसों तथा अन्य विषैली ऊपर उठती हुई वाष्पों से सदा हमारी सुरक्षा किया करता है ।।

(A) The Great All-pervading *Viṣṇu*, Whose Inviolable Might & Enlightening Majesty is proclaimed by the countless species of living beings, including men, animals, and beasts with striped spotted skins in varied shades and hues of colour, along with extensive armies of plants, creepers, and trees, laden with a feast of highly artistic colours, odours, and juices beautifully self-contained in elfin jars and bouquets of so rich flowers, leaves, and fruits — all of them serving as His Grand Standards and Powerful Ensigns of Regal Splendour. (I) The dumb and steel-set immobile troops of trees, growing up as though they choose to pop up their brave sturdy necks out of the low earth with their rich green heads wearing variegated turbans (Rajasthan style !) and thrust them up into the wide void, like the Watchmen of Nature, are posted, it appears, to serve as quietly loyal sentries of their Unseen Master, and, as it were, inspired with the lofty sentiment of common well-being of all His poor subjects on earth, by their different generous acts and influences of Natural Philanthropy proclaim endlessly the Great Glory and Nursing Magnificence of their All-permeating Sovereign Lord of the Divine Kingdom. (U) Who protects us unceasingly from the sable streaks of crookedly twisting vapours, resembling outstretched wily necks of foes carrying evil designs against us and upsurging aloft powerfully with their own vicious, rising movement; malignant gases, born of humidity and moisture as a natural result of damping alliance of water & earth; and such other poisonous and deadly airs and effects of Nature.

रक्षिता — [त्वमऽसि / सोऽस्ति] । पितावत्पालको रक्षको वा । सर्वथैव सर्वकालेषु सर्वस्थलेषु चोपस्थित्यनुपस्थित्योर्मध्ये सम्मुखे वाऽज्ञातावसरेषु चास्माकं सुरक्षाहेतुरस्ति ।। यथैव नवमे मन्त्रे खलु व्याख्यातम् । तत्रैव द्रष्टव्यम् ।।

पितातुल्य पालक अथवा संरक्षक । सर्वथा सब समय और सब स्थानों में उपस्थिति तथा अनुपस्थिति की दोनों दशाओं में, आगे-पीछे अज्ञात अवसरों पर जो हमारी सुरक्षा का परमाश्रय बना हुआ है ।। यथा नवमे मन्त्र में सुनिश्चित रीति से व्याख्या की गई है । वहीं देखें ।।

Very much Father-like Saviour and Protector. He Who is the Prime Source of our desired safety by all possible means, at all times, in all places, whether in our

presence, or absence, before or behind us, as well as on occasions scarcely ever known to us. Surely as explained in the 9th foregoing mantra, whereto a referenee should do.

वीरुधः —वीरुध ओषधय एव। वनस्पतयो वीरुधश्च वृक्षा वा। (अ) ओषो विज्ञानं अग्निर्वा धीयते यस्मिन् सः सर्वज्ञेश्वरः॥ (इ) लता-गुल्म-वृक्षौषधीत्यादयः। सस्य-गोधूम-यवादीन्यन्नान्योषधयो वा। सोमादिगुल्मविशेषाः। "ओषधयः फलपाकान्ता बहुपुष्पफलोपगाश्च" – (मनु० १-४६)। मध्यमाकारवन्त ओषधिप्रशस्ता वृक्षाः॥ (उ) विशिष्टव्यारोहणशक्तिसमन्विता निसर्गशक्तयोऽथवा स्थावरव्युत्पत्तिपरकदिव्यनियमाः। सर्वरोगोपहारिसोमाद्योषधयो भिषजो वा। ओषधिरिव गुणवानुपचारका वैद्याश्चायुर्वेदविज्ञाता शल्यनिपुणा विद्वद्वराश्च॥ 'ओष' गतौ (भ्वा०-प०-अ०) गत्यर्थका धातवो ज्ञानद्योतकाऽपि सन्ति। 'उष' दाहे (भ्वा०-प०-से०) धातोर्वा शतृ प्रत्ययः। ओषद् + 'धेट्' पाने (भ्वा०-प०-अ०) धातोः 'कर्मण्यधिकरणे च' (अष्टा० ३-३-९३), 'कृत्यल्युटो बहुलम्' (अष्टा० ३-३-११३) इति च सूत्रेण कर्तर्यपि किः प्रत्ययस्तलोपश्च। इत्योषधिपदस्य सिद्धिरियम्। वीरुधः पदनामसु पठितम् — (निघं० ४-३)। ओषधयोऽपि पदनामसु पठितम् (निघं० ५-३)। वि उपसर्गः + रुह वीजजन्मनि प्रादुर्भावे च (भ्वा०-प०-अ०) धातोः क्विप् प्रत्ययान्तः। उपसर्गस्य दीर्घत्वं धातोर्हकारस्य धकारश्च भवतः। अथवा वि + रुधिर् आवर्णे (रुधा०-उ०-अ०) धातोरपि पूर्ववत् क्विब् भवति। वीरुध ओषधयो भवन्ति विरोहणात् – (निरु० ६-३)। ओषधय ओषद् धयन्ति वा ओषत्येनाधयन्तीति वा दोषं धयन्तीतिर्वा — (निरु० ९-२७)॥

(अ) (प्रजापतिः) विष्णोरध्योषधीरसृजत – (तैत्ति० ब्रा० २-३-२-४)॥ (इ) अग्नेर्वा एषा तनुः यदोषधयः (तैत्ति० ब्रा० ३-२-५-७)। अपामोषधय (रसो भवन्ति) ओषधीनां पुष्पाणि पुष्पाणां फलानि (च रसा भवन्ति)– (शत० ब्रा० १४-९-४-१)। एष ह वै सर्वासामोधीनां रसो यत् पयः (कौषी० ब्रा० २-१)। सैनान्यं वाऽ एतदोषधीनां यद् यवाः (ऐत० ब्रा० ८-१६)॥ (उ) ओषधिर्लोको वै पितरः (शत० ब्रा० १३-८-१-२०)। ओषधयो वै देवानां पत्न्यः (शत० ब्रा० ६-५-४-४)। ओषधयो वै पशुपतिस्तस्माद् यदा पशव ओषधीर्लभन्ते ऽथ पतीयन्ति – (शत० ब्रा० ६-१-३-१२)। ओषधयो वै मुदः ओषधिभिर्हीदं सर्वं मोदते – (शत० ब्रा० ९-४-१-७)। रसो वा एव ओषधिर्वनस्पतिषु यन्मधुः (ऐत० ब्रा० ८-२०)। ओषधयः खलु वै वाजः (तैत्ति ब्रा० १-३-७-१)। वाग्दैवत्यं सोम, वाचो मनो देवता, मनसः पशवः, पशूनामोषधयः ओषधीनामापः (जैमि० ब्रा० उ० १-५९-१४)। सोमो वै राजा ओषधीनाम् — (कौषी० ब्रा० ४-१२)॥

(अ) ओष अर्थात् विज्ञान वा अग्नि जिसमें निहित है वह सर्वज्ञ और सर्वशक्तिसम्पन्न ईश्वर॥ (इ) विस्तृत बाहुसमान शाखाओं-प्रशाखाओं वाले समस्त वृक्ष–लता–ओषधि आदि अन्नमय और फूल-फलप्रदायक पेड़ एवं सारा रोगविनाशक ओषधिजगत्। मध्यमाकार वाले ओजवर्धक ओषधिप्रशस्त वृक्षगण। (उ) वनस्पतिसंबन्धी विशेष उपजाऊ प्राकृतिक शक्तियाँ अथवा दिव्य नैसर्गिक नियम! सोमादि विशिष्ट उत्तम रोगनाशक ओषधियाँ। विभिन्न रोगों के उत्तम चिकित्सक और ओषधियों के ज्ञान में प्रवीण, उन के समान ही प्रसिद्ध वैद्य, गुणवान् आयुर्वेदाचार्य्य, शल्यविद्या में निपुण उपचार-शिरोमणि शल्यशास्त्री आदि विद्वान् लोग॥

(A) The Omniscient and All-powerful Central Source of Universal Welfare, wherein is invested the Revolutionary Fire of Knowledge (*Oṣa*) and the highest Divine Wisdom, in truth. (I) The entire wealth of trees, large branches & boughs spread out like so many friendly welcoming hands, — creepers — plants, &c., particularly including corn-crops, flowering and fruit-bearing trees and shrubs, and the whole wide sphere of medicinal plants and herbs in the lap of the physical world. All medium sized trees and herbage well-known for their curative as well as health-and-vigour-building properties. (U) conspicuous natural trends of physical fertility connected with vegetal germination and growth / or even the more subtle laws of Nature pertaining to herbal-&-plant-life. Soma creeper and snch other highly valuable plants widely recognized and admired for the specially nutritive or curative qualities. Expert physicians, reputed for their special treatment of particular diseases, and well-known for their unfailing skill like the medicines themselves, and highly skilful specialists in medicine as well as Surgery, unfailingly established in the nuances of their delicate arts.

इषवः — पूर्णरक्षणविधियुक्तानि सफलसाधनानि । वाणवद्युक्तकार्यसाधकाः शत्रुविनाशकाश्चेति ॥ शब्दोऽयञ्च मन्त्रस्य शेषभागो ऽपि यथावन्नवमे मन्त्रे हि व्याख्यातौ । पूर्ववत्तत्रैव द्रष्टुमुचितम् ॥

पूर्ण रक्षा के उपायों से सन्नद्ध सफल साधन । तीव्र वाणों के समान सुहृत्सम नियोजित ध्येय की सम्पादक तथा शत्रुओं के प्रति संहारक विधियाँ ॥ यह पद तथा मन्त्र का शेष भाग नवें मन्त्र में यथावत् स्पष्ट किये गये हैं । पूर्वमन्त्रों की भाँति वहीं देखें ॥

Successful instruments well equipped with the best means of full protection. Plans, like steady arrows, hitting the target and accomplishing the chosen fixed aim, as loyal friends are able to do, and yet, against unwanted enemies, playing the part of deadly, annihilating weapons of Death.

This term and the remaining portion of this mantra have been already duly explained under the foregoing 9th hymn, whereto, again, a reference will be found quite helpful.

सूक्ष्म मन्त्रोपदेशः — (अ) पृथिवीगत नीचे की दिशा में जहां हम सब जीवधारियों आदि का अस्तित्व स्थिर रूप से आश्रित है भगवान् सर्वव्यापक विष्णु देव की ध्रुव शक्ति ही मूल आधार बनी हुई है । नहीं तो शून्य व्योम तथा आकाश में माता पृथिवी का स्वयं दृढ़ आधार असम्भव था और उसे अपनी उत्तर-दक्षिण कीली पर घूमते हुए सूर्य के चहुं ओर अपने सुनिश्चित अण्डाकार वृत्त मार्ग पर परिभ्रमण करते रहना तथा स्वयं गतिमान होते हुए भी समस्त उत्पन्न पदार्थों को अपने अपने स्थान में सुस्थिर रखना कैसे कल्पना में भी आ सकता था ? पुनः पशु व मानव के जीवन के नित्यप्रति आधार वायु-जल-तथा वनस्पति एवं ओषधि जगत् से प्राप्त अन्न आदि भी केवल पञ्चमहाभूतों के सृजन द्वारा ही कदापि उपलब्ध नहीं हो सकते थे । फिर जहां सृष्टिचक्र के संघातों के वशीभूत वायु और जल

दोनों का दूषित होकर जीवनोपयोगी न रहना अपेक्षित ही था वहां उनकी समुचित मात्रा व अनुपात में शुद्धि भी विधानपूर्वक न होते रहने पर 'अहोरात्राणि' विधान की तथा सृष्टि के ही सुदीर्घ उद्देश्य की परिपूर्णता और पूर्ति किस प्रकार सिद्ध हो सकती थी ? अतः उस सर्वज्ञ एवं सर्वत्र प्रतिष्ठित विभुदेव ने पशु–पक्षी–मानव जीवन के पृथ्वीतल पर अवतरण के पूर्व ही उनके नियत सञ्चालनहेतु वनस्पति जगत् की सुकल्पित रचना की। जहां उसकी सर्वथा सम्पन्न 'भर्गः' शक्ति ने अपने अद्वितीय विज्ञान-बल द्वारा द्युलोक-पृथ्वी-तथा अन्तरिक्ष और सूर्य-चन्द्र आदि विचित्र लोकों का निर्माण करके उनसे पूर्व की महत्तत्व से लेकर पञ्चमहाभूतों तक की समष्टिगत सृष्टि को एक नवीन व्यष्टिगत दिशा प्रदान की वहां उसकी सर्वैश्वर्यविधायक वैष्णवी आभा ने समस्त स्वरचित जगत् को 'सत्यं-शिवं-सुन्दरम्' के अनुपम भण्डारों से भरपूर कर दिया। उसी महती वैष्णवी जातवेदा परमदिव्या कला-श्री ने अपने अनन्य स्वामी की प्रसन्नता-बद्ध भार्या होकर नीरस पृथिवी तल को 'नन्दनवन' का रूप दे डाला। रंग-विरंगी सुन्दर पगड़ियों से सुसज्जित छोटे-बड़े आत्म-संन्यस्त, सेवाभावभृत् रक्षाधर्म-विद् और नित्य दानी व तपस्वी सेनानियों से उसे अनुगृहीत कर दिया। दूर्वा घास से लेकर महाकाय अश्वत्थ पर्य्यन्त हर भांति के और विविध लाभों से संयुक्त अन्नों, ओषधियों, तथा वृक्षों से उसकी स्थायी सुरक्षार्थ उसे मालामाल कर दिया। अहा ! कैसा अनुपमेय प्रबन्ध और वास्तव में अननुमेय एवं सुन्दर ही नहीं, अपितु परमहितकारी व्यवस्था है ! लताओं से लेकर सघन एवं विस्तृत डालियों और फल-फुलों से लदी वृक्षों की शाखाओं के नित्य प्रसारित अनेक उपकारों का क्या कभी हम मानव विनीत स्मरण एवं उल्लेख द्वारा उनका और उनकी सुविज्ञेय सम्पूर्ण दैवी योजना का आभार कथन करने में समर्थ हो सकेंगे ? इस वनस्पतिसिद्ध संसार से हमें क्या क्या प्राप्त होता रहता है जो सुखी-शान्त व निर्भ्रान्त जीवन के लिए अनिवार्य है और नितान्त अपेक्षित भी। इस वृहत् परोपकारयज्ञ की इति-श्री यहीं नहीं हो जाती। प्रकृति के यह सतत-मौन सन्त और उदारता के निश्शङ्क अवतार यह घास-पौधे-बेलें और तरु वर्ग सब ही जीवधारियों के भोजन और प्राणों की विशद-विरूढ़ सुरक्षा का सन्तरी-समान साधन भी होते हैं जब इन के द्वारा लम्बी-२ एवं काली और सफेद मिश्रित वर्ण की गर्दनों वाली विषैली वाष्पों तथा गैसों का जो पार्थिव तत्वों की सहज देन होती हैं उपयुक्त रूप से उनकी पत्तियों तथा विस्तृत शाखाओं के माध्यम से निरन्तर परिशोध कार्य भी चलता रहता है। साधारणतया भी जिस अशुद्ध वायु को अन्य जीवधारी त्यागते हैं (अपान वायु = Carbonic acid gas), पेड़-पौधे उसे अपनाकर अपने अपने त्यागसिञ्चित जीवन का आधार बनाते हैं और अलौकिक परहितभावनाबद्ध होकर उन के स्वस्थ जीवन के निमित्त परिशुद्ध प्राण वायु (Oxygen) का ही परिवहन एवं प्रसार करते हैं। नीम-पीपल-बरगद आदि अनेक विशेषतया वायु परिशोधक वृक्ष तो अपने समीपवर्त्ती वायुमण्डल को ही भरसक मात्रा में अपने तीव्र प्रभाव से अनुकूल बना लेते हैं। धन्य है उस दयार्द्र और परम हितैषी प्रभु की दैवी वैष्णवी शक्ति जिसने एक सर्वोच्च स्वयंसिद्ध विधान रचा और सच्चे सर्वोदय व सर्वसाधारण के निर्विरोध सुख के लिए उसे सर्वत्र अपनी स्वाधीनतासहित प्रतिष्ठा दी। यह समस्त पालक एवं संरक्षक शक्तियां हमारे समादर के योग्य हैं जिनके द्वारा वनस्पति संसारके सभी उत्तम परिवारों को जहां उसने सामूहिक रूपसे वहां उसी भांति व्यक्तिगत रूपसे भी समृद्ध एवं समाभूषित किया हुआ है। कैसी विलक्षणतासहित यह संयोजित शक्तियां अपने-२ विभिन्न साधनों द्वारा अपना अधिलक्षित कार्य अचूक रूप से सम्पन्न करती हैं, मानो कोई

अदृश्य सुविख्यात धनुर्धारी अपनी अद्वितीयप्रतिभापूर्वक उन्हें लक्ष्यभेदी सुनिश्चित बाणों के समान प्रयोग कर रहा हो ! क्या इन बाणरूपी सफल साधनों के प्रति भी हम उदासीनता बरत सकते हैं ? मानवीय सौजन्य की यही मांग है कि हम उनका भी प्रत्यक्ष आभार स्वयं अनुभव करते हुए उनको अपनी उपादेयता के नाते आदर सम्मान और मानसिक नमस्कार की समुचित दृष्टि से नतमस्तक होकर अपना समीपतम सहयोगी मानने में कमी न करें। हमें इन सभी परोक्ष एवं प्रत्यक्ष शक्तियों तथा साधनों के मैत्रीपूर्ण उपकारों का यथावत् सम्यगाकलन करना उचित है—उनका आदर करते हुये उन के प्रति कृतज्ञता की अनुभूति करना चाहिए। यह हम तभी कर सकते हैं जब हमारे अन्तःकरण से अहङ्कार की पुरातन नित्य फटाटोप वृत्ति अपना भुजङ्ग-डेरा उखाड़ फेंके और अपनी कुत्सित अहिवत् सन्तति मत्सर—द्वेष—ईर्ष्या—असूया—मनोमालिन्य आदि के विषैले प्रभावों को हमारे दैनिक व्यवहार से पूर्णतया सदा के लिए बहिष्कृत कर दे। दम्भ ही द्वेष का विश्वस्त परिपोषक है और द्वेष अन्य सभी पापवृत्तियों की प्रवञ्चिका भूमि है। सर्वव्यापक व सर्वहितसाधक भगवान् विष्णु की सर्वसुखदायक दयालुता का सच्चा भास मनुष्य तभी कर पाता है, जब वह व्यवहारसहित अपने अन्तःकरण को द्वेष की सङ्कीर्ण एवं मलिन मनोवृत्ति से, चाहे वह स्वयं अपनी ओर से प्रारम्भ होने वाली हो अथवा किसी अन्य द्वारा प्रारम्भित मनोविकार वा व्यवहार के प्रति फलस्वरूप हो, प्रौढ़तापूर्वक विमुक्त करने में समर्थ होता है। अतः प्रभु की महती अनुकम्पा के प्रज्ञान से अनुगृहीत होने के लिए परमावश्यक सङ्कल्प यह है कि उपासक दृढ़तापूर्वक पापजननी और दुःखप्रवर्धनी द्वेष की सर्वथा निन्दनीय मनोवृत्ति व आचरण का परित्याग करता चले ।। (इ) पृथ्वीतल पर मनुष्य की स्थिति सुदृढ़ है—और परमार्थ में भी ध्रुव-साध्य है। पुरुषार्थसहित वह उस का चरमलाभ उठा सकता है। दक्षिणायन का अनुसरण करते हुए वह सांसारिक ऐश्वर्य-धन-धान्य-सुख-ख्याति आदि का अधिक से अधिक संयम द्वारा उपभोग करता हुआ भौतिक समृद्धि और संदिग्ध सुख का जीवन लाभ कर सकता है। सांसारिक ज्ञान—बल—थल—मान का राजा बन सकता है। परन्तु यह स्वामित्व उस का सदा अधूरा तथा अनिश्चित ही रहता है। क्योंकि उस पर उस का अपना स्वाभाविक अधिकार नहीं होता। वह अनेक प्रतिबन्धों द्वारा—दैवी विधान प्राकृतिक नियमों—सामाजिक परिस्थितियों—निजी सीमाओं इत्यादि से परिबद्ध और अभिभूत होता है। उस पर काल का भी प्रहार अपरिहार्य ही तोता है। उत्तरायण द्वारा प्राप्त स्वामित्व न केवल ऐहिक जीवन को शुद्ध व परिमार्जित करता रहता है और सच्चे यशोबल का पोषक होता है, अपितु उस का अपना नैतिक व आध्यात्मिक स्वराज्य होता है जिस पर बाह्य कोई प्रतिबन्ध नहीं होता। पूर्णतया स्वतन्त्र और स्वाधिकृत होता है और इस लिए उस की जड़ें पक्की होती हैं। वही स्थायी वास्तविक सुख व आनन्द का स्रोत भी हो सकता है। इन दोनों ही ऐश्वर्यों की नींव तो पृथ्वीतल पर प्राप्त मानव-जीवन ही बनता है जिस की पवित्र उदारतापूर्ण परिपक्वता और समृद्धता के निमित्त ईश्वरीय विधान ने मनुष्य को सारी शक्तियां, साधन व सुविधायें भरपूर प्रदान कर रखी हैं। कदाचित् वह उन सभी ज्ञात और अज्ञात उपकारों का कृतज्ञतापूर्वक सुयोग्य अधिकारी सिद्ध हो सके ! इस के लिए आवश्यक होगा कि जहाँ वह अपने जीवन के असाधारण प्रयोजन व निमित्त के ठीक-ठीक रहस्य से अवगत हो, वहाँ वह अपने आचार—व्यवहार से पारस्परिक द्वेष व मनोमालिन्य की कटुता को समूल निष्कासित कर के एक सद्भावपूर्ण सौम्य, निर्मल तथा सुन्दर दिव्यता से आलोकित जीवन का निर्माण

करे। सृष्टि का आदिम और अन्तिम प्रयोजन तथा सर्वश्रेष्ठ विधान, और मानव का एकमात्र सर्वोपरि उत्तरदायित्व तब ही सार्थक तथा निश्शेष निष्पन्न हो सकेगा ॥

(उ) उपासक यदि अपने और इस सम्पूर्ण जगत् के परमोपकारी विधाता की असंख्य और अवर्णनीय आभारयुक्त कृपाओं का मान करने लगता है और निज जीवन के मर्म एवं महत्त्व को समझने लगता है तो फिर उसकी सारी प्रवृत्ति ही उचित मोड़ ले कर दीक्षित तथा कर्तव्योन्मुख हो जाती है और वह अपनी कृतज्ञतालसित उत्तरदायित्व की भावना से सम्प्रेरित हो उठता है। पुन: जैसे-२ उस का अन्त:करण प्रबुद्ध, पवित्र और आलोकित होता जाता है वैसे-२ वह सार्वभौम सद्भावना की एक जीवित और जागृत मूर्त्ति में परिणत होता जाता है। उस का हृदय तथा एक-एक श्वास विश्वप्रेम की तरल तरङ्गों से हिलोरें खाने लगते हैं। प्रभु की अपार महिमा से वह गद्-गद् हो उठता है कि मानव-जीवन की उच्च सम्भावनाओं के उत्कर्ष के लिए उस ने क्या कुछ नहीं किया है? एक-एक लता–वृक्ष–व पौधा और उस की एक-एक डाली व पत्ती ही नहीं, अपितु भूमिगत जड़ें तक उस के स्वास्थ्य व सुख की रक्षा एवं वृद्धि में अविच्छिन्न साधन बने हुये हैं। मनुष्य ही अपनी दुर्बुद्धि तथा मानसिक दुर्व्यवस्था के द्वारा अज्ञानग्रस्त हो कर इस उत्तम तथा सर्वथा परिपोषित सुन्दर शरीर और जीवन को अपने ही कुटिल व्यवहार द्वारा पारस्परिक द्वेष, दम्भ, मत्सर और मन की मलिनता का शिकार बनाता है और अपनी ही निपट मूर्खता से अनेक दु:खों का सुगम भाजन बन जाता है। यदि पृथिवी लोक का यह भावी सुसङ्कल्पित 'इन्द्र' अपने हाथों ही अपने पैरों में कुल्हाड़ी न मारे और द्वेषरहित सद्भावनाओं का शिवमय जीवन निर्माण करता रहे तो निश्चय ही वह अपने को सुखद स्वर्ग का एकमात्र अधिकारा बना कर जगत् को भी निर्द्वन्द्व साधना–स्थल का रूप दे सकता है। उपासक अपनी अध्यात्म–साधना और अपने अनुपम उपास्य देव की उपासना को इस भाव एवं निष्ठावान् सङ्कल्प से सम्प्रेरित करे कि उसे अपने सतत.हितैषी स्वामी की इच्छानुकूल किसी भी दशा में सर्वपापपोषक द्वेषभाव का आश्रय नहीं लेना है ॥

Short Discourse on the Mantra.

(A) Underneath our feet, in the unswerving direction of the solid Earth, whereon the very existence of all living creatures, &c., is made to rest and stably thrive as long as they are given to survive here, the Invincible and Invisible Hold of the Omnipresent Lord *Viṣṇu* is ever the Primal Support of everything in this world. Otherwise, in the encircling void dome of space and empty sky, the stability of this sheltering Earth itself would have been impossible, or, at least, shaky and precarious in its nature; and,while whirling on its own North-South axis, to have continued its well-set revolution around the sun on a firmly fixed and invariable elliptical orbit of its own, maintaining upon its surface, at the same time, all created objects, often in their own petty motions, stably in their respective stations, would certainly have been beyond human imagination, indeed. Again, the perennial sustenance of animal as well as human life in the form of air, water, and food obtained from green plants, herbage, cereals, &c., could never have been avaible merely because

their productive factors, the five physical Elements, had come into existence prior to them. Moreover, inasmuch as under relentless creational conditions of diverse elemental combinations in Nature, a pollution of both air and water with their subsequent unsuitability for life, on the whole, would not have been quite unexpected, of course, how could the Divinely Designed Scheme of Life's stern Working Day, followed by a soothing, restful span of Nightly Sleep, and the long-nursed Divine Vision of Creation itself have been matured and fulfilled without a sufficient degree and ratio of their vital purification through an ever self-asserting process of material as well as Conscious Nature ? Hence, with His All-pervasive Wisdom, that Omnipotent Deity and Supervising Presence contrived to bring about a vast range of green vegetation of all possible usefulness for sustaining the plan of life long before living creatures, beasts, birds, and human beings appeared on the surface of this earth. Where, on the one hand, by means of a unique Creative Cognition, embellishing His Supreme Intelligence (*Bhargaḥ*), the Solemn Creator gave rise to the wondrous spheres of enlightenment as well as of darkness and the intermediary space between them, followed by surprisingly puzzling bodies like the suns, the planets, the moons, &c., after He had given a new pointed-direction of discrete individuality to the hitherto Collective Processes of Cosmic Manifestations on the Scene of Creation, right from the earliest sprouting of *Mahattatva* (the Great Intelligent seed of Universal Creativity)to the last of all collective growth,the 'Pentad' of gross Elements;the All-loving Kind,and Munificient Majesty of the same Sublime Benefactor (*Viṣṇu*), on the other, enriched these discrete individual bodies with little goblets and jars filled with the choicest wines of Truth, Goodness, and Beauty for all, and without sparing anything worth giving His dearly loved subjects.

It was really the Magnanimous, Ideally Artistic, Divine Grace of the Supreme Creator's Wisdom in the Affluent Role of *Viṣṇu*, which, in truth, forced every atom of matter under pleasure of her Splendid Lord, to become a blessed medium of human well-being, and with a dash of all-round plenty gloriously turned this dull and dry dungeon-like Earth into a thriving Garden and Lasting Paradise of celestial joy and prosperity. It was, thus, gracefully provided and adorned with small and tall stalwart sentinels of the field, who were self-reliant and ever large-hearted, well-grounded with the task of others' all-out service, protection, and welfare, self-sacrificing and inspired by a strong sense of duty, best of all, holding out their quiet and mute worth to the seeking hands of any approaching soul, and, of course, all this not without pleasing countenances, beautifully impressive with turbans of many a large and variegated fold as royally accredited insignia for their welcomingly nodding heads ! From the soft and lowliest *Dūrvā* grass, faithfully clinging to the apron of its loving mother-earth to the giant banyan tree (*as'vattha*)

with its arm-like branches prodding and rambling far out into its surroundings, limitlessly rich treasures of delicately varying core, quality, and contours in a thousand garbs of cereal-crops, creeper-yeld. herbs, shrubs, fruit-flower and foliage, and sturdy wood of taller trees flowed out in consequence of that Impenetrable Mystic Vision beyond the Ken of all other visions on earth in order to safeguard and protect its freckled existence as well as assured future destiny. Aha ! How strange all this arrangement without compare, and in reality, inconceivable with regard to not only its beauty and reach of refinement but also as an ideal system fulfilling the highest benefit and the greatest good of the greatest number, at the same time ! Shall we humans, with all our particular grifs of grateful memory as well as musings and candid speech, be ever able to feel and adequately express in humble requite for the Divine Love our utter indebtedness to the ever steadily flowing obligations of liberally expanding creepers, boughs and blooming flower - and - fruit-laden branches of trees and plants,bending in humility under their rich loads of wealth, and our sincere gratitude to the Divine, Scheme of Creation, which made it possible for them to do so ? How much (and, in fact, what not ?) do we ceaselessly get from this buoyant world of leafy verdure, which is inevitable and also truly indispensable for a happy, peaceful, and suspenseless, reassuring life ! This ungrudging cycle of heavenly generosity (*Bṛhadyajña*) does not stop here with this mueh loving plenty of all time. These grasses and plants, shrubs and the space-exploring trees, whom we may well assess as the everlasting tongue-tied saints of Nature and veritable incarnations of truly large-hearted charity in practice, simultaneously prove the surest and far wide-ranging Source of purification and protection of the breathing air and necessary foods, looking after them as though they were posted as Sentries for that crucial purpose, while through their stretched out leafy boughs and branches an incessant process of purification of the gaunt Spectre-like unhealthy gases, such as Carbon-di-oxide, marshy vapours, &c., with their long grey-speckles and up-combing wily necks, curling up menacingly into the innocent firmament, despite the fact that they, too, happen to be the resulting concurrences of elemental combinations, is also carried on with unthinkable promptness and alert performance, at all times. Generally, as well, the unhealthy & impure carbonic acid gas,(*apāna*) as exhaled by other living beings is turned to good account by the trees and the shrubs as their staple breath to suppoit their own respective lives of renunciation, as it were, and impelled by an ideal spirit of completely altruistic good-will for others' well-being, themselves release in return thoroughly rarified oxygen, the life-breath so vitally needed by their mobile counter-parts, in the game of life on the earth. Neem, peepul, figs, banyan, and many such other trees and shrubs having special traits for cleaning and perfuming

the air around them, are able to purify the entire immediate atmosphere in their vicinity with their ample, wholesome, and effective impact upon it. Gratefully have we to bow down our beholden heads to that All-penetrative Vision wedded to a superbly compassionate Love of our Supreme Benefactor, which has deeply gone in to create these inscrutable self-determining Laws for the Consummate rise of His helplessly misguided subjects, as also for an unimpeded happiness of all and sundry in the world, and has suitably laid them to govern everywhere with perfect efficiency and without the least resilience or respite on their part. All these salutary powers of a well-determined protective plan, whether apparent to us or otherwise, with which multitudes of verdant families have been armed and impressively equipped, both community-wise as well as individually, also deserve and call for our unstinted veneration and intelligent cooperation in our own behalf and far-sighted interest. With what marvellous competence do these consummate agencies perform and severally accomplish, without demur or faulty failure, their well-defined respective jobs with the allotted means at each one's disposal, human fancy staggers to construe, as though some renowned heroic Archer under cover were bringing them into a sure play of his unrivalled dexterous skill as well-aimed, target-hitting, miraculous arrows, fitted with shafts that seldom miss the mark ! Can we honestly and conscientiously afford to be indifferent to these unerring shaft-like media of our all-out and well-planned happiness and protection from tearful infancy to the harrowing days of senile infirmity, to end with ? Every sense of culture and humanity demands that while feeling and acknowledging their evidently great debt in our otherwise indigent life, we ought to be able to bend our heads duly to them in a spirit of heart-felt gratitude as well as practical neighbourly response in sincere recognition of their whole-hearted help and co-operation as our closest neighbours, or even next of Kith and Kin in this quietly enjoined mutual adventure of life. Honouring them,or being conscious of our indebtedness to them only means that we are capable of assessing proficiently as well as appropriately the friendly benefits accruing to us from all these Seen and Unseen Sources of vital aid to our life and happiness, including the forces of Nature and the Divine Laws that prompt them to do so. This, however, we are able to do only when the ancient impulse of ego and the rarely absent self-asserting feeling of 'myself' is uprooted and completely dislodged from our conscience, so that the cursed serpent-like growing brood of Lucifer—the evil angel within man, namely, a bloated self, malice and spite, hate, jealousy, and ill-will, with a lot of other poisonous breed, entailing deadly effects, may be totally and for good banished from our day-to-day encounters in life. Self-conceit or hollow vanity, is always, as nothing else is, a sure breeder of capricious malice; and malice, sure enough, happens to be indubi-

tably a deceitful fertile ground for all the wily ways in the world. A man can realise the true extent of the Benevolent Kindness and the honeyed graces of his Munificent Heavenly Father (*Bhagvān Viṣṇu*), Whose Omnipresence everlastingly showers upon him, no less than upon his race, the choicest bounties of His Endless Blessings, only when he has quite capably, and maturely, too, purged and cleansed his inner conscience as well as outward behaviour of all the melancholy shadows cast by a malicious ill-will towards others, whether caused by a grudging sense of wrong or injustice meted out to himself by somebody else, or, it may be, by a low, uncharitable mentality of aggressive self-gratification on his own part, after all. Therefore, in order to get blessed in a still deeper measure of the spiritual wine of Heavenly Compassion, enabling us to play our destined role in a total life of Creative Usefulness, the most crucial step to be taken by every aspirant will be to discard resolutely from strength to strength every vestige of malice and spite from his natural disposition as well as gentle behaviour; because not only are they altogether inhuman, and so despicable for him, but also an unquestioned source of the worst evil and a hot-bed of multiplying reciprocal distresses.

(I) Man's position on earth's surface is unmitigably stable and hopefully promising in all respects; it is absolutely shiftless, and without an alternative, in essence. With diligent industry, he is capable of making the most of its attractive advantages. Pursuing the pragmatic path of sheer prudence and bodily vigour, (*Dakṣiṇāyana*), and securing for himself its basic enjoyments to their appropriate fullness, in respect of a worldly happiness, splendour, and renown, material possessions, and the riches it can afford to yield to his proud behest, he can crown his extrovert life with the wealthiest material opulence, satisfaction, and some presumptive happiness on the score of his uncertain well-being, for the time being. He can, no doubt, carve out a Sovereign Kingdom of prudent learning, power, territory, and awful authority with his unequalled prowess and gifted talents of hands & the brain. But such a sovereignty for him will always remain incomplete and shaky, because he will not be conjoining with it his full natural rights to its absolute possession, in the least, unless he deservingly combines with it the nobler sovereignty of the inner being and the unchallenged lasting dominion of the self. If anyhow that complementary factor is wanting, even the largest indomitable conquest of material means will find itself niggardly circumscribed and self - defeated under the strain of still mightier powers, such as, natural conditions and over-riding laws, prevailing social concepts and values, personal limitations, &c. It will ever be beyond a chance of recovery, and every moment subject to the un-suspected blows of time, as well, A pursuit of the more refined 'left', or the higher Northern Ascent (*Uttarāyaṇa*), however, enables him

not only to purify and clean up his day-to-day engagements of life, but also ushers in, with real mastery and power and fame, a true self-rule, and sovereignty of spiritual and moral heights of his own, over which no outside compulsion has any bearing at all. It is a completely intgrated Free State, fundamentally entitled to its nascent glories and transcendental joys; and consequently its foundation is unassailably firm and stable. Such a roll of freedom from the momentary and transient achievements to the lasting and durable accomplishments, in the end, will open up the new springs of all genuine joy and happiness for him. But a sound and strong base for both these high blessings of life on earth is invariably provided during the great opportunity divinely offered in human life alone, for a mellowed, mellifluous, and propitious handling of which the Divine Scheme has richly equipped and embellished man with many distinctively requisite talents, faculties, means, and encouraging facilities and boons, in general. How noble and becoming would it be of him, if he could gratefully make himself the rightful heir to all these known and unknown favours and boons of his Sublime First Parent! For such a highly deserved harvest of his life, it would be absolutely incumbent upon him that alongside of his expected conversance with the solemn secret of his life's special aim and guiding purpose, he should also be able to uproot and totally eliminate the unwanted and invidious bitterness of malice, spite, and mutual ill-will from his habitual conduct as well as daily behaviour with others, and, thus, build up with a higher vision a nice, sweetly enlightened mansion of living excellence, which may be divinely beautiful and charming in its design, pure and healthy throughout, and *par execllence* inspired with the one thought of good-will for all. The First and the Final Purposeful Dream of the Divine Dreamer as embodied in this mysterious feat of Creation, and the Climax of its most astounding System of Cosmic and Natural Laws will have reached their ultimate fruition and meaningfulness as and when mankind succeeds in fulfilling with wisdom and courage its one unsparing but Prime Responsibility of disciplining its conscious 'being' through a vital and matured 'will', above all.

(U) If a willing devotee once starts feeling grateful for the countless and inexpressible favours and boons of kindness to him and others from the Supremely Benevolent Almighty Lawgiver, and begins to realise the central essence and significance of his own precious opportunities in life, the whole trend of his thought, interest, and aspiration takes a new wholesome turn, towards more and more law-abiding inclinations and attitudes, and, at last, he comes to be caught up and inspired with a strong irresistible sense of personal sincerity and responsibility in every thing he takes to. Moreover, the more his intuitive world gets into a clearer, purer, and better enlightened realm of the higher altitudes, the more his chastened life be-

gins to take on a rightly living and outshining image of universal love and good-will in the world below. His compassionate heart begins to ripple with every breath through thrilling vibrations of an all-out universal harmony and oneness. He feels exultantly elated with a deep sense of God's Boundless Magnanimity, sincerely realizing in his heart of hearts as to how much, indeed, the Kind Lord has done, sparing nothing that might suitably advance the highest possibilities and noblest prospects of human genius on earth. What with every modest creeper, or shrub, or tree, or even every branch, flower, fruit, and leaf on it, and the underground roots, too, have been with good care pressed into incessant, loyal service to safeguard restore, preserve, and promote man's sound health and happiness, along with animal life also meant to serve him in other ways, with uncloyed consistency, at its best. It is a pity that man himself, swung up and down with the nooses of ignorance around his neck, and seeking refuge under his crooked choice (self-centred psychology) and unchartered preference (loose priorities), renders his own beautifully designed and sacredly ordained life as well as body and soul alike, hopeless victims of greed, self-seeking, false vanity, mutual malice and spite, and presumptuous ill-will through his own nasty behaviour, and is consequently easily consigned to a lot of unhappy results and sufferings owing to his own stark folly. Were this lord of the pragmatic world and the accredited heir to Divine Blessings, Indra, equally as much as not to scotch his own nose with his finger-nails,and had he better build in, boulder by boulder, a happy and generous tower of good-will gracefully free from all traces of spite and malice, he could certainly come to deserve the Ideal State of Heavenly Happiness, and by his precedence in patient devotion also renovate this desolate world into a welcome and agreeable Temple of Virtue, indeed. Let the aspirant brace up his spiritual pursuit as well as prayers to his *sine qua non* Saviour with this devoutly unflinching resolve that under no circumstance, willing commission, or unwilling omission, delinquency or stress, shall he be ever taking recourse to spiteful malicious attitude and ill-feeling, because,as fertile seeds of all evils, he regards them to be his worst enemies.

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[१४] ओ३म् ऊर्ध्वादिग्बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु । यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तम्वो जम्भे दध्मः ॥ ६ ॥

——(अथर्व० ३–२७–६) ।

पदान्वयः — ओ३म् (संज्ञा – अव्ययपदं-प्रणवमन्त्रः) । ऊर्ध्वा दिक् (संज्ञा–स्त्री०–छान्दस व्यत्ययेन सप्तम्याः स्थाने प्रथमैकवचनं प्रयुक्तम्) । बृहस्पतिः (संज्ञा–पुं०–प्रथमैकवचनम्) । अधिपतिः (संज्ञा–पुं०–प्रथमायामेकवचने रूपम्) । [असि / अस्ति वा] । श्वित्रः (संज्ञा–पुं०–छान्दस व्यत्ययेन पञ्चम्याः स्थाने प्रथमैकवचनप्रयोगः) । रक्षिता (संज्ञा–पुं०–प्रथमैकवचनरूपम्) । [असि/अस्ति वा] । वर्षम् (संज्ञा–नपुं०–प्रथमैकवचनम्) । [ते / तस्य वा] । इषवः (संज्ञा–पुं०–प्रथमाबहुवचने रूपम्) । [सन्ति ।] । मन्त्रस्य शेषभागो वै पूर्ववदेव । प्रथममन्त्रसन्दर्भे तु द्रष्टव्यम् ॥

पदभावामृतम् — **ओ३म्** — हे आद्यविज्ञानबीज बृहस्पते देव ! पूर्ववद् प्रथममन्त्रारम्भे हि द्रष्टव्यम् । तत्रैव सुविस्तरं व्याख्यातम् ॥

हे मेघसमवृष्टिघन आदिविज्ञानबीज सरस्वतीस्वामिन् बृहस्पति देव । यथापूर्व प्रथममन्त्र के प्रारम्भ में ही देखें । वहीं विस्तृत व्याख्या दी हुई है ॥

O our Kind Lord, *Bṛhaspati*, the First Seed or the Prime Nucleus of all Sciences and Right Knowledge, and Wizardly Master of Self-expression (speech) with profoundest depth of a raining cloud ! As before, a reference to the foregoing initial portion of the first mantra will be useful. This mystic cryptic term has been amply dealt with there.

ऊर्ध्वा — **(अ)** उत्कृष्टतमः सर्वोत्तमस्थानीयो विशिष्टगुणधर्मधारकः परब्रह्मपरमात्मा ॥ **(इ)** ऊर्ध्वं स्थिता वोपरि प्रदेशे या दिक् सा सर्वाधिष्ठातृव्योमस्था महती दिशा । उत्कृष्टे शिरोपरिभागे दिशायां वा ॥ **(उ)** सर्वोत्तमसुखसाधिका उषा वाणी वा यस्यां दिशायां तस्याम् । उत्कृष्टशालिन्य ऊर्ध्वोन्मुखा अग्रगामिन्यो वा पावकाग्निज्वालाः प्रज्वलन्त ज्योतींषि वा । य उदग्र उच्छ्रितो वा भवतीति ऊर्ध्वः । तस्मात् पुल्लिंगात् स्त्रियां टाप् प्रत्ययान्तः शब्द ऊर्ध्वेति । ऊर्ध्वाः शिरस्योर्ध्वभागे स्थिता ऊर्ध्वगामिन्यो मेधाः प्रज्ञा वा । व्योम्नि नित्योर्ध्वेव चरन्तो वृष्टिकारका मेघा अपि वा । उत् उपसर्गपूर्वाद् + 'डुधाञ्' धारण-पोषणयोः (जु०–उ०–अ०) इति धातोर्बाहुलकादौणादिकः क्वन् प्रत्ययः (उणा० १–१५१) । उतः ऊराऽऽदेशश्च भवति ॥ छान्दसव्यत्ययेन सप्तम्यां स्थानेऽत्र प्रथमैकवचन-प्रयोगोऽयम् ॥ ऊर्ध्वः उच्छ्रितो भवति – (निरु० ८–१५) ॥

(अ) एषा वा ऊर्ध्वा बृहस्पतेर्दिक् यदेष उपरिष्टादर्यम्णः पन्थाः (शत० ब्रा० ५-५-१-१२) । एषा (अन्तरिक्षविज्ञापिका ऊर्ध्वा) हि दिग्बृहस्पतेः (शत० ब्रा० २-३-४-३६) ॥ **(इ)** अथैतदन्तरिक्षं (ऊर्ध्वा) दिक् – (शत० ब्रा० २-३-४-३६) ॥ **(उ)** स्वर्ग्यैव ऊर्ध्वा दिक् – (ऐत० ब्रा० १-१८ ॥

(अ) सर्वोत्तम सर्वोत्कृष्ट सर्वोच्चस्थानीय विशिष्टगुणधर्मों का धारण करने वाला परब्रह्म परमात्मा ॥ **(इ)** ऊपर की ओर की अथवा उच्च स्थान वाली दिशा । आकाश में स्थित सबसे ऊंची और बड़ी दिशा । सिर के ऊपर की सर्वोच्च विस्तृत विशाल दिशा ॥ **(उ)** सिर के ऊपर की आकाश-द्युलोक आदि की ओर की सर्वोत्तम दिशा में ऊर्ध्वगतिशील अथवा अग्रगामिनी उच्च स्वभाव वाली पावक अग्निज्वाला तथा ज्योति वा प्रकाश । शिर के मूर्द्धा भाग में स्थित ऊर्ध्वगतिशील मेधा अथवा प्रज्ञा की उत्कृष्टज्ञानवर्धक शक्तियां । सर्वोत्तम सुखकारी उषा अथवा वाणी की उत्थित दिशा में । आकाश में नित्य ऊपर ही ऊपर उड़ने वाले तथा वर्षा के धनी मेघव्यूह ॥

(A) The Greatest, the Noblest, and the Loftiest Presence of God, Who is possessed of all ideal qualities and attributes, and predominates over every event as well as object in the Universe. (I) The upward direction, or that of the highest level. The widest and the highest expanse and direction, pointing to the open skies above us. The highest and headward expanding open dome of space. (U) In the skyward best of the directions, filled with lustrous-luminaries of the richest luminosity, the purifying rays of light, both soft and dazzling, as well as up-turning flames of fire naturally used to a leading role over others—all gifted with lofty traits & lofty movement. Highly revealing and enlightening powers of a soaring Reason and Intellect lodged in the topmost mysterious heights of the human brain. In the most exhilarating and superb direction of the pleasant early morning dawn and day-break, or the exalting rare magic of speeeh. Clusters of clouds always floating high up in the air and the richest harbingers and sources of happy rains to the thirsty sinews of the earth.

दिक् — यथापूर्वं नवमे मन्त्रे हि द्रष्टव्यम् ॥
पूर्ववत् नवें मन्त्र में ही देखें ॥

As before in the preceding mantras, for better understanding of the term, a reference to its explanation in the foregoing 9th mantra is to be made.

बृहस्पतिः — (अ) दृश्यवीर्यनैपुण्यजातवेदाः । बृहत्याः / वाचः / बृहतां पृथिव्याकाशसूर्यविद्युदादीनां वा पतिर्यो वै सोऽखिलब्रह्माण्डस्य पालको विश्वेश्वरः सत्यविद्याया वेदवाचां प्रेरकस्तेषां शिक्षाविधायकश्च सर्वज्ञो विभुः । बृहतो वेदाङ्गवेदशास्त्रस्य/बृहत्या वाण्या वा/बृहतां महत्तत्वपर्य्यन्तम्भूतानां प्रजानाञ्चेश्वरः । प्रकृत्यादिषु बृहत्स्वनादिषु तत्त्वेषु श्रेष्ठतममखण्डचेतनं ब्रह्म ॥ (इ) बृहतां भूतानां सञ्चालको वायुः । बृहतो ब्रह्माण्डस्य पालकोऽग्निर्विद्युत्सूर्यो वा ॥ (उ) वेदवाण्या बृहत्याः पालको गुरुराप्तजनो वा । वाण्या विद्यागौरवस्य रक्षको विद्वज्जनः । रविवद्व्यापकवेदार्थभासको धर्मवित्पुरुषः । वेदज्ञाता प्रजापालयिता चोपदेशकोऽध्यापको वा । सूर्यसदृशस्तेजस्वी प्रजापतिर्राजा वा । बृहत्याः सभायाः सेनाया वा स्वामी सेनापतिः सभाध्यक्ष इन्द्रोऽथवा । महावागीशो विद्याध्यक्षो ज्ञानोदधिर्व्यासो वा । धर्मविद्यादीनां बृहत्सत्योत्तमप्रकाशानां ज्योतिः सम्प्रेरकः सवितृदेवो विद्वद्वरो वा । बृहतां महाविदुषां संरक्षको ज्ञानवान् राजा गुरुर्वा । बृहतोऽनिष्टकर्मेभ्यः पापेभ्यो वारयिता धर्मोपदेशकः । महतो व्यवहाराणां प्रवर्त्तको नायकः सोमो वा ॥ बृहत् + पा रक्षणे (अदा०—प—अ०) धातोर्डति प्रत्ययः 'पातेर्डति'—(उणा० ४-५८) इति उणादिसूत्रेण । 'तद् बृहतोः करपत्योश्चोरदेवतयोः सुट् तलोपश्च'— (अष्टा० ६-१-१५८) इति वार्त्तिकसूत्रेण बृहतः सुडागमस्तलोपश्च ॥ बृहतः पाता वा पालयिता वा बृहस्पतिः (निरु० १०-१२)। बृहस्पतिर्ब्रह्मासीत् सोऽस्मै (जीवाय) वाचमयच्छत् । बृहदुपव्याख्यातम् । (निरु० २-१२) ॥

(अ) बृहस्पतिर्वै सर्वं ब्रह्म (गो० ब्रा० उ० १-३-४) । ब्रह्म वै बृहस्पतिः (ऐत० ब्रा० १-१३) । बृहस्पतिर्ब्रह्म ब्रह्मपतिः (तैत्ति० ब्रा० २-५-७-४) । बृहस्पते ब्रह्मणस्पते (तैत्ति० ब्रा० ३-११-४-२) । बृहस्पतिर्वै देवानां पुरोहितः (ऐत०ब्रा० ८-२६) ॥ (इ) अयं वै बृहस्पतिर्योऽयं (वायुः / सूर्यो वा) पवते ।

एष (प्राण:) उ एव बृहस्पति: (शत० ब्रा० १४-४-१-२२) । अथ यस्सोऽपान आसीत् स बृहस्पतिरभवत्– (जैमि० उप० ब्रा० २-२-५) । मित्राबृहस्पति: वै यज्ञ-पथ: (शत० ब्रा० ५-३-२-४) ।। (उ) यच्चक्षु: स बृहस्पति: (गो० ब्रा० उ० ४-११) । द्युम्नं हि बृहस्पति: (शत० ब्रा० ३–१–४–१६) । बृहस्पतिर्वै देवानां ब्रह्मा (शत० ब्रा० १–४–१–१) । बृहस्पतिर्वाऽआङ्गिरसो देवानां ब्रह्मा (गो० ब्रा० उ० १-१) । बृहस्पति: पुर एता (तैत्ति० ब्रा० २-५-७-३) ।।

(अ) बृहती=वाणी / अथवा बृहद्=महान् पृथिवी, आकाश, सूर्य, विद्युदादि तत्त्वों का तथा समस्त ब्रह्माण्ड का जो स्वामी और पालक है वह विश्वम्भर प्रभु । वेदवाणी एवं सत्यविद्या का प्रदाता तथा उनकी शिक्षा का सर्वप्रथम विधाता सर्वज्ञ ब्रह्म । वेदशास्त्र व ब्रह्मवाणी का तथा महत्तत्वपर्य्यन्त सभी भूतों और ज्ञानसाधक प्रजाओं का सर्वथा सर्वेश्वर । प्रकृति आदि अनादि तत्वों में सर्वश्रेष्ठ अखण्ड चेतनब्रह्मविभूति ।। (इ) समस्त व्याप्त भूतसत्ताओं का सञ्चालक नेता वायु /अथवा सूर्य । विशाल ब्रह्माण्ड को निश्चित ज्ञानपूर्वक गति देने वाला आदित्य-अग्नि-अथवा अशनि विद्युत् । ज्ञानपूर्ण श्रद्धा जो मित्राबृहस्पती एवं अग्नीषोमौ के रूप में जीव के यज्ञीय पथ को निर्धारित करने में उत्कृष्टतम उन्नयन की मार्गनिदर्शक है ।। (उ) बृहती अर्थात् वेदवाणी का पालक आप्त पुरुष वा सुद्गुरु । वाणी अर्थात् विद्या-वेदार्थ के महत्वों का प्रभासक आदित्य समान परंविद्वान् धर्मसिद्ध पुरुष । वाणी तथा विद्या के गौरव का रक्षक विद्वान् । वेदविहित उत्तमज्ञान व वाणी के उच्च मर्म्मों एवं रहस्यों का ज्ञाता उपदेशक अथवा अध्यापक । सूर्य के समान तेजस्वी प्रजापति वा राजा । बृहती सभा या सेना का स्वामी, नायक सभाध्यक्ष, सेनापति, या इन्द्र । महावागीश विद्याध्यक्ष ज्ञान का भण्डार वेदव्यास । धर्म और विज्ञान । वृहत्सत्य के उत्तम प्रकाशों की ज्योति के सम्प्रेरक सविता देव अथवा प्रेरणाप्रद उच्च कोटि का विद्वान् सत्यानुयायी श्रेष्ठ विद्वानों का संरक्षक ज्ञानवान् राजा अथवा गुरु । महान् अनिष्टों–पापों से बचाने हारे वरुणसम पितरजन अथवा धर्मोपदेशक । बड़े-बड़े व्यवहारों तथा उत्तम योजनाओं के प्रवर्त्तक, नायक, अथवा सोमप्रधान वयोवृद्ध क्रान्तिसाधक जन ।।

(A) The Supreme Lord and Custodian of this vast universe, Who is the First and the Last Dispenser of these immense celestial powers of the Earth, the Ethereal space, the sun, Electricity, &c., as much as of the wonderful miracle of human speech. The Omniscient Supreme Being Who, in the very first instance, inspired the knowledge of all Ultimate Truth and Reality in human hearts, and also devised ways and means of ascertaining them. The Absolute Master and Paramount Lord of the Great Wisdom, inhering Vedic Literature and its component works/most excellent prowess of all Divine speech/great Material manifestations right up to *Mahattatva*, the primaeval Universal Intelligence, as well as other subservient living creatures. The Unsullied, Highest Conscious Lustre of Supremacy outshining all other Eternal Entities also of great dimensions, including the subjective Finite principle of Intelligence, Passive Inert Material substance, &c. (I) The Air Element/or the Sun/that provides forward impetus and motive force to all the other permeative elemental forces of Nature. The Mysterious Sun, Fire, or

Electricity as junior modest nuclei charged with Divine Intelligence, lending a fore-determined and wisely defined motion to the entire purposeful swing of this endless creation. Absolutely Rational Faith, or Logical Sincerity, which as twin embodiments of *Mitrābṛhaspati* or *Agni-ṣomāū*, firmly lay the footprints of a lofty guidance for the finite soul up to its ever-aspired heights, overlooking the well-ascertained path of '*Yajña*', which constantly imbues it with the heavenly spirit of universal non-violence and compassionate self-sacrifice, inspired by a vision of integrated well-being and sympathetic happiness in life. (U) A preceptor, or self-realized man of truthfulness, dedicated with intuitive fore-sight to the promotion of Vedic wisdom. One steeped in righteousness and rich Vedic lore, and diffusing, like the Sun, the far-reaching universal enlightenment of Vedic teachings and precepts full of fundamental profundities. A scholar of high learning, devoted to the preservation of human wisdom as well as speech. The chief source and vital mode of its manifestation on earth. A teacher or preacher, who is well-versed in the mysteries and basic doctrines concerning their precious Principles as well as the Significance of the style of their Expression, as enunciated in the Vedas. A glorious Ruler, or accepted Leader of the people, who is renowned for his deeds of general welfare like the sun. The Presiding Officer of a great Assembly or Parliament, / or Commander of an Army,/or Monarch,/or the Leader of a people, who takes great decisions for the good of all. A scholar of the highest erudition and great master of learning and language, like a 'Veda-vyāsa'. The Holy Divine Genius of Lord Savita, the Supreme Architect of this rare galaxy of Art and Creative Verve/or such an inspiring junior one among men on earth, who inspires righteousness, right knowledge, love of selfless universal laws, and other noble lights of the mind and the spirit, along with those, dispelling earthly darkness, too. The notable holy *Brahmā*, the first gracious leader of mankind/or a broad-minded sovereign, who is himself profoundly dedicated to Truth, and is a great patron of learning as well as those devoted to it. An elderly gifted sage, propagator of piety, or such other elders, who in the manner of *Varuṇa*—a concealed and unprofessed friend in times of need and distress—protect others from overwhelming calamities or evils, which threaten to ruin and despoil them. Determined idealists, or tested elderly people of a revolutionary spirit, always ready to suffer and quietly sacrifice but seldom to give up pioneering and promoting great causes, schemes, and revolutions in their life-time.

अधिपतिः — सर्वेक्षकः । सर्वश्रेष्ठशक्तिः । उत्कृष्टतमोऽध्यक्षः ।। यथा पूर्वमन्त्रेष्वपि वा ।।

सब कुछ देखने वाला अधिष्ठाता । सब से बड़ा शक्तिशाली देवता । सर्वोत्तम सर्वसुखहेतु हितैषी ।। अथवा पूर्व मन्त्रों के समान ही ।।

Vigilant Paramount power keeping close watch over everything. The All-do-

minating and Commanding Divine Eye. The Supreme Benefactor, and the Ultimate Source of all human happiness and joy. Or as in the foregoing mantras already dealt with,

श्वित्रः — (अ) श्वेतवर्णः शुभ्रप्रकाशयुक्तो विद्वद्वर्गः/सूर्य्यो/वाऽऽदित्यवत्तेजस्वी परमेश्वरो वा ।। (इ) श्विर्ति श्वेतवर्णं वृद्धिमावरणञ्च प्राप्तो मेघः । वृष्टिकारको वारिदो मेघसमूहः । श्वेत्रं वेति श्वेतत्वक्सम्बन्धिकुष्ठरोगविशेषात् । वर्षाया अभावे प्रथिव्या मरुभूमिसम्भावनात् । नित्यं गतिशील। वर्धका वै वायवः । श्वित्राणामन्तरिक्षस्थानामुदकानां घनत्वभावः ।। (उ) शुभ्रतामधिकाधिकं गन्त्री उषः । अज्ञानभूतशुष्कोसराभूमिरिव दुर्बुद्धिशापात् । श्वित्रमित्येव श्वित्रः । 'श्वित्रा' इति अन्तरिक्षस्थो जलनिधिः । श्वित्रमिति श्वित्राया वर्णविपरिणामङ्गताया भूमेरावर्को मेघः ।। (१) 'श्विता' वर्णे (भ्वा०-आ०-से०) धातोः 'स्फायितञ्चि०'–(उणा० २-१३) सूत्रेणेति रक् प्रत्ययान्तः ।। (२) 'श्विदि्' श्वैत्ये (भ्वा०-आ०-से०) इति धातोर्वाऽपि रक् प्रत्ययो भवति ।। छान्दस विभक्तिव्यत्ययेन (अष्टा० ३-१-८५) । इति वा 'सुपां सुलुक्' (अष्टा ७-१-३९) सूत्रेण पञ्चम्याः स्थाने प्रथमैकवचनस्य प्रयोगो वा पञ्चम्या विभक्तेर्लुगिति ग्राह्यः ।।

(अ) श्वेत शुभ्रज्योतिर्मय विद्वद्वर्ग / सूर्य / अथवा आदित्य के समान ही तेजपूर्ण परमैश्वर्यवान् सर्वेश्वर ।। (इ) श्वेतवर्ण–वृद्धि–तथा घनत्व और आवरणभाव को प्राप्त मेघदल/जल की अत्यन्त वर्षा करने वाला आकाश में घना मेघसमूह । श्वेत्र अथवा त्वचा पर सफेद दागों वाले विशेष रोग (कोढ़) के शाप से । वर्षा के अभाव में भूमि के मरुस्थल बन जाने की सम्भावना से । नित्य गतिमान् तथा वृद्धिशील वायुएं । रंग बदलते हुये अन्तरिक्ष में स्थित जलों का वाष्परूप समुद्र ।। (उ) श्वेतता को निरन्तर प्राप्त होती हुई ऊषा । अज्ञान द्वारा उत्पन्न ऊसर और सूखी मरुभूमि के समान शापरूपी दुर्बुद्धि की पृष्ठभूमि ।।

(A) Learned people of high erudition, outshining with transcendent white lustre of true knowledge; or the ever-refulgent sun; or, like him, his original prototype of still more glorious Light, Who is the Supreme Sovereign of all other things, whether great or small, under Him. (I) A thick patch of cloud that is watery grey, thick-set in the sky and overcastingly laden / or heavy clusters of clouds, releasing plenty of rains. Against the curse of *'S'vetra'*, or the skin-decaying disease, called white leprosy. From the possibility of earth being reduced to a barren, sandy desert in the absence of regular rains. Perpetually stirring about and gathering airs. The vapoury ocean of waters, filling the inanity of space all round the celestial bodies / or the watery vapours enveloping the Earth and causing a myriad colourful shades in its ocular spectrum all over, under the effect of piercing rays of sun's light around it. (U) The gradually expanding and whitening light effects of the early Dawn. From the desert-like dry unfertile terrain of immature mind foolishly starved of a creative role because of the bane of ignorance.

रक्षिता — संरक्षकः । सहायकः । रक्षाकार्यभाराभिवाहकोऽमात्यः ।। पूर्ववत् नवमे मन्त्रेऽपि

द्रष्टव्यम् ॥

संरक्षक । सहायक । रक्षासम्बन्धी कार्यभार सम्भावने वाला अधिकारी ॥ पूर्ववत् नवें मन्त्र में भी द्रष्टव्य है ॥

(A) Immediate guardian to look after the safety of his wards. Close helper and associate. Officer or Lieutenent in attendance, bearing the bruut of the deputed responsibility, As before, to be referred to the 9th mantra as well.

वर्षम् — वर्षं वृष्टिः । जलेनातिशयेनोपसेचनम् । अन्यविषयस्य पदार्थस्य चापि बाहुल्यम् । मेघवदत्यन्तोदारदानवृत्तिः । गुरुवाबृहस्पतिवज्ज्ञान-बल-सौहार्द्यधनादीनां वर्षेव सर्वेषां हितायोद्दीपनम् ॥ (अ) वृद्धिः । अतिशायनम् । यथा परमेश्वरेणाऽपि सर्वाण्युत्तमवस्तूनि मेघसदृशं वृद्धिसहितमतिशयेनैव दत्तानि ॥ (इ) जलवृष्टिकालर्त्तुः । वर्षायाः सुस्थिरं विधानम् ॥ (उ) गुरुणा / ऽधिरक्षकेण/राज्ञा वा/मोक्षसुखाध्यात्मज्ञान वृष्टिर्या सर्वसुखसाधकं बलसहितञ्चातिशया हितवुद्धया प्रसाधिता । भविष्योन्नय-नायोत्कृष्टसाधनसमूहः । बुद्धेरतिशायनम् । ऋतस्य च सत्यस्य कारणस्य च बृहत्प्रसारणम् । ज्ञानस्य धनस्य बलस्य च बहुविधसुखस्य चातिवृद्धिः ॥ 'वृषु' सेचने (भ्वा०-प०-से०) धातो 'रजविधौ भयादिभ्य उपसंख्यानम्०' इति वार्त्तिकसूत्रेणाऽच् प्रत्ययान्तं पदम् ॥ वर्षन्ति मेघाः यासु ता वृष्टयः (निरु० ४-२७) ॥

वर्षा वर्षत्यासु पर्जन्यः । यदा वै वर्षाः पिन्वन्ति अथैनाः सर्वे देवाः सर्वाणि भूतान्युपजीवन्ति– (शत० ब्रा० १४-३-२-२२) । वर्षं सावित्री–(गो०ब्रा०पू० १-१३) । वर्षा एव यशः (गो० ब्रा० पू०- ५-१५) । वर्षा वै सर्वऽऋतवः ··· ···· ··· वर्षा ह त्वेव सर्वेषामृतूनां रूपम्–(शत० ब्रा० २-२-३-७) । प्रजापतिर्वर्षामुद्गीथम् ··· ··· (जैमि० उप० ब्रा० १-१२-७) । वर्षा उद्गीथः (षड्० ब्रा० ३-१) ॥ वर्षाः पुच्छं (संवत्सरस्य)–(तैत्ति० ब्रा० ३-११-१०-४) ॥ वर्षा उद्गाता तस्माद्यदा बलवद्वर्षति साम्न इवोपब्दिः क्रियते–(शत०ब्रा० ११-२-७-३२) ॥

घनी वर्षा । अधिक जल द्वारा सिञ्चन । अन्य विषय या पदार्थ की वृद्धि अथवा बहुतायत का भी द्योतक शब्द है । मेघ के समान अत्यन्त उदारतासहित दानभाव । गुरु या बृहस्पति के समान ज्ञान बल–सद्भावना तथा धनादि का सब के उत्तम हित में प्रयोग अथवा वर्षा की भांति प्रचुर दानकर्म ॥ (अ) प्रचुरता । वृद्धि अथवा अतिशयभाव । जिस प्रकार परमेश्वर द्वारा भी सारी सुखद उत्तम वस्तुयें मेघ के समान ही अत्यन्त वृद्धि और बहुतायतसहित दी हुई हैं ॥ (इ) जल की अधिक वृष्टि वाली वर्षा ऋतु अथवा काल । वर्षा का भली-भांति सुदृढ़ विधान ॥ (उ) गुरु-/स्वामी/अथवा राजा द्वारा मोक्ष के साधन आध्यात्मिक ज्ञान की वर्षा जो सर्वसुखदायक बल के साथ-साथ उत्तम हित की इच्छा से सब को प्रदान की जाती है । भावी अभ्युदय के सभी उच्च साधन । बुद्धि की व्यापकता । ऋतों और सत्य के आद्य सिद्धान्तों का सर्वत्र सर्वथा सब क्षेत्रों में प्रसार । ज्ञान तथा बल और बहुविधसुख की अत्यन्त प्रचुरता ॥

Heavy rain. Wetting & drenching with plenty of water. The term is also expressive of a sense of plenty or abundance of some abstract subject, or material object. Cloud-like excessively liberal attitude & charitable spirit. As, for instance,

in the case of a noble spiritual guide, or an all-round preceptor, a highly generous imparting of knowledge, power, good-will, riches, &c., in the best interest of all, or like an ample shower, an ideal deed of charity. (A)Abundance. Plenitude, or the fact of bountiful ampleness. Just as,like a cloud, by Almighty God Himself all fine delighting things have been provided in bountiful abundance for man as well as all other living creatures, (I) The season, or period, of regular rains, when plenty of rainfall is naturally occurring. The invariable natural laws as a body, responsible for timely rains. (U)The richly prolific showers of spiritual wisdom, pertinent as necessary means to the soul's emancipation, along with a fair degree of capability which is a forerunner to all happiness in life, generously made for the cherished benefit of all seekers without hitch or partial favour by a praiseworthy preceptor, master, or a charitable King. All the elevating instrumental media that advance the future consummate rise of an aspiring seeker. A quick & penetrative intellectual comprehension. A fairly general dissemination of the vital primary laws or principles of Cosmic Fundamentals as well as Natural significance everywhere, in all respects, & in all the spheres of life. An ideally pervasive abundanee of knowledge, of power, & of multifarious joys of a happy life.

इषवः — पदञ्च मन्त्रस्य शेषभागश्च पूर्वत्रैवावगम्यौ। नवमे मन्त्रे हि यथापूर्वं द्रष्टव्यम् ॥

'इषवः' पद को तथा मन्त्र के शेषभाग के लिए पीछे दिये अर्थों को ही पुनः समझना उचित है। पूर्ववत् नवें मन्त्र में ही देखें ॥

In regard to the term, '*Iṣavaḥ*' & the remaining portion of the mantra, once again, a reference to the explanations already given earlier will be needfully useful. As before, another look at these terms as dealt with in the 9th mantra will be found rewarding enough.

संक्षिप्त मन्त्रोपदेशः — (अ) आकाश वाली सिर के ऊपर की दिशा में परमात्मा की बृहत्, सर्वोच्च शक्ति ब्रह्मरूप से काम कर रही है। वही वहाँ भी वृहस्पति वन कर सारी अन्य शक्तियों पर अपनी सर्वश्रेष्ठता से सब का एकमात्र स्वामी बना हुआ है तथा प्रकृति-आकाश आदि एवं जीवों का सर्वनियन्तृ अधिष्ठाता के रूप में उनका सञ्चालन कर रहा है। उत्कृष्टतम स्थिति से वह परमब्रह्म ही ऊषा वा वाणी का भी सर्वोच्च उद्गमस्थान है। वह ही सर्वोपरि देवों का देव हो कर अपनी सर्वव्याप्ति के वल से यत्किञ्चित् उत्पन्न जगत् है उस सभी पर अत्यन्त उदारतापूर्वक निर्विघ्न शासन कर रहा है। वही सर्वोच्च रक्षक-पालक-एवं अधिपति है जो अपनी नितान्त पवित्रता द्वारा समस्त अन्य न्यूनताओं और अपवित्रताओं की नीरस सम्भावनाओं का वशीकरण कर रहा है – एक प्रकार से विश्व की अन्धकारमय जड़ता का वहुविध सुशोभन कर रहा है। पृथिवीलोक की मरुस्थलसम विस्तृत शुष्कता को वही जल की एवं अन्य रसों की वर्षा तथा बहुतायत द्वारा नित्य विभिन्न वनस्पतियों की हरित सुषमा सहित परिपूरित करता रहता है। पुनः उन में पत्तियों-फूलों-और फलों की रङ्गारङ्ग रोचक रङ्गीनियों का और अद्भुत अमृतसम रसों का समावेश भी वही करता रहता है। वही 'सर्वज्ञवीज'

महोदधि पुनीत योगियों की आत्मा पर 'धर्ममेघ' समाधि में निरन्तर आनन्दवर्धक ज्ञानज्योति की वर्षा करता रहता है। मानवसमाज की रूढ़िप्राय परम्पराओं तथा कालातीत की सारहीन विचारधाराओं की नीरस अनुपजाऊ भूमि में नवीन दर्शनों तथा क्रान्तिकारी दृष्टिकोणों को सरस बनाते हुए नये जीवन को मोड़ देता रहता है। साथ ही साथ व्यक्तियों की अल्पतारूपी क्षीण-सीमाओं को भी सार्वभौम सम्पन्नता का रस चखने का अवसर प्रदान करता रहता है जिस से विश्वविख्यात ज्ञानीजन, दिग्विजयी महारथी वीर, कुबेरसम अतुललक्ष्मीपति, तथा जीवनमुक्त राजयोगीश्वर आत्मायें संसार में अपनी-अपनी विलक्षण विभूतियां सम्पादित करने में समर्थ होते हैं। इस प्रकार प्रकृति के दूषित प्रभाव से उदित शारीरिक रोगों में भी श्वेत कुष्ठ जैसे पातक रोग का पलायन श्रावण–भादों मास की वर्षा द्वारा सम्भव होने का विधान भी प्रभु की अनुकम्पा का ही फल है। कितनी सर्वव्यापी एवं अनन्त है उस कृपालु बृहस्पति देव की असीम दयादृष्टि तथा वर्षारूपी सम्पन्नता के उस के असंख्य हितसाधन! हमारा कृतज्ञतापूर्ण वारम्वार नमस्कार है उस परमहितैषी उपकारसागर परमेश्वर के लिए तथा उस की निर्द्वन्द्व पावमानी श्वेत निर्मलता के लिए जो हमारी अल्पक्षमताओं को सदैव ही वहुलता से भर-पूर करती रहती है—उसके नित्य जुटाये हुए रक्षक साधनों के लिए जो अचूक रूप से अपने सर्ववेधी शरों की वर्षा करते हुये मानव जीवन और उस के पालन-पोषण के अनेक उपायों का उत्तम वहन करते हैं। हां, हम पुनः अपने दूरस्थ अदृष्ट और परोक्ष तथा उसी प्रकार समीपस्थ, दृष्ट एवं प्रत्यक्ष, वातावरण में कार्यरत, सभी प्रकार की दस्यु शक्तियों पर विजयसाधक दिव्यसंरक्षक शक्तियों के प्रति अपना आभार अनुभव करते हुये नतमस्तक होते हैं। प्रकृति द्वारा जनित दैत्य प्रभावों पर तो उस अद्वितीय जगत्स्रष्टा के विधान का पूर्ण अधिकार है ही और उस की विभिन्न नियुक्त शक्तियां नित्य उन्हें धराशायी करती रहती हैं। उस सर्वेश्वर की प्रजा में भले या वुरे का उत्तरदात्वि केवल चेतन जीव पर ही रहता है जिस का मार्ग इस द्वन्द्वप्रधान सृष्टिसागर में स्वर्गासन्न अवश्य हो सकता है यदि तु यह अविद्याग्रस्त चेतन सत्ता अपनी स्वतन्त्रता के अधिकार को दूषित एवं विकृत न स्वयं करे और न अन्यथा ही होने दे और ईश-विहित अपने सत्यधर्म का पालन करता हुआ सर्वहितरत जीवन बिताये। व्यक्तिगत ज्ञान की वाटिका में योगानुभूति और कर्म क्षेत्र में दूसरों के प्रति उदारता एवं विश्वकल्याणमय सार्वभौम कर्म्मों व विचारों का आश्रय लेता हुआ ही मानव अपनी जीवन नैय्या को श्रेयस्कर रूप से पार लगा सकता है और अन्यों को भी जगत् में अविच्छिन्न सुख का अधिकारी वनाता हुआ परमगति प्राप्त कर सकता है। परन्तु प्रायः ऐसा होता नहीं। उचित ज्ञान–कर्म–उपासना–यज्ञ के समस्त साधन व प्रेरणायें उसे प्राप्त रहती हैं और स्वयं भी बुद्धि का उपयोग जानता है, करता भी है। प्रत्येक युग में स्वार्थपरायण मनोवृत्तियां न केवल अपने जीवन को ही अपितु अन्यों के जीवनों को भी अपनी दुष्टता के फलस्वरूप दु.ख व अशान्ति से सन्तप्त करती आई हैं। मानव जाति की दुष्कृतियों तथा अनेक पापों का मूलभूत एकमात्र स्रोत है पारस्परिक अन्योन्य के प्रति द्वेषाग्नि एवं तद्रञ्जित व्यवहार। यदि मनुष्य सङ्कल्प द्वारा अपने सच्चे हृदय में यह भावना जागृत कर ले कि वह किसी से द्वेष नहीं करेगा—न दूसरे के द्वारा प्रारम्भ किये हुये द्वेषाचरण का द्वेष से प्रतिकार करेगा, और न स्वयं ही कदापि किसी अन्य से द्वेषभाव का आरम्भ करेगा—और यदि कभी कोई ऐसा करता भी है तो वह अपनी ओर से उन दोनों

विषाक्त भावों तथा आचरणों को अपने निर्मल जीवन से इस प्रकार निकाल वाहर करेगा जैसे किसी अवाञ्छित वस्तु को मुख में दाढ़ तले पहुंचने पर केवल वाहर ही थूक दिया जाता है। उसे अपने पाचन में शरीर का उपयोगी अंश नहीं वनाया जाता। जव हम इस निन्दनीय प्रवृत्ति पर गहन विचार मन्थन करेंगे—विवेक के दोनों पाटों के वीच उसे पीसेंगे—रगड़ेंगे और फिर विवेकशील उत्तम लोगों की भांति उस कालिमायुक्त विष का परित्याग ही करेंगे। तो हम मनुष्यमात्र सभी अपनी-अपनी द्वेष भावना का विष दग्धप्राय करते हुये जीवन का वास्तविक सुख और शान्ति उपलब्ध करने में समर्थ हो सकेंगे। वेद का अनुपम सन्देश आज के अशान्तिजर्जर संसार के लिये अतिस्पष्ट शब्दों में यही है कि विश्वशान्ति एवं सर्वोदय के सिद्धान्तों पर आधारित विश्वकल्याण की नींव रखना है तो मानव को उचित है कि वह इस द्वेषरूपी विसूचिका की महामारी का अपने हृदय से सर्वप्रथम वहिष्कार करे। तभी मानवीय जीवन दोनों व्यक्तिगत तथा जातिगतरूप से स्वर्गसमान सुखकर हो सकेगा॥

(इ) भूमण्डल पर उसी ब्रह्मस्वरूप बृहस्पति के प्रतिनिधि सूर्य का वर्चस्व नित्य ही जीवन तथा उससे सम्वन्धित ऐश्वर्यसाधक सभी तत्वों का अटूट भण्डार प्रदान करता हुआ अपनी विद्युन्मयी उष्णता द्वारा जल को ऊर्ध्वगति देकर अन्तरिक्ष में मेघदलों के माध्यम से उर्वराप्रेरक जलवर्षा का भी सतत निमित्त कारण वनता है। आप्त ज्ञान का प्रमुख स्रोत बनकर यह भौतिक बृहस्पति ही निर्मल श्वेत प्रकाश का अमर रूप धारण करके मानव जीवन के सर्वोत्तम ज्ञानवाहक अङ्ग चक्षु और उसके द्वारा प्रमाणित पदार्थ-विज्ञान का मूल साधन वनता है। इन ऐश्वर्यप्रापक अनन्त सुविधाओं के वल पर ही मानव अपनी शरीरस्थ वुद्धिरूपी बृहस्पति के वर्चस्व द्वारा ज्ञान-बल-ऐश्वर्य-संस्कृति-सभ्यता आदि की उच्च दिशाओं में स्वामित्व सहित रमण करता है और आने वाली पीढ़ियों के साथ साथ अन्यों को भी वरिष्ठता प्रदान करता है। तभी तो आज भी मनुष्य जाति के लिए यह विशिष्ट प्रज्ञावतार मानवादित्य देव-पितर समान श्रद्धा-अनुग्रह एवं गर्व के सुन्दर प्रतीक बने हुए हैं। मनुष्यमात्र उस ज्ञान के सर्वोत्कृष्ट उद्गम और महोपकारी बृहस्पति का सूक्ष्म तथा स्थूल दोनों स्तरों पर अनुगृहीत एवं कृतज्ञ है। कदाचित् यह बुद्धिशील मानव अपने कलुषित अज्ञानसिञ्चित द्वेष-रूपी गरल का अपने निजी जीवन व सामाजिक वातावरण से निराकरण कर सके! तभी पृथ्वीतल पर जीवन की समस्त छबियाँ एक अनोखी दिव्य स्वर्गीय आभा से सम्यक् प्रभासित हो उठेंगी और आद्य गुरु बृहस्पति देव के विधानानुकूल विश्व की कला-कृति का अभिप्रेत प्रयोजन भी सिद्ध हो पायेगा॥

(उ) सर्वोच्च शीर्षस्थानीय नभ की दिशा में वेदविज्ञान व वाणी का अमर स्वामी बृहस्पति अथवा सर्वज्ञ ब्रह्म ही है। मानव जीवन में भी स्वात्मघातिनी अविद्या का निवारक और सच्चे ज्ञान तथा स्वच्छ धार्मिक जीवन का श्रेष्ठ सम्प्रेरक सच्चा ज्ञानी गुरु ही जड़वुद्धि पशुसम बालक का सर्वोत्तम प्रेरणाप्रद पिता है — नैतिक तथा सर्वथा विकसित आभ्यन्तरिक भविष्य की गरिमा का एकमात्र अनोखा सम्पादक है। शिष्य के जीवन-प्रवाह में प्रेरणाभरी उद्देश्य-ज्योति को समुज्ज्वलित करके उसे दिव्य सार्थकता का मोड़ देना उसी स्वयं देवप्रिय महान् आत्मा का उत्तरदायित्व है। वही अपने पुष्कल संविहित संज्ञान द्वारा एक मूढ आत्मा को संविज्ञ और सुप्रकाशित विकास के शिखर तक उन्नयन करने में समर्थ होता है। नित्य अपनी मृदुल ज्ञानवर्षा के माध्यम से शिष्य की अतिशुष्क पृष्ठभूमि

को सुचारु उर्वरा प्रान्तभूमि में परिणत करने की सामर्थ्य उसी में होती है। वेदज्ञान की परम्परा का रक्षण तथा सत्यविचार और वाणी का समुदय उसी का अनन्य एवं श्रेयस्कर क्षेत्र है। मानव की मानवता का सम्पूर्ण भार एवं प्रशस्य गौरव उसकी ही देन है। सच्चिदानन्दब्रह्म बृहस्पति देव परमात्मा ने स्वयं ही मानव की सृष्टि के आदि में सर्वप्रथम वेदवाणी द्वारा तत्वज्ञान का आदिम अभिवादन किया और उसके विचार हेतु उसे वाणी का वरदान देकर समस्त शुभज्ञान की सामग्री भी संगृहीत कर दी जिससे वह निरन्तर उत्तमोत्तम ज्ञान की वर्षा से लाभ उठाता हुआ वास्तविक तत्वज्ञान की अध्यात्म सिद्धि कर सके। मानव अपनी बुद्धि एवं वाणी का समुचित विकास करता हुआ उस परमहितैषी बृहस्पति देव द्वारा चित्त में सदा प्रवाहित ज्ञानवर्षा का सत्याङ्कलन करने के लिए सर्वप्रथम अविद्यात्मक पापिष्ठ द्वेष की भावना तथा आचरण का आमूलोन्मूलन करे और पारस्परिक सद्भावसहित सत्यज्ञान का ग्राहक बने। तब ही वह शाश्वत सुख-समृद्धि और पराशान्ति का सुयोग्य अधिकारी सिद्ध हो सकता है। उस सर्वप्रेरक एवं आद्यगुरु बृहस्पति देव द्वारा प्रदत्त ज्ञान जननी वेदसुधा तो चीख-चीखकर पुकार रही है —'तदेवाग्निस्तदिन्द्रस्तदुवरुणः सोमो विष्णुर्बृहस्पतिः।' होनहार मानवेन्द्र ! उसी सविता देव की शान्तिप्रद सुखद शरण में आ। तेरे आदि से अन्त तकके सकल कल्याण का एकमात्र विचित्र साधन उसी की अनन्त झोली में प्राप्य है। आ ! और अपने स्वामी का सच्चा सखा बनकर उस 'रत्नधातम' भण्डार में नित्य हिस्सा लगा॥

Short Discourse on the Mantra.

(A) In the head-ward direction towards the void sky, too, the Highest and the most unassailable Might of the Universal Spirit is Supremely set as *Brahma*, the Un-equalled Greatness. There, as elsewhere, he rules Supreme as *Bṛhaspati*, the sole Over-Lord of all other junior powers because of His own rare and Inaccessible Supremacy over them, and directs their well-assigned functions as the All-controlling Chief of all the Material Elements, including Ether, &c., and other freedom-loving conscious spirits as well. Owing to His incomparably lofty Virtues as well as Greatness and Absolute Positiou, the Supreme Being is also the First and the Prime Source of the Day's heralding Dawn, man's distinctive faculty of speech, and other living beings' power of limited self-expression. That same Supreme Luminary of all other lesser luminaries by dint of His Immanent Pervasive Presence reigns absolutely supreme, and without any impediment, but quite justly and, at the same time, mercifully generously over whatever created world is there. It is, indeed, that Supreme Governor's wizardly sceptre, carrying with it the kind touches of a Saviour and a Guardian as well, which through its own impeccable purity and excellence is charmingly bringing under its control all the dry possibilities of failing foibles and impurities arising from other sources in this mixed-up world—in a way, giving the ugly, melancholy dross of matter a polished metamorfic beauty in so many possible ways. The extensive desert-like dry barrenness of this earthly globe is constantly being covered and turned into a green beauty of so

much verdant and wooded growth of innumerable forms by His magic alone, by means of a perennial plenty of watery rains, other flowing liquids upon its surface, and abundance of tasty, compact juices for refinement of the human taste. Again, He alone sits bewitchingly as a Supreme Magician at the very source of these beautifully variegated, fanciful fairy fascinations worked upon the leaves, flowers, and fruits of the green plants and trees, as well as the strange nectar-like juices and saps inherent to them. At the same time, that Boundless Ocean and yet seed-like nucleus of Divine Wisdom incessantly bathes the souls of pure and realized yogis with exalting showers of blissful lustre of self-revelation during the abstract meditative stretches of *Dharma Megha Samādhi.* It is from Him and His Magic Wand that out-moded Conservative traditions in human society and insipidly antedeluvian trends of thought and usages, now reduced to mere unfertile and dry grounds of blind faith receive fresh, vitalizing philosophies and progressively revolutionary psychologies, are filled with a needed creative zeal, and thus given a new over-all turn of life for their forward march of welfare. And yet, simultaneously, Who else but He, enables petty individuals, too, with all their narrow bounds and constraining limitations to tide over them, providing all the while sweet occasions of having a taste of even universal prosperity and accomplishments, so that world-renowned sages and intellectuals, valiant heroes and gifted victors of superb martial glory, wealthy gods of immeasurable riches like Kubera, as well as lofty souls firmly established as crown-winners in *Rājayoga* and altogether unclamped by the fastening bonds of life, are capable of making the most of their several uncommon gifts. In this way, the blessing that it is possible to rescue oneself from the clutches of a disease like white leprosy—one of the most depressing ones among bodily maladies caused by unhealthy Natural disorders—with the help of rain-water during the months of August and September is really a far-sighted boon from Divine Kindness. How broadly all-inclusive and without end is the boundless and unsparing Mercy of our Great Bounteous Benefactor, and how large, indeed, beyond all count, the means of comfort and welfare wrought out by Him! Again and again, we gratefully bow our heads before our Most Benevolent Lord from whom munificently flow all these rich blessings so vital to our happy existence, and His unsoiled, ever-white, and purifying Quintessence of Absolute Purity, which is consistently making up our short-comings with an ennobling richness of a diviner essence, and also before His eternally deputed Divine Guards of our lives as well as of worth and honour, who while showering their unerring and all-conquering arrows in pledge of our assistance, are continuing to provide with their best mastery over their instruments many an un-stinted aid and means of human safety and subsistence. Yea; once again, realising our extreme

indebtedness to all the remote, unseen, and invisible, as also to the immediate, close-lying, seen and perceptible Divine Powers pitched in the atmosphere, and ceaselessly engaged in their conquest over all sorts of unhealthy factors, we offer our meek obeissance to them. Over the physical maladies and disorders born of mal-adjustment of the forces of Nature, of course, the Peerless Creator's flawless Laws are always in complete command, and His manifold appointed powers are constantly neutralizing and destroying them. Among the subjects of that Almighty Dispenser of things, the responsibility for good or evil (which, by and large, often turns into a sore liability) belongs to the conscious finite spirit alone, whose passage and traverse through this immense whirlpool of 'double-opposites' can certainly be made to sail nearer to the Calm Flow of Heavenly Peace, if only this freedom-loving Master, unluckily caught up in a tight, strangling noose of ignorance, allows his legitimate right of freedom to be appropriately preserved and neither spoilt, nor vitiated by himself or any other alien factor; and passes out the storm, pursuing the Divinely ordained straight ambit of righteous wisdom and piety with a clean course of life gently moulded to a no impossible image of 'Thyself first, and myself last of all'. By taking regular recourse to transcendental intuition in his individual bower of knowledge, as in the practical domain of outside action to a charitable disposition towards others as well as selfless thoughts & deeds based on a spirit of universal goodness to the whole world, a man can row across, with merit to the other shore, the little, light bark of his own life, and, at the same time, bringing others in the world as well fairly nearer to a durable happiness can find his own lasting Repose and aspired Blissfulness, at last. The actual world, on the contrary, has to show something else. All due means, facilities, and propitious media of adequate learning, training in active performance and discharge of duties, Divine worship, and selfless responses to others beside him are very often available to a man, and he knows how to use his intellect and normally does resort to it when occasions call for it. Still, in spite of all these encouraging chances of an easy wholsome choice, in every age, self-distorted human mentalities have not only been damaging their own lives and promising opportunities with distress and disquiet in consequence of their mis-guided villainy and wickedness but also reducing and forcing others, too, to the scorching winds of utter misery and *mala fide* social responses, The one root-cause of most of the evil deeds and many other vices of mankind lies in its hellish heat of mutual malicious ill-feeling towards one another and the blind conduct easily conditioned by that same dismal tint. If a man could resolutely and quite sincerely awaken a feeling in his heart that he would bear no ill-feeling and spiteful attitude towards anybody else—neither.will be try to repay the malicious conduct started towards

him by another person with malice, nor he himself will ever begin the despicable cycle of ill-will towards another—and even whenever anybody else happens to do so, from his side, he will always banish both these psychologies of starting and requiting evil with evil and malice with malice from his own unblemished life in a manner, as though it was something injurious and unwanted, somehow finding its way between the molars in the mouth, and having reached under the grinding teeth, was, therefore, to be completely avoided and eliminated. It is never, through the process of digestion, to be turned into a useful substance for the health of the body as well as its unwary master. When we would really ponder over, and mentally sift this cursed psychology of hatred and ill-will—grind it, and press it between the two stones of discerning reasoning, we shall, like all sensible men of a clear intellectual vision, wisely choose to discard it altogether as all blasphemous basilisk, or deadly poison, is always done. Then, under those conditions of wide-spread mutual trust and good-will, almost every one amongst us, having thus severally smashed up the venomous fang out of this viperous impulse of malice, will be able to achieve and live in happiness and genuine peacefulness of life. This, in short, should be taken as an ideal message, and general Command of the Veda in clear words to the woe-shattered and peaceless world of to-day, as of all times, that if man cherishes and inspires to build up as well as preserve his modern citadel of science, wide culture, and universal civilization on the well-founded principles of World-peace and Common-Welfare with Equal opportunity for All, he must first of all begin it by purging his heart of all the virus and bitterness of malice and hatred for others, as he would, no doudt, do in the case of an epidemic like plague or cholera. Then and only then, human life on earth, in both respects, personal as well as collective, would be as happy and joyous as it can, of course, be in paradise, after all.

(I) The magnificent splendour and lustre of the Sun, this great Mighty Deputy of the Supreme Omnipotent Lord *Bṛhaspati* to carry out His behest over the physical world placed under him, is constantly providing unceasing treasures of boons concerned with life and its glorifiying aids, and by means of his electrically charged rays of heat forcing sea and river water to evaporate, rise up high into the overhanging atmosphere on airy wings that seem to be only too willing to serve it, and collect there in heavy masses of thick clouds, afterwards ready to furnish back the Earth out of whose loving care it had sprung up to the skies, with sweet fertilizing showers of necessary rains, is a permanent and unfailing Causal Source of regular re-invigoration of the otherwise dry and drab surface of the Earth. In the more refined sphere of authentic knowledge, this *Bṛhaspati* of the physical plane assumes the paramount role of another immortal fountain-head of pure,trans-

lucently white Light, and becomes a fundamental medium of the most important perceptive visual faculty of the eye and by means of it of all valid perceptual know-ledge of the sense objects in the world. By virtue of these invaluable and numerous aids and facilities, ever so helpful to him in all the domains of tall glories and aehi-evements, man is able to dignify himself with a masterly sway by means of a truly illustrious enlightenment of his intellect — the physical *Bṛhaspati*, in a way, enthro-ned within his brain, and always reigning supreme even beyond the narrow bounda-ries of his body, in the various higher directions of learning, power, splendour, cul-ture, civilization, &c., and proudly adds to the dignity and stature of his other fel-low-beings as well as posterity. That is how, even to-day, such embodiments of high human intelligence and wisdom continue to be the lovely symbols of devoted admiration, gratitude and pride for the human race, occupying a place in its heart deserved by its ideal specimens, *the ādityas, devas, and pitaras*, as it were. Every man, as such finds himself under a deep debt and gratitude owed by him to the Great Divine Lord *Bṛhaspati*, the Prime Source of the highest reaches of knowledges and a Benefactor entirely of His Own Immeasurable Dimensions — both in respect of his gross mundane, and subtle supra-mundane spiritual planes of life. Would that this intelligent human being that man indubitably is, & rightly claims to be as well, were able to exterminate from his life as well as his social environment the black, murderous and folly-fed Venom that spite and malice invariably prove to be ! Could that be ever done, all the starved and hidden excellences and beauties of human life on earth will undoubtedly come to be amply suffused with a natural heavenly glow of their own worth, and along side of it, the pre-planned Purpose of our first Initiator into Celestial Wisdom, the Adorable *Bṛhaspati Deva*, in consonance with His Grand Design in Creating this beutifully Perfect Masterpiece of Art and Archi-tecture (and, in a word, what not !) shall also have been, to that extent, fulfilled, at last. (U) In the Loftiest headward direction of the heavens, Omniscient *Brahma*, or *Bṛhaspati*, the Immortal Lord of Vedic Wisdom and human speech at its best rules Supreme as the Highest Authority in Creation. In human life, too, a truly learned, wise and galvanzing preceptor teacher-guide is exactly like his original prototype, the sole destroyer of the self-annihilating ignorance, and the best inpirer of right knowledge as well as righteously pure and pious mode of living, and certainly, like a father, most affectionately stirring up and stimulating the best in the brute of a child yet devoid of all proper sense of things and events around him, — above all, surely a rare, astute architect of a promising grand future of human life, founded on a moral and consummately developed inner synthesis of the self in his young as-piring wards. In the otherwise sluggish flow of the pupil's or the disciple's, stream of life, to enkindle a rich beam of light linked with some high mission full of stable

inspiration for the aspirant, & give it an enduring turn of divine meaningfulness, is, in truth, the great reponsibility of that profoundly wakeful soul alone, ever endeared to the gods themselves. He alone, above everybody else, proves to be capable of rousing and leading on a drowsy soul in the arms of Morpheus to the very summit of sagacity as well as warmly enlightened advancement and consummation of the laggard forces of life with his copious, well-conveyed, and soundly measured, well-assimilated learning and its mellowed fruits. He alone possesses the powerful magic of transforming the baser metal of a life-less and barren background of the sub-conscious in the pupil into the gold of a teemingly prolific and lovely fore-ground of earnest aspirations just by means of his sweet showers of stimulating thoughts. The protection of the vital tradition of Vedic lore and a rousing dissemination of truth and right thoughts with a proper flourish and preservation of the leavening nuances of speech and expression is his exclusive domain and sphere of glory. The softer and gentler graces of humanity in man, in short, are entirely his great burden as well as his laudable worthy contribution to human life as such. The Supreme Omniscient Fountain of Bliss and the Sovereign Lord of all Learning, *Bṛhaspati*, Himself even at the very start of human manifestation on earth, inspired deserving hearts with His Revelation of Ultimate Truths, in the first instance in the form of the Vedas, and for their careful deliberation and discernment also gave the faculty of clear, articulate speech to every human being, providing him at the same time with all other suitable media of salutary knowledge as well, so that benefitting himself regularly with ever-developing knowledge, he may finally realize within his soul the transcendental quintessence of all knowledge, whether subjectively lasting and spiritual, or materially objective and transient. Now, in order to have a true awareness and intuitive realization of the Blissful showers of Divine Wisdom, the real truth and true reality of things, ever flowing from that Most Benevolent Saviour, Lord *Bṛhaspati*, and uninterruptedly blessing the human, heart, let man, first of all, while rightly developing his intellect and its sole celestial vehicle of self-assertion, the comperenhensive faculty of speech, root out completely from his heart the senseless & unwisely vicious feeling as well as conduct born of a spiteful maliciousness towards others,on the one hand, &, on the other, sincerely subscribe to a positive path of life devoted to the practical doctrines of Truthfulness & mutual good-will for all. The Immortal Flow of Vedic Nectar and the Divine Boon-Source of all Knowledge endowed by the All-affording & Prime Preceptor of Mankind is hoarse with its incessant call—"All other Great Elemental Forces having their loyal 'being' in Him, He is the Immortal Fire, the Valorous Conqueror, *Lord Indra* of Unrivalled Majesty; surely, He is the Universal Defender and Saviour *Varuṇa* as well as *Soma*; yea, the Omnipresent Sovereign *Lord Viṣṇu* and the Omniscient Pioneer of

the race, Divine Sage *Bṛhaspati*, over all. O valiant and hopeful man! Come and take recourse to the Scintillating and tranquilizing care of Lord *Savitā* — the Preserver of all the three strata of the world. The only thorough means of thy complete consummation and glory, from its start to the end, lies for thee in His Boundless Graciousness. Hail to Him with a responsive love, and becoming a faithful follower of Thy Master reap the best fruits of thy honest endeavours out of His Richest Treasures of Spiritual as well as worldly gems of the highest excellence and real blissfulness, at last."

अथैकाग्रमनसोपासनाऽथवोपस्थानमन्त्राः ।।

[१५] ओ३म् उद्वयन्तमसस्परि स्वः पश्यन्त ऽ उत्तरम् ।
देवं देवत्रा सूर्य्यमगन्म ज्योतिरुत्तमम् ।।

——(यजु० अ० ३५–मं० १४/३८–२४) ।।

आदित्या देवा ऋषयः । सविता सूर्य्यो वा देवता । विराडनुष्टुप् छन्दः । गान्धारः स्वरः ।।

पदान्वयः — ओ३म् (संज्ञा–प्रणवमन्त्रः–अव्ययपदम्) । वयम् (सर्वनाम–उत्तमपुरुषबहुवचने-रूपम्) । तमसः (संज्ञा–नपुं०–पञ्चम्यामेकवचनम्) । परि (अव्ययपदं–प्रकृत्या तूपसर्गोऽयम्) । उत्तरम् (द्वितीयैकवचनं–विशेषणम्) । स्वः (संज्ञा–प्रथमैकवचने प्रयुक्तो नित्यम्–अत्र द्वितीयार्थकः) । पश्यन्तः (शतृप्रत्ययान्तविशेषणपदस्य प्रथमाबहुवचने रूपम्) । देवत्रा (देव इति पुल्लिङ्गसंज्ञातः सप्तम्यर्थे त्रा-प्रत्ययान्तं पदम्) । देवम् (संज्ञा–पुं०–द्वितीयैकवचनम्) । उत्तमम् (विशेषणं–द्वितीयैकवचनम्) । ज्योतिः (संज्ञा–नपुं०–द्वितीयैकवचनम्) । सूर्यम् (संज्ञा–पुं०–द्वितीयैकवचनम्) । उद् = उपसर्गः + अगन्म (क्रियापदं–लुङि लकारे उत्तमपुरुषबहुवचनान्तं रूपम्–गम्लृ धातोः सामान्यभूते छान्दस लिङर्थे लुङः प्रयोगः कालव्यत्ययेनाऽयम्) ।।

पदभावामृतम् — ओ३म् — यथापूर्वं प्रथममन्त्रे हि द्रष्टव्यम् । तत्रैव सुव्याख्यातम् ।।

पूर्व की भांति प्रथममन्त्र में ही देखें । वहीं उचित व्याख्या की गई है ।।

As before, for an interpretation of this mystic syllable a reference to the first mantra is to be made, where it has been adequately dealt with.

वयम्—ते भक्तजनाः सर्वे मानवाः । विनयार्द्रास्तवोपासकास्स्त्रीपुरुषाः । ते नित्यं हि वरणयोग्यं शरणमुपगता याचका वयम् ।।

आप के भक्तजन सारे विचारशील मनुष्य । अत्यन्त विनीत भावों से प्रेरित आप के उपासक स्त्री-पुरुष । नित्य आप की वरने योग्य शरण में आये हुये हम याचक जन ।।

All thoughtful people and sincere devotees of yours. Men and women devoted to you, and touched with a deep sense of humility. We humble petitioners seeking your succour, always the worthiest of our choice.

तमसः परि—(अ) अज्ञानान्धकारात् परं पृथग् वा ज्योतिर्मूलं मुक्त वाऽऽदित्यमथवा परम-

प्रकाशवन्तं ज्ञानस्वरूपं परमेश्वरम् ।। (इ) पृथिव्याः स्थूलान्धकारं रात्रेर्मृत्योर्वा तमिस्रं तीर्त्वा । अस्मज्जगतस्तामसाँस्थूलान् व्यवहारान् सम्यक् परित्यज्याग्रेऽधिकज्योतिर्मये ऽध्यात्मजीवने स्थिता वयं सूक्ष्मबुद्धयस्सूक्ष्मकर्माणश्च भूत्वा । प्रकाशरहितान्निविडरात्रेः पारम् ।। (उ)ज्ञानशून्यस्याविद्यान्धकारस्य परतः । अस्मन्निम्नाज्ञानाद्वा परम् । सूक्ष्मबुद्धेरभावेऽज्ञानावरणात् परं संसारे परिगतस्य क्षुद्रवातावरणस्य दुःखदान्धकारस्य सकाशाद्दूरे शुभ्रभावेष्वाचारेषु च ।। 'तमु' काँक्षायाम् (दिवा०-प०-से०) इति धातोः 'सर्वधातुभ्योऽसुन्' (उणा० ४-१८९) इति सूत्रेणाऽसुन् प्रत्ययान्तं पदम् । ताम्यति काङ्क्षति वा येन तत्तमः ।। तमः रात्रिनामसु पठितम् - (निघं० १-७) । तमस्तनोतेः (निरु० २-१६) । पार्थिवं रजः ……आवर्त्तते त्वेषं तमो रजः (निरु० ९-२९) ।।

मृत्युर्वै तमसश्छाया-(ऐत० ब्रा० ७-१२) । मृत्युर्वै तमः (शत० ब्रा० १४-४-१-३२)/(गो० ब्रा०-उ० ५-१) । पाप्मा वै तमः (शत० ब्रा० १२-९-२-८) । तमो मृत्युः (क० काठ० सं० १०-६) ।।

परि — उपसर्गोऽव्ययमपि च पदान्ते । निषेधेऽर्थे प्रयुक्तम् । अधस्तादुपरि भावेऽर्थे । सर्वतो भावेऽपि परीति प्राह-(निरु० १-३) । पञ्चम्या अलुक् । सर्वतस्त्यागे वर्जने वेत्यर्थः ।।

(अ) इस अविद्या एवं अज्ञानरूपी अन्धकार से परे अथवा अलग और मुक्त ज्योतिष्पुञ्ज आदित्य अथवा उत्तम प्रकाशनिधि और ज्ञानस्वरूप परमेश्वर को ।। (इ) पृथिवी के स्थूलतम अन्धकार को अथवा रात्रि या मृत्यु के घोर तामसिक विकारों को पार करके । इस जगत् के स्थूलतम तामसिक व्यवहारों को भली-भांति छोड़ कर और उन से आगे बढ़ कर ज्योतिस्सन्नद्ध आध्यात्मिक और धार्मिक जीवन में जम कर सूक्ष्मबुद्धि तथा सूक्ष्म आचरणों में उन्नत हुये हम लोग । प्रकाशरहित इस निविड रात्रिरूपी जङ्गल की सीमाओं से पार होकर ।। (उ) ज्ञानशून्य अविद्या की कालिमा से बाहर होकर । अथवा इस निकृष्ट अज्ञान की अवस्था से ऊपर उठ कर । सूक्ष्म प्रज्ञा के अभाव में अज्ञान के सतत धुएं की घुटन से निकल कर और संसार में सर्वत्र फैले क्षुद्रवातावरण की दुःखद लपटों की समीपस्थ तपन से दूर सच्चे, शुद्ध, और श्वेत आचार-विचारों के उत्कृष्ट वायुमण्डल में । इस तमःपूर्ण भौतिक संसार के अज्ञानसिञ्चित जीवन से परे इस के अधम पापात्मक और दुःखदायी वातावरण से ऊपर उठ कर ।।

(A) The Supreme Omnilucent & Omniscient Almighty Lord/or the self-refulgent Sun, completely beyond, or out of the reach of, & free from the delusive darkness of ignorance & untruth. (I) Across the grossest gloom of this Earth, or the utterly dark and unwholesome effects of a sombre Night, or Death itself. Having renounced with firmness the wholly gross and gloomy pursuits of this world, steadily going forward ahead of them, getting confirmed in a more enlightened righteous and spiritual plane of life by means of our more refined intellects as well as characters, (may we be entitled). Leaving behind the precincts of this pathless, woody jungle in the grip of a Nightly gloom. (U) Out of the morphic moroseness of ignorance and want of upright knowledge. Or rising above this worthless state of indigence in knowledge. Steering ourselves out of the ever persistent, smoky suffocation born of ignorance, in the absence of intellectual acuteness, and far

away from the scorching heat of tormenting flames filling the low surrounding environment everywhere iu the world—in an exalting atmosphere of sincere, pure, and truly white thoughts, words and deeds alike. Out of the nightly gloom of this ignorance-ridden and depressing worldly life, and overcoming its ignoble, vicious, and distressing atmosphere, which promises little hope of peace and still less consummating joy in life, after all.

उत्तरम्—(अ) यः प्रलयस्य पश्चादपि उत्तरस्मिन् काले मुख्यकारणरूपेण तिष्ठति स जगत्स्रष्टा सर्वेश्वरः। योऽत्यन्तसूक्ष्मत्वात् सर्वेभ्योऽन्यतरत्वेभ्य उत्तरं सर्वव्यापनशीलोऽस्ति तद्ब्रह्म/यः सर्वेभ्यश्चराचरपदार्थेभ्यो विनाशादुत्तरकाले सञ्चरत्येकाकी खलु सः सूर्यो/ब्रह्मात्मा वा। यो वै सर्वचराचरञ्जगत् स्वगुणातिरेकेन निरन्तरमभिसञ्चारयति। सन्तप्तजीवान् यो जन्ममृत्युपाशैरुत्तारयति स श्रेष्ठतारक इव ईश्वरस्तम्॥ (इ) शुभज्योत्स्नापूर्वकं चन्द्रमसम् (पार्थिवान्धकाराद्युत्तरं स्वर्देवम्)॥ (उ) अनाद्यविनाशिनं सुष्ठु भास्करं जीवात्मसत्त्वम्। प्रकृष्टतरं ज्योतिष्पुञ्जं जीवात्मानम्॥ उदित्यूर्ध्वार्थे तस्मादतिशायने भूयसे वाऽर्थे (अष्टा० ५-३-५७) सूत्रेण तरप् प्रत्ययो भवति। अथवा 'उत्' उपसर्गपूर्वात् 'तृ' प्लवनसंतरणयोः (भ्वा०-प०-से०) धातो 'ऋदोरप्' (अष्टा० ३-३-५७) इति सूत्रेणाप् प्रत्ययान्तः सिद्धो भवति॥ उत्तरः उद्धततरो भवति-(निरु० २-११)॥

अयं वै लोकोऽद्भ्यः उत्तरः (शत० ब्रा० १४-३-१-२८)। तेषु ह वा एष एतदध्याहितस्तपति स वा एष (सूर्यो) उत्तरोऽस्मात् सर्वस्माद्भूताद् भविष्यतः सर्वमेवेदमतिरोचते यदिदं किञ्च-(ऐत० ब्रा० ४-१८)॥

(अ) जो प्रलय के पश्चात् भी आने वाले काल में मुख्य निमित्त कारण रूप से शेष रहता है वह जगत्स्रष्टा सर्वेश्वर। जो अत्यन्त सूक्ष्म होने के कारण अन्य सभी तत्त्वों की अपेक्षा सर्वाधिक व्यापनशील है वह ब्रह्म। जो सारे चर और अचर पदार्थों के विनाश के वाद के काल में भी अकेला ही अपने स्वरूप में बना रहता है वह सूर्य/अथवा परब्रह्मात्मा / जो सर्वचराचर जगत् को अपने महान् गुणों से सदा संचालित करता रहता है। श्रेष्ठ तैराक के समान उस परमेश्वर को जो समस्त दुःखित आत्माओं को जन्म-मरण के फन्दों से पार लगाता है॥ (इ) सुन्दर शान्तिप्रद चन्द्रिकायुक्त चन्द्रमा को (स्थूल पार्थिव तामस अन्धकार की अपेक्षा कहीं अधिक उत्तर, और प्रकाशवान् आनन्ददायक दिव्य सत्ता को)॥ (उ) अनादि और अविनाशी सुन्दर प्रतिभायुक्त जीवात्मशक्ति को। जगत् की सब ज्योतियों में उत्तर ज्ञानप्रकाशपुञ्ज चेतन जीवात्मा को॥

(A) The Supreme Creator of this Universe and its Sovereign Lord, Who alone continues to exist unchanged as the Sole Efficient Cause of all in the period following the Universal Dissolution. The Universal Spirit, Who owing to His subtle nature, surpasses all other powers in respect of His Immanence and All-pervasiveness of Presence. The Supreme Being / or the great Sun, / Who remains in His own eternal form even during the time subsequent to the total Destruction of all sentient as well as insentient phenomena of the world. The Prime Mover of all the world of living and non-living objects, Who by dint of His singular attributes is

able to inspire and give motion to them, one and all. To that Rare Benefactor, Who, like a Great Swimmer and Saviour delivers all the tormented souls across the whirlpools of repeated life-and-death. (I) To the lovely, peace-infusing Moon with her angelic moonshine, (to a far more exhilaratingly luminous divine entity as compared to the utterly gross earthly gloom). (U) To the eternal and indestructible conscious force, called the finite spirit, with its own peculiar glamour and grace. The conscious soul, having a much better aptitude for the revealing light of wisdom and knowledge in comparison to all other lights and luminaries of this world.

स्व: — (अ) निर्विकारं सुखस्वरूपं सर्वसुखप्रकाशनिमित्तं सर्वथा क्लेशविमुक्तमानन्दघनं ब्रह्म । व्याप्नोतीदं सर्वं बहुविधं सृष्टं जगत् । व्यानयति पूरयति वा चेष्टाञ्चानयत्यनेन स जगदीश्वर: ।।
(इ) व्यान वायुस्तम् । सांसारिकमविच्छिन्नं सुखम् । आह्लादप्रद: प्रकाशस्तम् । सुखसारथि-सूर्यस्तम् । प्रभायुक्तन्दिनमन्तरिक्षं वा ।। (उ) स्व: स्वरण: शब्दार्थरहस्यानुद्घाटयति या सा प्रज्ञा विद्वान् वा तंवाज्ञानम् । अक्षयो मोक्षानन्दस्तम् । सुखग्राहको जीवस्तम् । सुखागार: स्वर्गो लोकस्तम् । सुप्रका-शवाँश्चन्द्र इव सुखदज्ञानज्योतिषाऽभ्युद्दीप्तो ज्ञानकर्मसमुद्धत: सत्यारूढ़ो जागरितचेतनायुक्त: सच्चित्स्व-रूपो जीवस्तम् । सु + अरणम् = उदकं । अम्बु: । अरण: = प्रेरक: = विज्ञानम् । उत्कृष्टतमं ज्ञानं प्रकाशो वा तम् ।। स्व: साधारणनाम (निघं० १-४) । उदकमपि—(निघं० १-१२) ।।

(अ) स्वरादित्यो भवति । सु + अरण: / सु + ईरण: / स्वृतो रसान् / स्वृतो भासं ज्योतिषा / स्वृतो भासेति वा । एतेन द्यौर्व्याख्याता —(निरु० २–१४) । स्वरादित्यो भवति स एनानि सारयति—निरु० ५–४/४–२५) । स्वरिति दिवं एतावद्वा इदं सर्वं यावदिमे लोका: सर्वेणैवाधीयते —(शत० ब्रा० २-१-४-११) ।। (इ) असौ लोक: (द्युलोक:) स्व: (ऐत० ब्रा० ६-७) ।। यज्ञ: स्वरहर्देवा: सूर्य: (शत० ब्रा० १-१-२-२१) । देवा वै स्व: (शत० ब्रा० १-६-३-१४) । अन्तो वै स्व: (ऐत० ब्रा० ५-२०) ।।

(अ) अमर सुख व प्रकाश के स्रोत आप के आनन्दस्वरूप सब प्रकार से क्लेशों से मुक्त अमृतपद को । आपके सत्यगतिशील व्यापक ज्ञान को जो समस्त ब्रह्माण्ड को तीनों कालों में व्यान वायु के समान नित्य भ्रमण कराता रहता है ।। (इ) व्यान वायु । सांसारिक पूर्णसुख । आह्लादकारक प्रकाश । सुखं का सारथी आदित्य । संसार में निरन्तर सुख व शान्तिप्रद ज्ञानज्योति को । ऐश्वर्ययुक्त दिन का समय अथवा अन्तरिक्ष ।। (उ) विविध शब्दार्थरहस्यों में पारङ्गत विवेक प्रज्ञा अथवा आप्त विद्वान् गुरु को । ज्ञान । अक्षय मोक्षानन्द को । सुख का इच्छुक जीव । सुख की अमिट खान स्वर्गलोक । शोभनप्रकाश-वान् चन्द्रमा के समान सौम्यस्वभाव सुखदज्ञानज्योति से सुप्रकाशित, ज्ञान और कर्म द्वारा उन्नति प्राप्त सत्यव्रत, जागरितचेतनायुक्त जीव के सत् तथा चिन्मय उत्तम स्वरूप को । सु + अरणम् = उदक; जल । अरण: = प्रेरक = विज्ञान । उत्कृष्टतम ज्ञान अथवा प्रकाश को ।।

(A) Your Eternal and Changelessly Immortal State of Undiminished Blissfulness and Magnanimity free from all afflictions and sufferings, which is verily the Ultimate Source of all other joys and lights in the Universe. Your universally Truth-inspiring Penetrative Wisdom which throughout the three divisions of Time, the past, present, and future, remains ceaselessly like the all-pervasive impellant

Air, moving and leading the entire Cosmos to perpetual motion in an unthinkable whirl of speed. (I) The all-pervading dominant and propellent Air Element. Undisturbed worldly joy. Light full of a delightful sensation and feeling in the heart. The sun, the herald and harbinger of happiness in life. The revealing light of true knowledge, which always opens the flood-gates of lasting joy and peace in the world. The splendid time of the day, or the intervening ethereal void. (U) A righteously consummate Preceptor, who is superbly adept in expounding the mysteries attached to the diverse interpretations of words and their different shades of meaning, or such a mellowed and white-enflamed power of Reason. Pure knowledge. The ever-swelling thrills of intuitive joy and blissfulness in *mokṣa*. at last. The human soul which is always in search of greater and greater happiness and complete spiritual joy. Heaven, the imperishable fountain of glee and joy. To the original beatitude of Conscious Immortality belonging to the soul, gentle in nature, resolute in truthfulness, restored to spiritual awareness, and gleaming with a silver-light beautifully like the moon, when resplendent with the fuller light of spiritual wisdom and exalted high by enkindled thoughts and deeds, feeding the demands of Truth with a holy vision of inner conscience. *Su+araṇam* = inspiriting substance; water. *Araṇaḥ*=that which inspires=Science and depth of knowledge; lofty true knowledge, or enlightenment.

पश्यन्तः —सर्वमेव सम्यग्विजानन्नखिलेश्वरः परमात्मा तम् । सर्वज्ञो ज्ञानाकरश्च स्वज्ञानाग्निना सर्वान्मनुष्यान् हि तैः स्वात्मज्ञानचक्षुषा सत्यस्यावलोकनार्थाय नित्यं सम्प्रेरयत्येवं विधो यः परमात्मा तम् । स्वज्ञानदृष्ट्या समीक्षन्तो देदीप्यमानाः सन्तः सत्यासत्यज्ञानमाप्नुवन्तो (वयम्) । अन्तर्गतेण्यर्थेऽत्राऽन्यान्नपि सन्दर्शयन्तो (वयम्) ।। 'दृशिर्' प्रेक्षणे (भ्वा०-प०-अ०) धातोः शिति पश्यादेशः । ततः शतृकृत् प्रत्ययान्तो बहुवचनान्तश्च रूपमिदम् । प्रकाशयद्भ्यो हि सत्यार्थवर्धकेभ्योऽखिलसुखदुःखप्रदपदार्थेभ्यश्चापि श्रेष्ठतरं स्वर्देवं स्वात्मनि प्राप्नुवन्तो विजानीयाम अन्येभ्यश्चापि प्रापयन्तः सर्वे वयमित्यर्थः ।।

सर्वसाक्षी और सर्वज्ञ ईश्वर । स्वयं सर्वज्ञ ज्ञानोदधि तथा सब मनुष्यों को अपनी ज्ञानाग्नि द्वारा प्रेरणा देने वाले परमात्मदेव जिस से वे भी अपनी ज्ञानबुद्धि द्वारा सत्यदृष्टि प्राप्त करें । अपनी ज्ञानचक्षु द्वारा ज्ञान प्राप्त करते हुए, उसे भलीभांति उद्दीप्त करते हुये, और इस प्रकार सत्य व असत्य का भेद समझते हुये (हम सब आप के उपासक भक्तजन) । सारार्थ यह है कि अन्य सभी प्रकाशप्रद तथा तत्त्व-ज्ञान के प्रवर्तक और सुख-दुःखदायक पदार्थों की तुलना में निश्चय ही अधिक श्रेष्ठ स्वः देव को अपने अन्तःकरण में प्राप्त करते हुये हम उसे उत्तम रीति से पहचानें, और अन्यों को भी यह सौभाग्य प्राप्त कराते हुए (हम सब सज्जन लोग) ।।

Tne All-witnessing, Omniscient Supreme Being. The Supreme Spirit, Himself a Shoreless Ocean of Omniscience, and, by His highly magnetic Wisdom, the Inspirer of all men, so that they too may be able to have an insight into Truth and Reality with the help of their own intellectual vision already gifted to them. (We, your humble devotees and Seekers of Divine Light), gathering true knowledge by

means of our third intellectual eye of wisdom, enkindling it adequately under constant contemplation, and, in this way, comprehensively realizing the whole difference between the real and the unreal. The gist is that (we gentle and pious folk) should be intensely aware and intimately conscious of the sweet Blissful Light of *Svaḥ* within ourselves, in the withdrawing recesses of our intuition; for it is certainly far superior to all other sources of enlightenment and realization of truth and reality as well as to all pleasing or distressing objects of the world, and, at the same time, be endeavouring to bring others around us also to the same exalted fortune, so far as lies within our power, of course.

देवत्रा — प्रकाशवत्सु देवेषु तेषां देवगणानां मध्ये वा । सर्वेषु दिव्यद्रव्येषु । सर्वान् देवान् ह्यतिक्रम्य । देवं देवं, देवे देवे वेति देवत्रा । 'देव–मनुष्य–पुरुष–पुरु–मर्त्येभ्यो द्वितीयासप्तम्योर्बहुलम्—(अष्टा० ५-४-५६) इति सूत्रेण त्रा प्रत्ययान्तं देवपदम् । सर्वेषां स्वप्रकाशतेजसामप्यपेक्षाक्रत्येत्यर्थः ।।

प्रकाशवान् देवों में अथवा देवगणों के बीच । सारे दिव्य द्रव्यों के मध्य । समस्त देवगण का निश्चित अतिक्रमण करके ।।

Among all the Self-illuminated gods; or in the midst of all categories of enlightened luminaries. Out of all the celestial dignitaries and Heavenly Lights. Beyond the periphery of, or certainly, surpassing, all nobly-disposed entities in the world.

देवम् — **(अ)** दीव्यति प्रभासयतीति देवस्तं नित्यभास्यं भानुं देवं 'सूर्य्यं आत्मानं' वा । स्वप्रकाशशीलं दिव्यगुणसामर्थ्ययुक्तां मूर्धस्थानीयां शोभनां द्युतिं द्रव्यं वा । देव एव देवता भवति । सर्वज्ञं सर्वानन्दमयं दातारं सवितारम् । सर्वविद्याद्योतनमखिलप्रकाशहेतुं वा । मुमुक्षूणां योगीनाञ्च मोक्षानन्दविधायकमानन्दस्वरूपं देवम् ।। **(इ)** दिव्यगुणकर्मस्वभावधारकं प्रेरकं पूजार्हं परमात्मानं/भौतिकाग्निं / देदीप्यमानं पदार्थं वा ।। **(उ)** विश्वद्योतकं दिव्यं प्राणाग्निम् / सत्यज्ञानधर्मज्योतिषा समुद्दीप्तं इन्द्रं/राजानं/विद्वांसं/जीवं वा । सत्यदानादिशान्तगुणसम्पन्नं विद्वांसम् ।। देवो दानाद्वा/दीपनाद्वा/द्योतनाद्वा/द्युस्थानो भवतीति वा/यो देवः सा देवता–(निरु० १-१/७-१५) ।।

(अ) यज्ञ उ देवानामात्मा – (शत० ब्रा० ८-६-१-२०) । सर्वेषां वाऽएष भूतानां सर्वेषां देवानामात्मा यद्यज्ञः (शत० ब्रा० १४-३-२-१) ।। **(इ)** सूर्यो वै सर्वेषां देवानामात्मा–(शत० ब्रा०-१४-३-२-९) । प्राणेन वै देवा अन्नमदन्ति । अग्निरु देवानां प्राणः (शत० ब्रा० १०-१-४-१२) ।। **(उ)** इतः (हवेः) प्रदानाद्धि देवा उपजीवन्ति–(शत० ब्रा० १-२-५-२४) । जीवं वै देवानां हविरमृतममृतानाम्–(शत० ब्रा० १-२-१-२०) । एतद्वै देवानामपराजितमायतनं यद्यज्ञः (तैत्ति० ब्रा० ३-३-७-७) । आनन्दात्मानो हैव सर्वे देवाः (शत० ब्रा० १०-३-५-१३) । इन्द्रो वै देवानामोजिष्ठो बलिष्ठः (कौषी०-ब्रा० ६-१४/गो० ब्रा० उ० १-३) । देवा एकरूपाः सर्वे शुक्लाः (जैमि० ब्रा० १-२७८) । विद्वांसो हि देवाः (शत०ब्रा० ३-७-३-१०) ।।

(अ) जो चमकता है, प्रकाश करता है, वह देवता है । उस नित्यप्रकाशवान् सूर्य अथवा ब्रह्मसूर्य आत्मा को । स्वप्रकाशशील एवं गुणसामर्थ्ययुक्त और शीर्षस्थानीय ज्योति अथवा पदार्थ । देव ही देवता होता

है। सर्वज्ञ और सर्वानन्दमय दाता या सविता देव को। सर्वविद्याप्रकाशक तथा समस्त प्रकाशों का आदि स्रोत या कारण। मुमुक्षुओं एवं योगियों को मोक्षानन्दप्रदायक आनन्दस्वरूप परब्रह्म ॥ (इ) दिव्य-गुणकर्मस्वभावयुक्त प्रेरणाप्रद सूर्य, पूजा के योग्य परमात्मा को / भौतिक अग्नि/अथवा प्रज्वलित पदार्थ को॥ (उ) विश्व चराचर जगत् को गति एवं जीवन प्रकाश देने वाली प्राणाग्नि शक्ति। सत्यज्ञान और धर्म की ज्योति से सुप्रकाशित इन्द्र/राजा / जीव/ या विद्वान्। सत्यदानादि शान्तगुणसम्पन्न ज्ञानी पुरुष को ॥

(A) That which shines and enlightens is a god; so. to that eternal brilliance for which the sun stands supreme in creation; or the Absolute Lustrous Majesty of the Universal Spirit, the Great Creator and Architect of this vast universe. Self-luminous, lofty lustre, or any other powerful phenomenon notable for its richly embellished exalting qualities & strengths. A god or goddess loth the terms imply the same distinctive characteristics. The All-Knowing and All-Blissful Divine Majesty of Lord *Savitā*, Who is the Inspirer and Supreme Mover of the three worlds (of Light, (*Satva*); of Movement (*Rajas*); as well as of dull inertia below, (*tamas*), and Who never fails man as his most valued Benefactor. The Prime Cause, or the Fountain-head of all knowledge as well as light in the Universe. The Absolute Supremely Blissful Presence, Who crowns all spiritual aspirants and seekers of inner peace with lasting joy and exhilarating Bliss, in the end. (I) The Sun, in itself an embodiment of divine attributes, functions, and natural trends, and inspiring the same in others as well; / the Adorable Supreme Deity that always with motherly care supervises all human well-being; / or the terrestrial fire; / or any other excellently brilliant object with similar noteworthy characteristics. (U) The pervasive fiery power of life-breath (*Prāṇa*), which warmly fills in with its own light, enlivens, and softly vibrates from within every animate or inanimate object of the world. An illustrious soul / King / Indra / or learned man, who is well enlightened with the revealing knowledge of Truth and Piety. A highly efficient man of learning thoroughly rooted in the righteous traits of charity, truthfulness, and such other beneficent qualities.

उत्तमम् — उत्कृष्टतमम्। सर्वथा श्रेष्ठं श्रेयस्करञ्च। अत्यन्तप्रशस्यम्। 'उत्' उपसर्गात् उत्कृष्टभावे ऊर्ध्वंगत्यर्थे चातिशायने (अष्टा० ५-३-५५) तमबिति प्रत्ययान्तः शब्दः। अन्यसकल-ज्योतिषामपेक्षाकृत्य सर्वोत्तमप्रकाशभूमिरीश्वर एव वर्त्तते किलेत्यर्थः ॥

सर्वोच्च। हर प्रकार श्रेष्ठतम तथा यशस्कर। अत्यन्त प्रशंसा के योग्य। अन्य सभी ज्योतियों की अपेक्षा सर्वोत्तम प्रकाश का आधार निश्चयपूर्वक ईश्वर ही है ॥

Loftiest. By all means the most excellent as well as nobly propitious to the final felicity and beatitude of the soul. Worthiest of our praises and admiration. The meaning is that certainly God alone is the foremost and the greatest source of enlightenment in comparison to all other luminaries in the world.

ज्योतिः — दीप्तिः । तेजः । कमनीयं प्रकाशबहुलमग्नेर्द्योतनम् । ज्ञानम् । द्युतिः । सूर्यस्य वा चन्द्रस्य वोत्तमः प्रकाशो ज्योत्स्ना वा । विद्युन्मया प्रभा । (अ) सर्वद्योतकं स्वप्रकाशमयमन्येषामप्याधार-मुत्तमं ब्रह्मज्योतिः । ज्ञानज्योतिषयोर्वीजत्वात्तयोरुद्गमो भूत्वा सर्वप्रकाशकं ज्ञानवर्चसोरुदयनं खं ब्रह्मेति । देवानामात्मप्रकाशको विश्वानन्दघनो जगद्गुरुः सर्वात्मज्योतिर्महेश्वरः (इ) शरीरे नेत्रदृष्टि-सामर्थ्यम् । पदार्थजगद्द्योतन्तम्मनः ।। (उ) चेतनारूपो बुद्धेर्व्यापकः सूक्ष्मचिन्तनव्यापारः । अतिसूक्ष्म-दृष्ट्या न्यायोपेतो ज्ञानप्रकाशः । वेदविदुपदेशको विद्वद्वरो वा । सज्ज्ञानज्योतिः । प्रकाशमयं स्वः=सुखम् ।।

(अ) अयमग्निर्ज्योतिः (शत० ब्रा० ६-४-२-२२) । असौ वाव ज्योतिस्तेन सूर्यं नातिशंसति-(ऐत० ब्रा० ४-१०) । एतद्ध ज्योतिरुत्तमं य एष तपति-(जैमि० ब्रा० २-६८) । ज्योतिर्वै यज्ञः (क०-कठ० सं० ३१-११) । एतद्वै प्रज्ञातं देवतीर्थं यज्ज्योतिरतिरात्रः (जैमि० ब्रा० २-३०५) । ज्योतिर्वै हिरण्यम्-(तैत्ति०सं० ५-५-३-४/ऐत०ब्रा० ७-१२/गो०ब्रा०पू० २-५-८,ताण्डयम०ब्रा० ६-६-१०/शत०-ब्रा० ६-७-१-२) । दिवि ते बृहद्भा इत्याह सुवर्ग एवास्मै लोके ज्योतिर्दधाति – (तैत्ति० संहि० ३-४-३-६) । ज्योतिषैव तमस्तरति-(मैत्रा० सं० १-८-६) । यत्ते सोम ! दिवि ज्योतिर्यत् पृथिव्यां यदुरा-ऽन्तरिक्षे तेनास्मै यज्ञपतये उरु राये कृधि-(मैत्रा० सं० १-३-३) । ज्योतिस्तद् यत् साम ज्योतिस्तद् यद्देवता-(जैमि० ब्रा० १-७६) । त्रीणि ज्योतींषि (त्रिणाचिकेताग्नयः) सचते स षोडशी-(क०कठ०सं०-१०५-१६) । सुववै पूर्वंमहज्योतिरुत्तमम्-(जैमि० ब्रा० २-२३७) । हिङ्कारेण वै ज्योतिषा देवास्त्रिवृते ब्रह्मवर्चसाय ज्योतिरदधुः (जैमि० ब्रा० १-६६) । स त्वमग्ने दिव्येन ज्योतिषा भाहि समन्तरिक्षेण सं पार्थिवेन-(क० कठ० सं० ६-३) । अस्य एवैतानि (घर्मः–अर्कः–शुक्रः–ज्योतिः । सूर्यः) अग्नेर्नामानि-(शत० ब्रा० ६-४-२-२५) । अग्निर्ज्योतिर्ज्योतिरग्निरिन्द्रो ज्योतिर्ज्योतिरिन्द्रस्सूर्यो ज्योतिर्ज्योतिस्सूर्यः (क०कठ०सं० ४०-६) । पञ्चज्योतींषीद्धान्येषु लोकेषु दीप्यन्ते । अग्निः पृथिव्यां,वायुरन्तरिक्षे,आदित्यो दिवि चन्द्रमा नक्षत्रेषु/विद्युदप्सु-(जैमि० ब्रा० १-२६२/२-४३३) । यथाऽमूनि त्रीणि ज्योतींष्येवमिमानि पुरुषे त्रीणि ज्योतींषि / यथा ऽसौ दिव्यादित्य एवमिदं शिरसि / चक्षु / यथाऽसावन्तरिक्षे विद्युदे / वमि-दमात्मनिहृदयं / यथाऽयमग्निः पृथिव्यामेवमिदमुपस्थे रेतः (शा० आ० ७-४)।। (इ) सुवर्गो वै लोको ज्योतिः (तैत्ति० ब्रा० १-२-२-२) । ज्योतिर्हि स्वर्गो लोकः (मैत्रा० सं० १-४-७)। इदमेवान्तरिक्षं ज्योतिः (जैमि० ब्रा० २–१६६) ।। (उ) प्राणो वै ज्योतिः (शत० ब्रा० ८-३-२-१४) । ज्योतिरमृतम्-(शत० ब्रा० १४-४-२-३२) । वाक् प्राणानां ज्योतिरुत्तमम् – (क० कठ० सं० २०–११) । ज्योतिश्च मे सुवश्च मे – (तैत्ति० सं० ४-७-१-१) ।।

दीप्ति । तेज । अग्नि का हृदयग्राही कमनीय अत्यन्त प्रकाश । ज्ञान । चमक । सूर्य का अथवा चन्द्रमा का उत्तम प्रकाश या ठंडी चांदनी । विद्युन्मयी सुचारु प्रतिभा ।। (अ) सब को प्रकाशित करने वाली स्वप्रकाशित और अन्यों का एकमात्र आधार ब्रह्मज्योति । ज्ञान और प्रकाश का प्रथम केन्द्र होने के कारण उन का उद्गमस्थल होते हुये सब का प्रकाशक और ज्ञानमय तेज तथा ज्योति का उत्तम विधाता सर्वव्यापक सर्वज्ञ ब्रह्म । देवों को आत्मज्योति से विभूषित करने वाला आनन्दस्वरूप जगद्गुरु तथा सब की आत्माओं में सूक्ष्मज्योतिवद् अन्तर्यामी महेश्वर ।। (इ) शरीरान्तर्गत नेत्र-दृष्टि की देखने

की चाक्षुष शक्ति। पदार्थजगत् को सजीव और प्रकाशित करने वाला मन ॥ (उ) बुद्धि की व्यापक सचेत चिन्तन-क्रिया। अतिसूक्ष्म प्रज्ञादृष्टि द्वारा न्याययुक्त ज्ञानज्योति। वेदपारङ्गत उपदेशक अथवा प्रोत्साहनपूर्ण विद्वान्। सत्यज्ञान-विज्ञान का सुखद वौद्धिक प्रकाश। आलोकवर्धक सुख की भावना ॥

Brilliant beauty or loveliness. Lustre. Pleasing and heartening brilliance of fire. The sober glow of learning and erudition. Reflection of light. The masculine sunshine of the early forenoon, or the cooling moonshine at night. The charming splendour of lightning, or electricity through the darkness of night. (A) The self-luminous Divine Light of the Supreme Being, and the Prim ordial Source of enlightenment and brilliance for all others in the world. The Omnipresent and Omniscient Universal Spirit, Who as the First Original Nucleus of Light and Knowledge, and also quite beneficently the Exclusive Fountain-source of both, is the Supreme Architect of all lustrous brilliance as well as magnificence of knowledge, which out of His Gracious Kindness He imparts to all others without reserve. The Ideal Image of Absolute Bliss and the Eternal Guide and Preceptor of the whole human race, Who in the way of a subtle and imperceptible light inheres all souls and from a position of Immanent Sovereign Authority always embellishes the noblest of them with high spiritual enlightenment as a sweet recompense for their acknowledged deserts. (I) The power of ocular vision. or the eye-sight in the body. The subjective 'will' or the mind that enlightens and enlivens the phenomenal objective world. (U) The subtle intellectual process of close and comprehensive thinking. A clarity of conclusion and judgement with its bearings on justice, with the help of an excessively keen rational insight into concerned events and things. An inspiring Scholar, or propagator, deeply steeped in the Vedas. A clear and gaily happy intellectual vision of true knowledge or its intimate realization. A pervasive feeling of happiness joined with a spreading inward reflection of light.

सूर्य्यम् — (अ) ज्ञानागारञ्चप्रकाशचक्षुश्च सवितारं स्रष्टारं वा। स्वप्रकाशपुञ्जं प्रभाकरं वा। सवितृसमसर्वप्रकाशकं जगदुत्पादकञ्चाऽऽदित्यम्। चराचरजगतः सूत्रात्मानम्। यः स्रियते विज्ञाप्यते सम्यक् प्रकाश्यते वा कोविदैर्विद्वद्भिश्चान्यकेतुभिरपि वा तमाऽऽदित्यं परब्रह्मेति। सरणशीलं स्वकीयरश्मिगणैः सर्वप्रेरकं सवितारं भानुं वा। विश्वप्राणं हृदयस्थञ्चापि ब्रह्माण्डनायकं सूर्यं जगतस्तस्थुषश्चाऽऽत्मानम् ॥ (इ) ज्योतिर्गर्भं तेजस्विनं सूर्यं / हिरण्यगर्भं प्रजापतिं वा। सकलविद्याधनैश्वर्यादि व्यापारप्रापकत्वेन चेष्टाहेतुः प्राणोपप्राणसमूहः शरीरस्थ वायुगणः ॥ (उ) सूरिषु स्तोतृषु वा सर्वविद्यावत्सूत्कृष्टविद्वद्वरेषु भवं तमुत्तमं विद्वांसं राजानं वा ॥ निघण्टुर्वैदिककोशे 'सूर्यो-विश्वानरोऽथर्वा-मनुरिति पदनामसु पठितानि – (निघं० ५–६)। ततो गत्यर्थेन ज्ञानरूपत्वादीश्वरस्य विदुषो वाऽत्र ग्रहणं योग्यम् ॥ (१) यः सुवति ऐश्वर्यं ददाति। ऐश्वर्यहेतून् प्रेरयति। स्वतेजसा प्रेरणाहेतुर्भवति स परमेश्वर / आदित्यः / प्राणो वा तम्। (२) सर्वान्तर्यामित्वाद् यः सरति जानाति प्रकाशयति चराचरं जगत् स विश्वात्मा तम् /

आऽऽदित्यो / ब्रह्माण्डे ऽ ग्निरूपो महत् चेतनस्वभावेक्षणश्च/शरीरे प्राणः पञ्चवृत् ।। 'सृ' गतौ (भ्वा०—प०—अ०) / 'षू' प्रेरणे (तुदा०—प—सेे०) / 'स्वृ' शब्दोपतापयोः (भ्वा०—प०—अ०) धातोर्वा 'राजसूय-सूर्य'०— (अष्टा० ३-१-११४) इति सूत्रेण क्यप् प्रत्यये सर्तेरुत्वं / सुवतेर्वा रुडागमो निपात्यते । अपि च 'सूरि' स्तोतृनामसु पठितम् — (निघं० ३—६) । ततो तत्र भवार्थे (अष्टा० ४-३-५३, ५४) यत् प्रत्ययान्तः सूर्यः शब्दः । सूर्यः सर्तेर्वा / सुवतेर्वा / स्वीर्यतेर्वा — (निरु० १२—१४) ।।

(अ) सूर्य उद्गाता — (गो० ब्रा० पू० १—१३) । सूर्यात् सामवेदः (उदगात्) — (शत० ब्रा० ११-५-८-३ । सूर्यो हि नाष्ट्राणां रक्षसामपहन्ता—(शत० ब्रा० १-३-४-८) । सूर्योऽग्नेर्योनिरायतनम् —(तैत्ति० ब्रा० ३-६-२१-२३) । अथ सूर्यमुदीक्षते । सैषा गतिरेषा मतिरेषा प्रतिष्ठा — (शत० ब्रा० १-६-३-१५) । सूर्यो वै सर्वेषां देवानामात्मा — (शत० ब्रा० १४-३-२-६) । स्वर्गो वै लोकः सूर्यो ज्योतिरुत्तमम् —(शत० ब्रा० १२-६-२-८) । स हैष (सूर्यो) भर्ता — (शत० ब्रा० ४-६-७-२१) । यः सूर्यः स धाता स उ ऽ एव वषट्कारः (ऐत० ब्रा० ३-४८) । असौ वा ऽ आदित्यः सूर्यः (शत० ब्रा० ६-४-२-२३) । तं (इन्द्रं) देवा अब्रुवन् सुवीर्यो मर्या यथा गोपायते इति तत्सूर्यस्य सूर्यत्वम् — (तैत्ति० ब्रा० २-२-१०-४) ।। (इ) एष वै शुक्रो य एष तपत्येष उ ऽ एव बृहत्—(शत० ब्रा० ४-५-६-६) । अर्कश्चक्षुस्तदसौ सूर्यः (तैत्ति०ब्रा० १-१-७-२) । एतद्वाऽअनपराद्धं नक्षत्रं यत्सूर्यः (शत० ब्रा० २-१-२-१६) ।। (उ) सूर्यो वै प्रजानां चक्षुः (शत० ब्रा० १३-३-८-४) । सूर्यो मे चक्षुषि श्रितः (तैत्ति० ब्रा० ३-१०-८-५) । (द्युस्थानः) सूर्यो ज्योति-र्ज्योतिः सूर्य इति तदमुं लोकं (द्युः) लोकानामाप्नोति तृतीयसवनं यज्ञस्य — (कौषी०ब्रा० १४—१) ।।

(अ) पूर्णज्ञानायतन और दिव्यप्रकाशपुञ्ज चक्षु के समान सम्प्रेरक सविता देव अथवा जगत्स्रष्टा को / सविता के तुल्य ही स्वप्रकाशपुञ्ज तथा सर्वप्रकाशक सूर्य को । चराचर जगत् की सूत्रात्मा को । जो विद्वानों,कवियों तथा अपनी अन्य कौशलपूर्ण कृतियों द्वारा जाना जाता है उस परब्रह्म परमात्मा अथवा आदित्य को । त्रैलोक्य के प्रेरक व प्रकाशक सर्वान्तर्यामी प्राणरूप जीव-निर्जीव सबकी आत्मा सच्चिदानन्द प्रभु / अथवा अपनी प्रेरणाप्रद किरनों द्वारा सर्वत्र पहुंचने वाले सृष्टिनायक मण्डलाधीश सविता या सूर्य को ।। (इ) ज्योतिःसागर तेजःस्वरूप मार्त्तण्ड / अथवा हिरण्यगर्भ प्रजापति को । सकलविद्याधन ऐश्वर्य आदि व्यापार की सिद्धि में शरीरस्थ प्रयत्नसाधक तथा निमित्तकारण प्राण और उपप्राण रूपी वायुगण ।। (उ) चेतनाप्रवर स्तोताओं अथवा सर्वविद्याभूषण विद्वानाचार्यशिरोमणि वा राजा को (प्राप्त हों) ।।

(A) To the Divine Seat of Absolute Knowledge and Eternal Fountain-head of Light, the Inspiring Eye of Wisdom at the command of *Savitā*, or the Creator of this world,/ or the sun, like the *Savitā* Himself, self-luminous and diffusing light universally to all others. To the Immanently Deep-indwelling Primal Universal Spirit that pervades the entire sentient as well as insentient manifest Universe. To that Supreme Conscious Principle, or His earthly symbol, the Sun, Who is disclosed only to the insight and intuitive vision of the poets and the wise, or by His own marvellous countless works of Creative Art. To the Immanent Transcendental BEING in Supreme Conscious Bliss, Who

is the Inspirer as well as the light-giver of all the three worlds, (the uppermost sphere of light and lustre, the intermediary space, and these dark earthy planets bearing life upon them) — the very soul of all the living and lifeless objects, Who is well able to penetrate the vital central constituents of their structure as if it happens to be their life-breath, or the Sun as *the Pater familias* and Creative Vanguard of the solar system, nearest to us. (I) To the Self-emanating *Embryo Primus* in Constant evolution of a Creative Urge, / or, otherwise, the strangely Self-luminous Orb of the Sun, in fact, an un-ending ocean of beaming lustre, having its indomitable access and sway with its inspiriting and powerful rays everywhere. The various forces of Elemental Air in the form of life-breath and its accessories within the body, which act as a conscious cause behind every act and are always responsible for the efforts made in respect of all acquisition of knowledge, wealth, grandeur, and such other things in life. (U) To those highly inspired and intuitively ablaze amongst thy devotees who are always at the crest of the wave, or a top-ranking preceptor and guide enriching many fields of learning, or such a sovereign ruler over us (may we be blessed to attain, in the end).

उद्+अगन्म — (अ) अत्यन्तोत्तमां स्थितिं गच्छेम प्राप्नुयामेति । सर्वथा पूर्णरूपेण सम्यग्विजानीयाम । सर्वानन्दप्रदमुत्तमज्योतिषः सान्निध्यं सामीप्यमन्ते वोपगमयिष्यन्तो प्राप्नुवन्तो भवेमेतीच्छामः । अन्ततो ह्युत्कृष्टतमं धर्मसिद्धिं परमात्मनः साक्षात्कारं कुर्याम ।। (इ) यथासम्भवं भौतिकपदार्थविद्यासंसिद्धिरनन्तरमध्यात्मसूक्ष्मतत्त्वज्ञानमपि आत्मसङ्गत्या स्वानुभूतिं नयेम ।।

(उ) सर्वप्रकाशस्याऽद्यन्तं स्रोतसं वेदविज्ञानस्य चाखिलं महोद्गमं सूर्यसमसर्वज्ञब्रह्मात्मानं पुरुषार्थसहितं स्वर्तम्भरायाः प्रज्ञायाः समुज्ज्वलात्मनश्च प्रीतिकरं सखायं करवामाऽविरलगत्या च तदेव कल्याणकरं ज्योतिर्मिश्रितप्रकाशभूम्यां जगत्यपि भूयसीं कुर्वन्तो गच्छाम ।।

अगन्मेति पदविषये तु छन्दसि गत्यर्थकेभ्यः सर्वधातुभ्यः सर्वत्र (यथा 'गम' गमने धातोस्तथावदत्राऽपि) ज्ञानप्राप्त्यर्थमिङ्गितमेव ।। (छन्दसि) धातवो ये गत्यर्थास्ते प्राप्त्यर्था, ये प्राप्त्यर्थास्ते ज्ञानार्थाः ।। 'गम' गतौ धातुस्तस्मात् प्राप्तिकर्मा ज्ञानोपलब्धिकर्मा चेति भवति ।।

ऊर्ध्वगत्यर्थे उदुपसर्गपूर्वात् 'गम्' धातोर्लुङि उत्तमपुरुषबहुवचने 'मन्त्रे घसह्वर······ गमिजनिभ्यो च्लेः (श्लुः)'–(अष्टा० २-४-८०) इति सूत्रेण च्लि प्रत्ययस्य श्लुर्भवति । 'म्वोश्च (मो नो धातोः)'–(अष्टा० ८-२-६४,६५) इत्यन्यसूत्रेण धातोर्मकारस्य नकारादेशश्च । छान्दस व्यत्ययेन (अष्टा० ३-१-८५) इति सूत्रेण 'गम्लृ' धातोर्लिङर्थे लुङ्लकारस्याऽत्र प्रयोगोऽस्ति ।।

(अ) ऊपर उठें और बढ़ें । उत्तमता को प्राप्त हों । सर्वोत्कृष्ट सूर्य की ज्योति/परमात्मा/के वास्तविक ज्ञान की उपलब्धि तक पहुंचें । हर प्रकार से पूर्णतया उस अन्तिम ब्रह्मतत्त्व को जानें । हमारी कामना है कि उस सर्वानन्दप्रद श्रेष्ठ ज्योति के निकटवासी होते हुये अपने को सफल व धन्य बनायें । मोक्षप्राप्तिसहित परमात्मदेव का श्रेयस्कर और पूर्णकल्याणमय साक्षात्कार करें ।। (इ) सम्पूर्ण सांसारिक ज्ञान की सिद्धि के अनन्तर अन्तिम सूक्ष्म तत्त्वज्ञान भी आत्मगत करें ।। (उ) प्रकाश के

आदि व अन्तिम स्रोत, तथा वैदिक विज्ञान के एकमात्र महोद्गम सूर्यसम सर्वज्ञ ब्रह्मतत्त्व को पुरुषार्थ-पूर्वक अपनी ऋतम्भरा प्रज्ञा एवं सज्ज्वल आत्मा का नित्य सहचारी बनावें और उस के कल्याणकारी प्रकाश को मिश्रित आलोक के जगत् में भी अविरलरूप से विकसित करते रहें ।।

(A) Attain to the highest culmination of life and effort on our part, and sublimely advance. May own lofty heights for ourselves. May reach the purest of all revealing lights — that of the Sun / or the Fine Graces of God's Mysterious Wisdom with the final awareness of His real nature. May fully realize in all respects the Ultimate and Primordial Supreme Creative Principle, the great need of whom leaves all of us incomplete as well as insufficient throughout our journey of life on earth. We cherish the desire that in close proximity to that superbly excellent and all-benefitting Divine Light, we may at last usher ourselves into a state of accomplished blissfulness and noble spiritual equanimity. Along with simultaneously reassuring our final freedom from the irksome cycle of births and deaths, we may awaken our own real 'self', and realize Godhead in His Fullness of Glory and of Bliss. (I) Having got over all the necessary and useful worldly Knowledge and experience, we may also be able to realize the true significance of the Ultimate Realities with a spiritual awareness of them on our part. (U) May we with due self-determination and resolute perseverence turn the Mighty Omnipresent & Omniscient Conscious Principle, Who is the One Supreme Fountain of all Conceivable stock of human learning (the Vedic wisdom, on the whole), as well as the first and the Last Source of physical illumination in the Universe, like the all-witnessing illustrious Sun, into a constant all-time Guide–Friend–and Companion of our Truth-awakening intellection, no less than of the clean-purged Soul within us, and continue to spread and diffuse the same holy and beatific sunshine among others around us as long as we are given to serve with our mite other brethren in the world, unfortunately engrossed in the thickest of intuitive mixed gloom.

संक्षिप्त मंत्रोपदेश: –(अ)हे करुणानिधे परमेश्वर ! आप द्वारा नियोजित सर्वप्रकार की हमारी संरक्षक शक्तियोंका पूरा रहस्य जानने के उपरान्त हम आपसे विनय याचना करते हैं कि आप अपनी महती अनुकम्पा द्वारा ऐसी आत्मशक्ति तथा सुबुद्धिबल प्रदान कीजिये जिससे हम आपके आभारपूर्ण अनुगृहीत होते हुये इस स्थूलता के सांसारिक अन्धे जीवन और अविद्यान्धकार की दु:खद खाई से ऊपर उठ कर नित्य बौद्धिक एवं नैतिक पवित्रता तथा शुद्ध प्रकाश के वातावरण में अध्यात्मता की स्वास्थ्यप्रद सांस लेने में समर्थ होते रहें । शान्तिसिञ्चित सुखी अन्त:करण द्वारा स्थूल, पार्थिव, समस्त निम्न ऐश्वर्यों की 'इति-भावनासहित' वैराग्यपूर्ण परित्यक्ति करते हुए हम अज्ञान एवं अभिनिवेश के दुष्परिणामों से मुक्त हो सकें और अपने वास्तविक आध्यात्मिक स्वरूप में प्रतिष्ठित होकर अपने सच्चे चेतनालोक का दर्शन करें। अपने दिव्य स्वभाव को जानें और तब उस तत्त्वज्ञान की प्रवर आभा में आप की सुप्रशस्य दिव्यतम ज्योतिर्मय कान्ति का आस्वादन करके ब्रह्मानन्द की अनुभूति से गद्गद् हो उठें। आपके भक्तवत्सल चरणों

में पहुंच कर अपनी व संसार की सभी सुध-बुध भूल जायें। उसी स्थिति में तो हमारे सारे उद्देश्यों एवं कर्तव्यों की चरितार्थता सिद्ध हो सकेगी। प्रभु ! आप की कृपा-दृष्टि ही हमें इस योग्य बना सकेगी कि हम निर्भय होकर निष्ठापूर्वक अपने बीहड़ जीवनमार्ग को स्थूल तमोमय भौतिकता के दुःखद स्तर से अधिकाधिक सूक्ष्मतर बनाते हुये, आत्मासम्बन्धी तत्त्वज्ञान स्वात्मनि प्राप्त करते हुये, अपने सुविकसित एवं सम्यक् प्रकाशित आत्मतत्व को अन्ततो गत्वा आप के सर्वोत्तम, निर्मल, ज्योतिःश्रेष्ठ आलोक का अधिकारी बनाने में समर्थ हो सकें ॥ (इ) बुद्धिप्रधान मानव के पूर्णविकास अथवा उत्थान के हेतु उस के पार्थिव जीवन में तीन स्तरों का समावेश है। जैसे पृथ्वीतल पर अन्धकार — उस से ऊपर अन्तरिक्ष में सुन्दर रजनीश चन्द्रमा की मनोहारी ज्योत्स्ना—पुनः उससे भी ऊपर द्यौस्थानीय सर्व प्रकाशोद्गम एवं स्वान्तः शुभ्रज्योति के एकमात्र केन्द्र आदित्य का अलौकिक प्रकाश तथा तेज है, वैसे ही मनुष्यदेह में वासनात्मक तमोधनी और अविद्यापोषित संसार का कलुषित भाव-कर्म-व्यापार—उस से ऊपर उठकर सूक्ष्मता का प्रकाश लिये बौद्धिक एवं धार्मिक भावनाओं तथा संकल्पों से ओत-प्रोत, स्वच्छ, उदारतापूर्ण कर्तव्यपालन का सुखद आचरण—और उससे भी भरसक उच्चतम और अत्यन्त अधिक श्रेष्ठतम तथा श्रेयस्कर आध्यात्मिक दिव्यज्योति का आश्रय है जिसका सदा सर्वव्यापक और विश्वद्योतक चेतन सत्ता में अन्त होता है। वही समस्त ब्रह्माण्डों एवं उन से आपूरित नभगंगाओं का अद्वितीय आधार है और प्रकाश के अभिलाषी जिज्ञासुओं के लिए उनकी खोज का सर्वोपरि लक्ष्य भी वही है। मानुषदेहधारी जीव के हित में इन 'त्रिणचिकेताग्नियों' — ज्ञान, कर्म, और अध्यात्म उपासना—को सन्दीप्त कर लेना ही अपने शाश्वत कल्याण के मार्ग को सुदृढ़ कर लेना है ॥

(उ) दयालु प्रभो ! हम इस वसुन्धरा की गोद में उतरे तो हैं, परन्तु कहीं ऐसा न हो कि इसके हिरण्मय रोचक प्रलोभनयुक्त पदार्थों और परिस्थितियों में फंसकर अपना स्वामित्व खोकर उस अभागे पक्षी के समान जो अपने भविष्य की दूरदर्शितापूर्वक चिन्ता न करता हुआ वर्तमान में चारों ओर से सीमित संकोच के प्रतीक घोर अविद्यान्धकार के पींजड़े में अपने को बाँध लेता है, केवल थोड़े से खाने-पीने तथा रहने-सहने के सुख के हेतु अपनी विशाल ऊर्ध्वगतियों और गगनभेदक उड़ानों के स्वर्णिल अवसरों से मूर्खता की खिलवाड़ करता है —कहीं अपना सर्वनाश कर बैठें। कृपासिन्धो ! हमें वह प्रकाश नित्य प्रदान करते रहिये कि जिस में पदार्पण करते हुये हम विवेकपूर्वक तामस दुःख-बीज सांसारिक दुःखों व सुखों के अन्तिम मर्मों को भली भांति समझते हुये और उन्हें संकल्पसिद्ध प्रज्ञाबुद्धि के सहारे पार करते हुए अनूठे आत्म-विज्ञान के प्रखर प्रकाश में प्रकृति के परमाणुओं से लेकर अलौकिक स्वयंसिद्ध आत्मज्योति तक सब कुछ सत्य-सत्य देखते हुए उत्तम आध्यात्मिक गौरव की प्राप्ति में सक्षम हो सकें। भगवन् ! यह भी तो हमारे भविष्य की सम्भावनाओं का अधूरा ही रूपान्तर रहेगा जब तक कि हम आप की स्वकीय अनुपम पूर्ण अमृतानन्दप्रद ज्योतिसार का साक्षात् नहीं कर लेते। अतः अपनी अत्यन्त अनुकम्पापूर्ण उस शिवमय अन्तर्दृष्टि से हमें सुसम्पन्न करने की कृपा कीजिए जिसकी परमपुनीत निष्कण्टक सहायता से हम आपके सततानुयायी भक्तजन आपके चरणों से कभी विमुख न होकर अपने जीवन पथ के सर्वोच्च स्वप्न को सार्थक करने में भली-भांति समर्थ हो सकें ॥

Short Discourse on the Mantra.

(A) O our Merciful Supreme Lord ! After having surveyed the full mystery of the Guardian Powers deputed by you in all spheres of our safety, we humbly

beseech you to grant us likewise, out of your great compassion for us, such fearless self-hood and stout intellectual insight as may enable us to see the extreme indebtedness and gratitude to you, and raise us up out of a blind life of gutter-like ill-boding & unenlightened ignogrance and grossest worldliness to a diviner atmosphere of more revealing light and purer air of intellectual and moral cleanliness, where we may breathe for a nobler and truly happier life without its precarious vicissitudes, We may come to be rescued from the unwanted results of a persistent fear of death and want of proper knowledge by means of a mature attitude of renunciation accompanied by a spirit of self-contentment in regard to all the down-to earth splendours of life. Moreover, in consequence of a cheerful disposition saturated with a calm and quiet equanimity of mind and being firmly set in our own pristine spiritual image, we may realize the true grandeur of our purely conscious glory; may be blessed with the awareness of our divine nature; and, then, in the heavenly glamour of that ultimate vision of reality and truth also have a glimpse and relish of Your Wonderfully Most Divine and Lustrous Charm of Radiant Beauty, inspiring a state of Absolute Realization, wherein the realizing soul and the Supreme Blissful Realized Soul lose their separate identities in one sweet spell of Bliss for the time being, or (should we say ?) establish their Identical Union into one Joyous Whole without any marked distinction. There, at your Benign Feet, in those golden moments of utmost brilliance and fulfilment, we may blessedly forget our own petty 'weights' as well as the world's ever pestering cares. Under that condition of sheltered relief alone, the purposeful accomplishment of all our hopes, aspirations, and duties shall have been fully attained. O our Kindly Saviour ! Your Loving Grace alone will enable us to be improving fearlessly and with a resolute heart, our dark and pathless track of life from a sadly gross & darklingly materialistic level to one of subtle and ever advancing refinement, marching ahead through the odds of spiritual learning and practice in the depths of our soul, and emerging, in the end, with a consummate and fully enlightened soul, as capably entitled to the lightning smiles of Your Spotless, Superb, and Refulgent Splendour of Light. (I) For a consummate development and rise of the human being who has been particularly gifted with high intelligence, three stages of his earthly life have been carefully designed. Just as gross darkness and absence of unravelling light on the surface of Earth; above it in the neighbouring middle sky, the fascinating moonshine of the night's dear lord, the charming Moon; and higher still in the uppermost regions of the far-reaching space of *Dyāū-Loka*, there is the queer celestial lustre of the Sun, who is an Eternal Centre of self-luminous white brilliance as well as a redoubtable source of all enlightenment within the solar system; similarly inside the human frame on an infinitesimal scale, the entire un-imaginative

and grovelling physical activity concerned with worldly occupations and efforts, as supported by dull ignorance and unpruned sensual impulses surfacing life; above it in a broader atmosphere and on a somewhat higher level, the blessedly enlightened outlook and conduct of a clean, liberal, and happy pursuit of duties with a fair sprinkling of more refined intellectual concepts and religious resolves, even carrying some modest devotion to them; and, lastly, still far higher up and ideally glorious as well as elevating is the divine intuitively transcendental light, a faithful dedication to which leads to,& ends in, the realized awareness of the Supreme All-pervading Conscious Power,Which is the Exclusive Ultimate Source of Enlightenment to the entire vast Universe. That Paramount Nucleus of all light is verily the Peerless Final Bed-rock of all the countless clusters of 'Sunny Families' and the starry streams of Galaxies brilliantly dotted and filled in by them, & themselves beyond human count, in truth; and for the seekers & aspirants of Spiritual Light, too, it alone is the loftiest goal of their endeavours. In the best interests of the soul that inhabits and, indeed, lords over the mortal mansion of man, a blazeful enkindling of the *three* warm, Vital Energies (*Triṇaciketāgnayaḥ*) of True Knowledge, Right Action, and Hearty Prayers imbued with Spiritual Devotion means to have firmly reassured the royal highway to one's own Everlasting Good. (U) O our Kind Lord ! We have of course descended to the apron-strings of this charming treasure-ravine of the Earth, but we had better beware, lest we might be ensnared and robbed of our prestigeous native freedom by its fancifully gilded and pleasingly tempting objects and circumstances, like the poor, unfortunate bird, which permits itself to be shut up in a cage, because for want of far-sightedness it fails to take into appropriate account its future possibilities as against the present alluring encagement, apparently symbolizing utter ignorance and extreme bondage within narrow bars from all sides, though holding out a little flimsy hope of some tangible food and living comfort in its unwary sight, yet at what an immeasurable cost of, and rather gambling foolishly with, its destined golden chances of lofty, free, and immense choices as well as sky-threading flights, after all ?—and be duped to stray, in the end, into the meshes of our complete ruin. O Merciful and Ocean-like Benign Saviour of Mankind, grant us Thy Unceasing Light, so as, while treading through it, we may be able to quite discreetly comprehend the hidden final secrets of pleasures and pains associated with this pain-bedevilled gloomy world. and getting over them both, by dint of our staunchly resolute intellect, may, at last, intuitively witness in the transcending clear vision of self-awareness everything, ranging from the tiny particles of Matter to the Supra-mundane Self-illumined Transparency of the soul, as it really stands primordially prior to the chain of transmutations, through which it has passed from its first causal state; so that we may quite legitimately come to deserve the pro-

mised high spiritual summits for ourselves, at last. Dear Beloved Lord, even this will remain only a half-way ascent and incomplete realization of our future capabilities, unless we are favoured with the Absolute and Immortal Bliss-bearing glimpses of the Pivotal Essence of Your own Exalting Translucence. We, therefore, pray and beg that through your loving compassion, we may be endowed with an Intuitive Vision of the Highest Good, with whose sacred & un-impeded assistance, we your sincere and ever obedient devotees may never, even for a moment, stray away from your sheltering feet, and be Divinely blessed to fulfil the highest and most cherished Dream of our life's sojourn.

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[१६] ओ३म् उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥

(ऋ० १-५०-१ / यजु० ७-४१ स्वाहेति पदेन सह / ३३-३१) ॥

प्रस्कण्व ऋषिः । सूर्यो देवता । निचृद्गायत्री छन्दः । षड्जः स्वरः ॥

पदान्वयः — ओ३म् (प्रणवमन्त्रः-संज्ञा-अव्ययपदम्) । उद्+उ+त्यम् । उत् (उपसर्गः – उपर्युत्कृष्टार्थे वाऽऽख्यातस्य पूर्वमुपयोगाय च) । उ (वर्णाऽक्षरमत्राऽव्ययपदं निश्चयेनेत्यर्थे प्रयुक्तम्) । त्यम् (सर्वनाम-पुं०-त्यद्प्रातिप्रदिकस्य द्वितीयायामेकवचनम्) । जातवेदसम् (बहुव्रीहिसमासः - संज्ञा-पुं०-द्वितीयैकवचनम्) । सूर्य्यम् (संज्ञा-पुं०-द्वितीयायामेकवचनं रूपम्) । देवम् (संज्ञा-पुं०-द्वितीयैक-वचने रूपम्) । केतवः (संज्ञा-पुं-प्रथमायां वहुवचने रूपम्) । विश्वाय (संज्ञा-पुं०-चतुर्थ्येकवचनम्) । दृशे (संज्ञार्थकं विशेषणपदं-तुमर्थे चतुर्थ्येकवचने छान्दसं के प्रत्ययान्तं निपात्यते)। 'उद्' उपसर्गः+वहन्ति (क्रियापदं-'वह' परस्मैपदधातोर्लटि प्रथमपुरुषे बहुवचने रूपम्) ॥

पदभावामृतम् — **ओ३मिति** प्रणवमन्त्रो नित्यं प्रार्थनायामीश्वरं मनसा सम्बोधनाय वेदमन्त्रपाठारम्भे चैवोच्चारितः । हे विश्वनायक ! परमाग्ने ! विश्वाधार ! देवाधिदेव !

पदस्य व्याख्यानं पूर्वरीत्या प्रथममन्त्रारम्भे हि द्रष्टव्यम् ॥

ओ३म् प्रणवमन्त्र है । नित्य प्रार्थना में परमेश्वर को मन से सम्बोधन करने के लिए तथा वेद-मन्त्रों के पाठ के आरम्भ में उच्चारित किया जाता है । हे विश्वनायक उत्तम अग्निरूप विश्व के धाता विधाता देवश्रेष्ठ !

पूर्व की भांति ही प्रथममन्त्र के प्रारम्भ में व्याखया देखिये ॥

Om is the most auspicious hymn or mystic syllable, *Praṇava mantra*, to be repeated at all times, particularly to be uttered for invoking God during prayers and at the start of every Vedic hymn. O Eternal Guide of this universe and as Supreme Excellence, the Support and Final Arbiter of this great world !

For further explanation as before a referenee to the already given one, in the beginning of the first mantra, is to be made.

उ—खलु । हि । निश्चयेन । असन्दिग्धरूपेणैव । वितर्के ॥

निश्चयपूर्वक । निस्सन्देह ही । वास्तव में । सच तो यह है ॥

Certainly. To be sure. Positively without the least doubt. In truth. The veritable fact is.

त्यम्—तमेव त्यम् । तं (देवम्) । तं विख्यातप्रकाशपुञ्जम् । "उत्तमं ज्योतिः सूर्यम् ।" अदृश्यं तं भौतिकाक्षणःपरतस्सर्वथा साक्षात्कर्मण्यसाध्यं महायशस्यम् । तं परोक्षमिन्द्रियातीतं बुद्ध्याप्यगम्यं विश्वव्यापिनं सर्वान्तर्यामिनं ब्रह्मात्मानम् ॥ 'त्यजि–तनि–यजिभ्यो (अदिः) डित्' (उणा० १-१३२) इति सूत्रेणऽप्रदेर्डित् । 'अदि' प्रत्ययस्य डित्वाद् टि लोपः । तस्मादिदं 'अदिः' प्रत्ययान्तं सर्वनाम । त्यदिति दुःखान् त्यजति क्लेशाऽज्ञानादिविहीनो भवतीति । तनुते सर्वत्र विस्तरेण व्यापिनो भवतीति 'तद्' । तथा च यजति सर्वंपदार्थैंस्सङ्गतो भवति यज्ञपतिर्भूत्वा बृहद्दानानि निरयन्ददातीति च 'यद्' । एतानि त्रयाणि ब्रह्मणो नामानि सन्ति । सर्वनामान्यपि भवन्ति ॥

उस देवाधिदेव को । उस प्रशस्त प्रकाशपुञ्ज को । "उत्तम ज्योतिस्वरूप" जगत्स्रष्टा को । उस अदृश्य, इन्द्रियों से परे, बुद्धि की भी पहुंच से अति दूर, विश्वव्यापक, और सर्वान्तर्यामी परमात्मा को ॥

That Holiest of the holy gods and divinities. That renowned Fountain of Blissful and Divine Light. "That Lord Creator in His Noblest Primordial Majesty." That Invisible Universal Spirit, which is Omnipresent, permeating Immanently in all things that have their existenee, but is always inaccessible to the gross senses of the physical body and even far beyond the grasp of the rational mind of man.

जातवेदसम् — दृश्यकलाकौशलाद्रचनाप्रवीणत्वाच्च प्रशस्यमीश्वरम् । (१) जातं प्रशस्तं ज्ञानं वेदो यस्य सः तं जातवेदसम् । सुव्याप्तविद्यं प्रशस्यं सर्वज्ञमीश्वरम् ॥ (२) यो जातान् सकलपदार्थान् विन्दति व्याप्नोति तं जगदुत्पादकं स्रष्टारं सूर्यं वा ॥ (३) यो जातानुत्पन्नान् पदार्थान् सम्यग्वेत्ति जानाति तं सर्वस्रष्टारमीश्वरम् ॥ (४) यो वेदसो जातो / वेदाः सर्वे पदार्था वा यस्मात् जातास्तं सर्ववेत्तारमन्तर्यामिनं प्रभुम् । जातेषुसकलद्रव्येषु व्याप्तं जातविद्यं सर्वज्ञं वा विभुम् ॥ (५) यः स्वव्याप्त्या जातेषु विभिन्नोत्पन्नेषु द्रव्येषु विद्यते/तान् सर्वान्नेव वेत्ति तच्चिद्रूपं ब्रह्मानन्दरूपम् ज्ञातारम् ॥ (६) यो जीवप्रकृत्यादीन् सर्वान् प्रजातान् विन्दति / यद्वा जातं विश्वं जगद्वेत्ति सर्वथा जानाति स जातवेदास्तं सर्वव्यापकं सर्वश्रेष्ठं महान्तं कलाकारं शोभनविभूतिरत्नम् ॥ (७) जातमुत्पन्नं वेदचतुष्टयं ज्ञानविज्ञानं यस्मात्तमादिगुरुम् । या जातं सर्वं वेत्ति / विन्दति / जातेषु विद्यते वा तां सूक्ष्मातिसूक्ष्मां महाशक्तिम् ॥ (इ) जातेषु सर्वेषु सृष्टपदार्थेषु विद्यमानमग्निम् । जातं वित्तं वाष्पविद्युदादिधनसाधकानि यस्मात्तं रूपादिगुणस्वभावयुक्तं पावकमग्निम् / कारणतो निष्पन्नं कार्य्यम् वा । वेदं=वित्तम् । धनम् । वेदः धननाम-(निघं० २-१०) । जातानि वेदांसि धनानि सकलानि यस्मात्तमग्निम् ॥ (उ) यो जातान् मनुष्यानन्यविषयान्वा पारावारं वेत्ति/विन्दति वा तं राजानं विद्वांसं सेनापतिं सभाऽध्यक्षं वा । आविर्भूतज्ञानयोगप्रज्ञं वेदादिशास्त्रवेत्तारमात्मख्यातिसम्पन्नं महात्मानं योगिनम् । योऽजातः सन् जातेषु विश्वद्रव्येषु विद्यते / प्राप्नोति तान् / बुद्धिबलेन वेत्ति वा तमव्ययं जीवात्मानम् । जातो वेदो विद्या यस्य तं विद्वांसं विप्रं वा/प्रकटविद्याग्निं प्रशस्तं विद्वांसं/जाता वेदो प्रज्ञा यस्य तं वा प्राज्ञं पुरुषम् । जातेषु जनेषु दक्षं जनम् । जाता विदिता सुविख्याता वेदा मेधा यस्य तं प्रवीणं विप्रम् ॥ अग्निः । जातवेदाः । वैश्वानरः पदनामसु पठितानि-(निघं० ५-१) । "जातवेदाः कस्मात् ? जातानि वेद/जातानि वैनं विदुः/जाते जाते

विद्यते इति वा/जातवित्तो वा जातधनो/जातविद्यो वा/जातप्रज्ञानः/'यत्तज्जातः पशूनविन्दतेति तज्जातवेदसो जातवेदस्त्वम्'–इति ब्राह्मणम्" (मैत्रा० ब्रा० १-८-२) – (निरु० ७-१९)। "तस्मात् सर्वानृतून् पशवोऽग्निमभिसर्पन्ति' इति च । स न मन्येतायमेवाग्निरिति । अप्येते ऽ उत्तरे ज्योतिषीवेदसी उच्येते ततो नु मध्यमः । .... अथासावादित्यः .... अयमेवाग्निर्जातवेदाः निपातनमेवैते ऽ उत्तरे ज्योतिषी जातवेदसी ऽ एतेन नामधेयेन भजेते ।" – (निरु० ७-१९, २०) ।। जातोपपदपूर्वात् (१) 'विद' ज्ञाने (अदा०–प०–से०) / (२) 'विद्लृ' लाभे (तुदा०–उ०–अ०) / (३) 'विद्' सत्तायाम् (दिवा०–आ०–अ०) / (४) 'विद' विचारणे (रुधा०–आ०–अ०) / (५) 'विद' चेतनाख्याननिवासेषु (चुरा०–आ०–से०) धातोर्वेति (उणा० ४-१८९) सूत्रेणाऽसुन् प्रत्ययान्तः समासः ।। जातः / जातम् = प्रशस्तम् । उत्पन्नम् ।। (अ) प्रकटमाऽविर्भूतं वा । प्रादुर्भूतमव्ययं सृष्टिकर्त्तारम् ।। (इ) यत्किञ्चित्समुत्पन्नं कार्यरूपं संसारम् ।। (उ) उद्गतं विज्ञानम् । विद्यया ज्ञानजन्मनि पुनरुत्कृष्टभवं शिष्यं सुपुत्रं वा । प्रकटः सन् सूरं सूर्यं वा ।। 'जनी' प्रादुर्भावे (दिवा०–आ०–अ०) धातोर्क्त — प्रत्ययान्तं पदम् । 'जन-सन-खनां सञ्झलोः (अष्टा० ६-४-४२) इति सूत्रेणऽऽकारादेशः । जातः जायमानः (निरु० ८-२१) ।।

(अ) जाता वै प्रजाः........ तज्जातवेदस्यमभवत्तज्जातवेदसो जातवेदस्त्वम्–(ऐत० ब्रा० ३-३६) । तद्यज्जातं जातं विन्दते तस्माज्जातवेदाः (शत० ब्रा० ९-५-१-६८) । जातवेदः ! शिवो भव–(तैत्ति० सं० ४-१-९-४) । यज्जातः पशूनविन्दत तज्जातवेदसो जातवेदस्त्वम् – (मैत्रा० सं० १-८-२) ।। (इ) वायुर्वैजातवेदा वायुर्हीदं सर्वं करोति यदिदं किञ्च –(ऐत० ब्रा० २–३४) ।। (उ) प्राणो वै जातवेदाः स हि जातानां वेद – (ऐत० ब्रा० २–३९) ।।

(अ) (१) श्रेष्ठतम प्रशंसनीय ज्ञानोदधि सर्वज्ञ परमात्मा ।। (२) जो अखिल संसार के भूतप्राय पदार्थों में व्याप्त होकर उनका स्रष्टा व उत्तम ज्ञाता है वह जगत्पिता वा सूर्य ।। (३) जिसको वेदों या अन्यकुशलकृतियों द्वारा जाना जाता है / अथवा जिससे सारे वेदों या सारगर्भित विद्याओं और अन्य पदार्थों की गङ्गायें वहीं हैं वह अन्तर्यामिन् आदिगुरु चेतन ब्रह्मात्मा ।। (४) जो अपनी व्यापनशीलता से सारे उत्पन्न पदार्थों में विद्यमान है तथा उनके सारे रहस्यों को पूर्णतया जानता है ।। (५) जिसकी सर्वव्यापकता के कारण उसके वश में प्रकृत्यादि समस्त प्रजायें गतिमान हैं / या जो उन्हें सब को परखता है वह चेतन आत्मा ब्रह्मानन्द सर्वोत्तम ज्ञानी ईश्वर ।। (६) जो जीव-प्रकृति आदि सब प्रजाओं को एक समान प्राप्त होता है / अथवा सम्पूर्ण सृष्ट जगत् को अन्दर-बाहर सब भांति जानता है वह 'जातवेदा' है उस सर्वव्यापक, सर्वश्रेष्ठ, महान् कलाविज्ञशिरोमणि सर्वोत्तम, यशःसम्पन्न प्रतिभायुक्त विभूतिरत्न को ।। (७) जिस सर्वप्रथम गुरु से चारों वेद तथा समस्त ज्ञान-विज्ञान की उत्पत्ति हुई उस को । उस सूक्ष्मातिसूक्ष्म महाशक्ति को जो सर्ववेत्ता हैं/ सर्वप्राप्य है/सर्वत्र ही सृष्टि भर में विद्यमान् है ।। (इ) उत्पन्न सारे सृष्ट पदार्थों में व्याप्त अग्नितत्व को । उस रूप आदि गुणस्वभावयुक्त पावक अग्नि को/अथवा कारण से उत्पन्न कार्यरूप प्राप्त जगत् अथवा अग्नि को । वेदम् = वित्त/धन । सारे वाष्प विद्युदादि धन साधनों की उत्पादिका शक्ति अग्निको ।। (उ) जो उत्पन्न हुए मनुष्यों अथवा अन्य विषयों को गहराई से जानता है और उनमें निष्णात है उस राजा/विद्वान् / सेनापति / अथवा सभाध्यक्ष को । ज्ञानयोग द्वारा पूर्ण विकसित प्रज्ञाबुद्धि वाले वेदादिशास्त्रों में निपुण आत्मसाक्षात्कृत योगसिद्ध महात्मा

को । जो स्वयं अजन्मा होते हुये सारी उत्पन्न वस्तुओं में प्रवेश कर जाता है/उनको प्राप्त करने में समर्थ होता है/प्रज्ञा-विवेक बल से उन्हें जानता है उस अमर जीवात्मा को । उस विद्वान् अथवा महाज्ञानी वेदज्ञ को जिस में विद्या या सरस्वती जागृत हो उठी है । ज्ञानाग्नि द्वारा सुप्रकाशित विख्यात विद्वान्/जिसकी वेदा=प्रज्ञा शक्ति भरसक समुन्नत हो चुकी है वह प्राज्ञ पुरुष । मनुष्य की मनोवृत्तियों का अच्छा जानकार, दक्ष, और कुशल जनसाधक । जो अपनी वेदा या मेघा शक्ति के लिए सुविदित है, प्रख्यात है, उस प्रवीण मेधावी नेता के लिये ॥

(A) (1) The Supreme Universal Spirit as a Shoreless Ocean of All-Commanding Omniscience beyond all the three phases of Time. (2) The Immanent Principle, which is the First Creator & Architect of all the universe, and as the parental source of its entire origin invariably permeates all its created phenomena, like the Sun, &c. (3) That Universally In-dwelling First Preceptor—the Conscious Universal Spirit, Who is known and realized through Vedic Precepts / and from Whom the great, pure streams of all phenomena as well as of the Vedas, or all profound knowledge, *Jñyāna-gamgas*) take their rise. (4) He, Who owing to His All-pervasive nature is present in all created objects / and, moreover, knows thread-bare all their secret and characteristic mysteries of composition, nature, traits, &c: (5) The Absolute Might, Great Architect, the Crown of all the wise sages, and the Full-blooming Conscious Soul mellowed with Everlasting Bliss, because of Whose Pervasive Immanence and its mighty hold and sway over everything, Energy, Matter, &c., entire hordes of governed subjects obediently survey and carry out their appointed missions and mandatory courses, at large, and Who Connoisseur-like adjudges them all for their due value and worth, before they are given a form and place of their own in His Grand Scheme of things. (6) That All-Surpassing and Unsurpassed, Omnipresent, Most Lustrous and Illustrious Pearl of Singular Beauty, the Cream of all Perfect Graces, and Supreme Arch-Artist—*Jāta-vedāḥ*—Who is unfailingly accessible to all His subjects, including the conscious soul as well as inert Matter, &c., with an equal chance for all/or knows thoroughly well and minutely the ins and outs of this whole manifest world. (7) That Supreme and Subtlest of all powers / the Prime Initiator of knowledge to all, from whom flowed out the Wisdom of the Four Vedas as well as all learning and other sciences, / or Who is All-knowing / easily approachable by all alike, / and Omnipresent everywhere throughout the vast expanse of Creation unfolded by Him. (I) The Subtle Fire Element inherently concealed but present in all the objects manifest under the Sun, and elsewhere, too. The particular power, characteristic, and quality of the Sacred Fire Element that enables it to transform things into different visible shapes and forms, and is responsible for the up-swinging of currents of steam, lightning, electricity, &c., which help in the production of wealth by man, in which case *Vedam* means riches, or wealth / or this Manifest Material Universe

as a whole in the form of a result, or Produced Effect, of an Active Cause. (U) A learned Scholar/King/Commander of an army/or presiding head of a parliament/ who is an adept in his knowledge of human nature and affairs of men as well as other relative fields of practical prudence. A self-realized great soul and consummate yogi, who is quite firmly saddled in his knowledge of Vedas and other divinely Crucial Scriptures, and whose truth-discerning (*Ṛtambharā*) rational faculty has been very soundly evolved through a devoted pursuit of self-exaltation and discovery of truth. The immortal and immutable, yet life-bound Finite Soul, which can penetrate with quite subtle effect all the created forms of phenomena/ can obtain and enjoy them/and with an intelligent intellectual acumen is capable of mastering their hidden mysteries as well as the fundamental characteristics of their composite nature. A highly intelligent man of learning, deeply well-versed in the fundamentals and profundities of Vedic hymns, and whose genius has been brightly infused by the Muse, or the goddess of learning—*Vidyā; or Sarasvati*. An erudite scholar of high repute, aglow with the ardour of his wealth of learning. The wise, Sagacious Sage, whose genius as well as intelligence (*Vedā=Prajñā*) has been very richly sublimated. A reformer of the people who knows human nature and mentality skilfully and can use his knowledge successfully. A talented and shrewd leader of men, who is well-known and reputed for his powers of decision and judgement (*Vedā=medhā*).

सूर्यम् —(अ) विश्वचक्षुश्च सवितृवद्विश्वधारकमीश्वरम् । ज्ञानस्वरूपमाद्यज्ञानोद्‌गमं वा सूर्यसमजगदाधारन्तं ख ब्रह्म । सर्वद्रष्टारं ब्रह्माण्डप्रकाशकञ्चादित्यं विश्वात्मानं वा ।। (इ) विचित्रं मार्तण्डमण्डलम् । त्रैलोक्य-प्रेरकं सवितारम् ।। (उ) हृदयग्राह्यं बुद्धिप्रेरकं कलाऽधिपतिं विश्नायकं सर्वोत्कृष्टकलानिधिम् वा ।। अत्राऽधिकविस्तृतव्याख्यार्थं पञ्चदशमे पूर्वस्मिन् मन्त्रे समपुगतोऽर्थोऽपि द्रष्टव्यः ।।

(अ) विश्वसाक्षी तथा 'सविता तुल्य सर्वोत्पन्नजगत् को धारण करने वाले परम तेजस्वी सर्वेश्वर को / उस ज्ञानस्वरूप तथा ज्ञान के आदिस्रोत और चराचर जगत् को नित्य अपने निश्चल आश्रय में रखने वाला आकाशवत् सर्वत्र व्याप्त परब्रह्म । सजग साक्षी और ब्रह्माण्ड को सर्वथा प्रकाशित करने वाला विश्वव्याप्त परमात्मा / अथवा आदित्य को ।। (इ) इस विचित्र सूर्य मण्डल को । विविध इन तीनों लोकों को नित्य प्रेरणा देने वाले सविता देव को ।। (उ) मनमोहक एवं बुद्धिसम्प्रेरक विश्वकलानायक अथवा अत्यन्त श्रेष्ठ कलाकारशिरोमणि को ।। शेष अधिक विस्तृत व्याख्या के हेतु पिछले पन्द्रहवें मन्त्र के अन्तर्गत उपलब्ध अर्थ को देखें ।।

(A) The One Great Eye-Witness of all the world, and Phoebus-like Illustrious Lord God, the up-holder of the entire phenomenal Creation. The Omnipresent Supreme Being, Who is All-Wisdom as well as the Initial Source of all knowledge, Indefatigable Controller and Supporter of all the living and non-living world alike, and All-pervasive in the manner of dominant Ether and space. The Whole-permeating Universal Spirit / or the celestial Majesty of the

Sun, Who is an ever-wakeful Witness of all things as well as the Superb Light-giver to the whole extensive, great world in all respects. (I) This wondrous orb of the Sun. This eternally instirring and inspiring god of heavens (*Savitā deva*), who is constantly enlivening the very entrails of all the Three Evolved Spheres of Creation. (U) The Crown-Jewel of the Universal Art, or an Unsurpassingly Stimulating and Creative Artist with Divine traits emotionally the most captivating, and intellectually, too, the most elegant as well as elating in substance. For a more detailed explanation of the term, a reference to the one in the foregoing hymn No. 15 will be advisable.

देवम् — (अ) स्वप्रकाशशीलं दिव्यगुणाधारं सर्वज्ञं सर्वानन्दस्वरूपं दातारं वेति सवितारमीश्वरम्। दिव्यगुणधर्मस्वभावद्योतकं पूजार्हं परमेश्वरम्। ऊर्ध्वस्थानीयं देदीप्यमानं शोभनं द्युतिवन्तमुत्तमञ्चैव। निष्कलमानन्दप्रदं हृदयगुहायां सुपरिगुप्तं हितैषिणम्। श्रेष्ठतमं देवाधिदेवं महादेवम्। मुमुक्षूणां योगिनाञ्च मोक्षानन्दविधायकमाऽऽनन्दसारं सच्चिदानन्दस्वरूपं परं देवम्॥ (इ) यो दीव्यति दीव्यते वा स देवः। दीव्यति प्रभासते वा यस्तं स्वप्रकाशमानं सर्वद्योतकं रविं / दिव्यगुणं प्राणं / वोद्दीप्तं भौतिकाऽग्निम्॥ (उ) सत्यज्ञानाग्निना प्रभूतमुद्दीप्तं प्राज्ञं पुरुषं विद्वांसमिन्द्रं वा॥ 'दिवु' क्रीडा—विजिगीषा—व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्ति-गतिषु (दिवा०—प०-से०)धातोः पचाद्यच् प्रत्ययान्तं पदम्।'दिवु' मर्दने (चुरा०—उ०—से०) / 'दिवु' परिकूजने (चुरा०—आ०—से०) वा धातोरच् प्रत्ययेनापि देवः शब्दः सिध्यति। यो देवः सा देवता —(निरु० १—१)। देवपदात् स्वार्थे तल् प्रत्ययश् (अष्टा० ५-४-२७) चेति सूत्रेण भवति। देवो देवता वा द्योतमानमेवार्थकं पदम्॥ अग्रेऽधिकं सुविस्तरं व्याख्यार्थं पञ्चदशमे पूर्वस्मिन्मन्त्रे तत्रैवोपलब्धोऽर्थोऽपि द्रष्टव्यः॥

(अ) द्यौर्वै सर्वेषां देवानामायतनम्—(शत० ब्रा० १४-३-२-८)। त्रयस्त्रिंशद्वै देवाः प्रजापतिश्चतुस्त्रिंशः (शत० ब्रा० १२-६-१-३७)। त्रयस्त्रिंशद्देवताः प्रजापतिश्चतुस्त्रिंशः (ताण्ड्यम० ब्रा० १०-१-१६)। युञ्जन्तु त्वा मरुतो विश्ववेदस इति युञ्जन्तु त्वा देवा इत्येवैतदाह—(शत०ब्रा० ५-१-४-६)। अग्निर्वै देवानां होता—(ऐत० ब्रा० १-२८)। स ह स न मनुष्यो य एवं विद्द्वानां हैव स एकः (शत०-ब्रा० १०-३-५-१३)। धर्म इन्द्रो राजेत्याह तस्य देवा विशस्त ऽइम ऽआसत इति श्रोत्रिया अप्रतिग्राहका उपसमेता भवन्ति तानुपदिशति सामानि वेद सोऽयमिति—(शत० ब्रा० १३-४-३-१४)। न प्रजापतेरन्या पूर्वा देवताऽस्ति—(जैमि०ब्रा० २-१७४)। यावतीर्वै देवताः सर्वा वेदविदि ब्राह्मणे वसन्ति—(तैति०ब्रा०-२-१५-६)। सूर्यो वै सर्वेषां देवानामात्मा—(शत० ब्रा० १४-३-२-६)। सर्वेषां वाऽएष भूतानां सर्वेषां देवानामात्मा यद्यज्ञः (शत०ब्रा० १४-३-२-१)॥ (इ) पृथिवी वै सर्वेषां देवानामायतनम्—(शत०ब्रा०-(१४-३-२-४)। देवगृहा वै नक्षत्राणि (तैत्ति० ब्रा० १-५-२-६)॥ (उ) नरो वै देवानां ग्रामः (ताण्ड्यम० ब्रा० ६-६-२)। देवा वै सर्पाः। तेषामियं (पृथिवी) राज्ञी—(तैत्ति० ब्रा० २-२-६-२)। वाग्देवः (गो०ब्रा०पू० २-१०)। परोक्षकामा हि देवाः (शत०ब्रा० ६-१-१-२)। न वै देवाः स्वपन्ति—(शत० ब्रा० ३-२-२-२२)। एकं ह वै देवा व्रतं चरन्ति यत्सत्यं तस्मादु सत्यमेव वदेत्—(शत० ब्रा०-१४-१-१-३३)। सत्यमेव देवा अनृतं मनुष्याः (शत०ब्रा० १-१-१-४/१-१-२-१७/३-३-२-२/३-९-४-१)।

अपहत–पाप्मानो देवाः (शत०ब्रा० २-१-३-४)। यज्ञेन वै देवा दिवमुपोदक्रामन्–(शत०ब्रा० १-७-३-१)। एष हैव देवानां राज्ञी यच्छ्रद्धा–(जैमि०ब्रा० २-४२६) ॥

(अ) स्वप्रकाशशील, दिव्यगुणखान, अनन्तज्ञानोदधि, सर्वानन्दस्वरूप, उत्तम धन-धान्यप्रदाता सविता देव को। सर्वोत्कृष्ट प्रकाशसिन्धु तथा शोभायुक्त उत्तम ज्योति को। पूर्ण नित्यानन्दप्रद हृदयगुफा में विराजमान चित्तगुप्तसमाहित सर्वनियन्ता देवाधिदेव महादेव को। मुमुक्षुओं योगिजनों के लिए मोक्षानन्द का विधान करने वाले आनन्दसार सच्चिदानन्दस्वरूप परं देव को ॥ (इ) जो प्रकाशवान् है / और अन्यों को प्रकाश एवं जीवनदान करता है वह देव है—जो दीप्ति एवं परिशुद्ध भास से सम्पन्न है वह स्वप्रकाशित भानु / दिव्यप्रभावशील प्राणाग्नि / अथवा सुदीप्त भौतिक अग्नि ॥ (उ) सत्यज्ञान से भरसक समुद्दीप्त प्रज्ञा वाला मेधावी जन, विद्वान् वा जीवेन्द्र ॥

(A) Naturally Self-illumined; a veritable Mine of noble attributes; Shoreless Ocean of Knowledge as well as Wisdom; an Eternal Fountain of Everlasting Bliss; Contriver of all the precious and valuable riches in the world; or the Supreme Sovereign Lord perpetually inspiring the Triple great worlds. As a Conscious Principle, the Most Adorable Deity, inspiring divine qualities and properties as well as stable behaviour at the very root of this manifest vast creation. The Loveliest Principle of Light and the Holiest Fountain-Spring of Enlightenment. The Pivotal Beam of all other luminosities—the Primordial Super-Cause and Supreme Divinity, Who controls all created and un-created things, and yet remains an un-divided Whole, the Solitary Source of Unending Joy, a Singular Mystic Essence quietly concealed, though invisibly surveying the innermost recesses (*Cittagupta*) of the enlivened heart of every creature in the Universe. The Divine Presence and a Nucleus of Full Consciousness in Ever-flowing Bliss, the very Quintessence of Joy,—Who systematically rewards Yogis and honest Seekers and aspirants of Spiritual Emancipation sumptuously with their cherished and long-sought guerdon of Immaculate Excellence and Blissfulness, at last. (I) That which being inherently ablaze, imparts wholesome light and life to others in need of them, & has a charitable and altruistic disposition of a shining god (*deva*); —hence, the self-consuming exuberance of the Solar Majesty; or Divinely inspired and effectively life-saving breath (*Prāṇa*) in living beings; or the well-ignited earthly fire, are all regarded as devas. (U) A highly intelligent intellectual, or learned scholar, or the finite soul, who is profusely and enthusiastically enlightened with the zealous torch of True Wisdom and Real Learning in their final essence.

केतवः — (अ) संज्ञापकलक्षणानि कुशलकार्याणि आश्चर्यजनकाऽद्भुद्रचनाः। ईश्वरस्य रचनावैचित्र्यसमन्विताः विविधा बहवश्च मूर्त्ताऽमूर्त्तपदार्था नियमाश्च। प्रज्ञानानि। सर्वज्ञबीजं सकलज्ञानविज्ञानोद्भवं ब्रह्म। सत्यं कीर्त्तिं कल्याणं भूयसम्प्रति चाखिलं विश्वं नयतीति नित्यं यो वा सः प्रजापतिराप्तर्षिर्गुर्वा ॥ (इ) तेजस्वि-सूर्यस्य प्रकाशादिवाहिन्यः किरणाः। अनन्यध्वजधारकास्त्रयो-

ऽग्नयः —ज्वलन्ताऽग्निः / आदित्यरश्मिः / तरलविद्युदग्निश्चेति। केतुः सूर्योदयस्य प्रज्ञापिकाऽउषः। उद्गतशिखा प्रज्ञावती वा ऽ उषाः ॥ (उ) शक्तिकौशलप्रतीका ध्वजाः / शौर्यरणचातुर्यप्रवाहिनीप्रसिद्धाः पताका वा। प्रद्योतमानाः किरणा इव विद्वज्जनाः / विज्ञानविन्मेधाविविप्राः। मानवानां पुनीतप्रज्ञा-शक्तयः। संज्ञानहेतुः प्रज्ञाबुद्धिः। पताकेव विज्ञापयित्री सुप्रसिद्धा कार्यनायिका स्त्री। ज्ञानकलाशोभनो जनः॥ (१) 'चायृ' पूजानिशामनयोरर्थयोः (भ्वा०—उ०—से०) धोतोः 'अर्त्तेश्च तुः' (उणा० १-७२) तुः प्रत्ययो भवति। ततः 'चायः की' – (उणा० १-७४) इति सूत्रेण च धातोः 'की' इत्यादेशः। चायते पूजयतीति केतुः / ग्रहः / पताका वा। केतुमत् = प्रशस्यप्रज्ञावान् पुरुषः। अनेका केतवो वा प्रशस्ता ध्वजा यासु ताः शक्तिवाहिन्यः सेनाः। मूर्धा श्रेष्ठो वा इत्यप्यर्थः। बुद्धेर्जाग्रदवस्था सुकर्म वा। महा-प्राज्ञज्ञानिञ्जनाः। सूर्यरश्मयो वा प्रकाशकाः किरणाः केतवः सन्ति ॥ (२) 'कित' निवासे रोगापनयने च (भ्वा०—प०—से०) धातोर्बाहुलकादौणादिको उः प्रत्ययो वा ॥ (३) अथवा कितति मूर्धनि निवसत्यविद्यारोगमपनयतीति च यया सा प्रज्ञा = 'केतः' इत्यच् प्रत्ययान्तः शब्दः। केतः /केतुः /क्रतुरिति प्रज्ञापर्य्याया इमे। अन्नं केतः (शत० ब्रा० ६-३-१-१६)। केतं प्रज्ञानं प्रज्ञाविशिष्टज्ञानम्। केतः ध्वजा / चित्तं / प्रज्ञाऽर्थकः शब्दः। केतनं वा सदनम्। केताः = प्रज्ञाविभावनासिक्तव्यवहारकृत्यानि वा। केतान्=बोधान् किरणान् वा। केतवेदाः=केतः प्रज्ञातं वेदो वा धनं येन सः शिल्पिजनो विद्वान् राजपुरुषो वा। वेदः धननामसु पठितम् (निघं० २-१०)॥ केतः / केतुः / चेतः / चित्तं / क्रतुः / असुः / धीः / शची / माया / वयुनं / अभिख्या (च) इत्येकादशप्रज्ञानामानि–(निघं० ३-६)॥ केतवः रश्मयः (निरु० १२-१५)। केतु प्रज्ञानम् (निरु० १२-७)। केतुना कर्मणा / प्रज्ञया वा – (निरु०-११-२७)॥ क्रतुरिति 'डुकृञ्' करणे (तना०—उ०—अ०) धातोः 'कृञः कतुः' (उणा० १-७६) इति सूत्रेण कतुः प्रत्ययान्तं पदम्। यः क्रियते / यथा कार्याणि करोति वेति क्रतुः प्रज्ञा यज्ञो वा। कित्वाद् गुणा-भावश्च। इन्द्रोऽग्निर्विद्युत्सूर्यो जीवो वरुणो जलं वायुश्चेन्द्रो वा क्रतुः॥

(अ) भली-भांति महिमायुक्त कुशल कृतियां / परं स्रष्टा परमात्मा की अद्भुत असंख्य और विचित्र विविध मूर्तिमान् तथा अमूर्तिमान् रचनायें, पदार्थ तथा कल्याणकारी अटल नियम व विधान / विकासशील सत्यविद्यायें। सर्वज्ञता का बीजरूप, सकलज्ञानोदधि, चेतन ब्रह्म तथा उस की दिव्य शक्तियां। समस्त विश्व को जो सदा सत्य, कीर्त्ति, कल्याण और समृद्धता की ओर प्रेरणा देता रहता है वह प्रजापति / आप्त ऋषि / आध्यात्मिक गुरु॥ (इ) तेजस्वी सूर्य की प्रकाशवाहिनी किरनें। अनन्य ध्वजधारी तीन अग्नियां—प्रज्वलित पार्थिव अग्नि–शिखा; आदित्य की अनेकगुणयुक्त रश्मियां; अन्तरिक्षव्यापी तरल विद्युद्रूपी प्रचण्ड रुद्राग्निशक्ति। सूर्योदय की सूचक अग्रगामिनी ऊषा। मूर्धोन्मुख विकासशील प्रज्ञासेवी ऊषा का हिरण्यमय प्रेरक प्रकाश॥ (उ) वीरता और कुशलता की विज्ञापक ध्वजायें / अथवा शूरता तथा रणकौशल की प्रतीक प्रसिद्ध पताकायें। प्रकाश करने वाली ज्योति किरणों के समान विभिन्न ज्ञानों–विषयों के व्याख्याता विद्वान् वा उपदेशक। विज्ञानपारङ्गत मेधावी विप्रजन। मनुष्यों की विशुद्ध प्रज्ञाशक्तियाँ। उत्तम ज्ञान की साधिका व हेतु प्रखर बुद्धि अथवा निश्चयात्मक संकल्पशक्ति। पताका के समान कौशलपूर्ण कार्यदक्ष सुप्रसिद्ध महिलायें। रचनात्मक सूक्ष्म बुद्धि एवं कला की उत्कृष्टता से सुशोभित रचनायें अथवा उन के मुग्धप्रशंसायोग्य रचयिता। आकाशीय

विद्युत् / अग्नि / अन्य विद्युतीय मरुत शक्तियां / सूर्य / जीव / वरुण / जल / वायु / तथा चन्द्रमा ॥

(A) Fairly Splendid Creative works of Perfect Art. The various wonderfully embodied as well as unembodied creations / objects / and inflexible Laws and Cosmic constitution, strangely astonishing as well as beyond all goodly guessing—that the All-knowing, Almighty Creator has brought into a richly-wrought play. All Truth-adhering sciences and Fine Arts and Crafts capable of ideal growth and development. The Supreme Conscious Being, indeed, a veritable Ocean of Omniscience in a seed-form along with His Divinely contrived inapproachable powers. The Primordial *Pater Familias*/spiritually enlightened Seer, ablaze with intuitively realized verities of life and its basic surroundings / or a mystic Guide in spiritual quest, who incessantly inspires and goads the lethargic world on to the winsome but hazardous goals of Truth, peace, prosperity and the Final Glory in its long, weary, yet compelling race for a healthy and robust survival. (I) The rays of light constantly emanating from the celestial Majesty of the all-investing Sun. The Triple Creative Forces of the Fire Element with their own peculiar banners of strength; namely, the full-enkindled earthly fire, rising ablaze in flames; the sunbeams of different cadres and effects; the terribly quick lightning blaze with a thunderbolt, appearing as a much more tremendous force of fire in the sky. The dawning gold of Aurora, preceding and heralding the sun-rise at the early advent of the morning hours that spreads clearly with an advancing urge, as it were, for a full flowering of the yet promising intelligence of the Day to-be. (U) The standard-bearers of indomitable valour, and strategic skill in war/or the well-known dreaded banners/declaring from their high unfurled tongues death-dealing exploits of their dauntless courage and conquering career in war. The Expositors and expounders in their respective spheres of learning, much as the light-diffusing rays are able to do in divers fields of their influence in the world. *Pundits* of high transcendental reaches, who are profoundly steeped in their sciences of special appeal to them. The pure and chaste insight of the human intellect. An enlightened mind as the quickest instrument & vehicle of all noble learning; or a resolutely decisive will-power, in man. Well-reputed ladies with highly skilful talent & competent initiative for clever management of things, which enables them to draw particular attention to themselves, from all around them, like bold head-lines & banners in news-papers. Works of excellentty high creative imagination, leavened & enlivened with a high degree of verisimilitude, on the whole, / or, let it be, their unknown & unseen authors, deserving our mute recognition; — maybe, at best, a homily — that ought to be musing quietly to the inmost soul far, far beyond the fuming vale of words. Celestial Lightning & thunderbolt / fire / other Powers of Magnetic Electricity / Sun / the Finite Living Being / Merciful Saviour & Patron even behind the

back (*Varuṇa*) / Sweet flowing Water / Sustaining Air / & the ever-delightful Moon in the sky.

विश्वाय — 'विश्वम्' बहुनाम – (निघं० ३–१) । विश्वं सर्वम् – (निरु० ३–२२) । सर्वेभ्यो जनेभ्य: । समग्राध्यात्मचेतनापूर्णजनलाभाय । चक्षुवद्भ्य: सकलजिज्ञासुजनेभ्य: । सर्वेभ्यो ज्ञातुमिच्छुकेभ्य: प्राज्ञेभ्य: सर्वं चर्षणीनां मननशीलानां सज्जनानां हिताय । सर्वेषां धीराणामुन्नयनाय मोक्षानन्दप्राप्तये च ।। 'विश' प्रवेशने – (तुदा०–प०–अ०) धातो: (उणा० १–१५१) इति सूत्रेण क्वन् प्रत्ययान्त: शब्द: । विशति ह्यत्रतत्र सर्वत्राऽभिव्याप्नोति यो वा स विश्व: परमात्मा वा / विश्वं सर्वं जगद्भवति / विश्वा ऽतिविषया वा ।। सर्वादिगणपाठात् सर्वनामसंज्ञस्तु संज्ञाऽपि भवति ।।

यद्वै विश्वं सर्वं तत् – (शत० ब्रा० ३-१-२-११) । तदन्नं वै विश्वम्प्राणो मित्रम् – (जैमि० ब्रा० उ० ३-३-६) । वाग्वै विश्वकर्मर्षिर्वाचा ह्रीदं सर्वं कृतम् – (शत० ब्रा० ८-१-२-९) ।।

सारे मनुष्यों के लिये । अध्यात्मचेतनापूर्ण सभी अभिलाषियों के निमित्त । दर्शनशक्तिसम्पन्न समस्त जिज्ञासुजनों के लिये । प्रबुद्ध प्रज्ञासिद्ध जानने की इच्छा रखने वालों के लिए । विचारवान् एवं मननशील सत्यानुयायी विवेकी जनों के हित के लिये । सभी धीरप्रयत्न योगसाधकों की उन्नति एवं मोक्षानन्द की अन्तिम प्राप्ति के लिये ।।

(A) For all human beings. For the good of all spiritually conscious & wakeful people aspiring for rich fulfilment. In the interest of all those who are eager to know the reality of things as well as themselves, and possess the necessary eye & requisite vision for it. For all the intelligently intellectual & earnestly inquisitive aspirants of their immortal betterment of life. In behalf of the Lasting benefit of thoughtful & contemplative people always devoted to the right discernment of Truth in everything that offers itself before them. For the transcendental rise & advancement of those perseverently devoted to Yogic efforts & also for their final consummation in Blissful Emancipation from the lingering travails of the three clinging bodies, at last.

दृशे—द्रष्टुम् । दर्शयितुम् । द्रष्टव्याय । सुदर्शनाय । सर्वेभ्य: सम्प्रेक्षणाय । विश्वं सर्वमेव दर्शनाय । सर्वै: पर्य्यालोचनाय विज्ञातुं योग्याय वा । जागरूकबुद्धया विविक्तेच्छया च विज्ञानाय । प्रज्ञाचक्षो: प्रज्ञानदर्शनहेतो: ।। 'दृशिर्' प्रेक्षणे (भ्वा–प०–अ०) धातो: छन्दसि प्रकरणे 'दृशे -विख्ये च'(अष्टा० ३-४-११) इति सूत्रेण चतुर्थ्यां विषये के प्रत्ययो निपात्यते ।। दृशे दर्शनाय – (निरु० १२–१५) ।।

देखने अथवा दिखाने के लिये । प्रत्यक्ष कराने के लिए । उचित रूप से दर्शन कराने के लिये । लाभदायक ज्ञान के हेतु सब के लिये भली-भाँति अवगत या चक्षुगत कराने के लिये । सब कुछ जानकारी कराने के लिए । सभी को कला की उच्चदृष्टि से सम्यग् ज्ञान कराने के लिये । प्रखरबुद्धि एवं विवेकपूर्ण इच्छा से कलाकार व कला की कुशलता का ज्ञान प्राप्त कराने की दृष्टि से । अन्तर्दृष्टिसम्पन्न मेधावी जनों के सत्यज्ञान की वृद्धि के निमित्त ।।

(A) In order to display the Superbly All-excelling Artist / or His Art / & enable the people's drinking vision to absorb them for their own good. For an

appropriate discernment & appreciation of a double Beauty, / or to provide an immensely useful source of Knowledge as well as thorough awareness of all kinds and degrees, / or to inspire all people with an appreciative eye to witness and know fairly well the hidden truths around them. To present from a Perfect Connoisseur's model view-point a highly rich field of Artistic Skill, comprising the three fundamental principles of Truth-Goodness-and Beauty for the loving pursuit of all. With a view to setting a high Ideal of action and attainment in artistic excellence of life both in regard to the Artist and the art for all properly developed minds and critically nurtured inquisitiveness on their part. For a flourishing enhancement of human learning of Truth in Those who are intelligently gifted with an Inward Vision of its inherent magnificence.

उद् + वहन्ति— उत्तमतया रीत्या प्रकाशयन्ति । अदृश्यमुद्घाटयन्ति / प्रकाशं नयन्ति वा / सम्यक् प्रदर्शयन्ति । अस्मज्ज्ञानाय धारयन्ति सन्द्योतयन्ति वा । सर्वेषामस्माकं विवेकदृष्टिमुन्नयन्ति । विश्वेभ्यो जेनभ्यः खलु समन्ताद्विज्ञापयन्ति । सर्वेषां ज्ञानलाभाय प्रापयन्ति ।। क्रियायोगे उदित्युपसर्गपूर्वात् 'वह' प्रापणे (भ्वा०-उ०-अ०) धातोर्लटि प्रथमपुरुषबहुवचनान्तं रूपम् ।। 'वहतेर्गतिकर्मकेषु पदेषु पठितम्-(निघं० २–१४) । उद्वहन्तीति भृशं विस्पष्टीकरणं कुर्वन्तीत्यर्थः ।।

उत्तमरीति से प्रकाश में लाते हैं । अदृश्य कलाकार व उसके कलाप्रशस्त उच्च गुणों को प्रकाशित अथवा मुख्यतया प्रदर्शित करते हैं । हमारे ज्ञानार्थ धारण करते हैं या अच्छी प्रकार से द्योतित करते हैं । हमारी सबकी विवेकदृष्टि के सम्मुख उन्नत करते हैं । ठीक ठीक विज्ञापन करते हैं । सबके सुलभ ज्ञान के लिये प्राप्त कराते हैं । उस अदृष्ट स्रष्टा का विशेष स्पष्टीकरण के साथ बखान करते हैं ।।

(A) Bring into light in the best possible manner. Give fair illustrations of / or particularly exhibit / the Unseen and Invisible Artist as well as the Superb Qualities of His admirable Art. Bear for the benefit of our appropriate knowledge; or enlighten us with the related stock of necessary learning in a good measure. Lift up for our comprehension's sake to the level of our rational and critical vision. Rightly and adequately publish to us. Are everywhere made available / or are freely laid open for a thoughtful inspection as well as general good of all. Delineate and define that Most Creative Arch-Artist and Divine Architect with no bounds to His Unsurpassable Super-Excellence with as much clear portrayal and exactitude as possible within the purview of a Divine Image of Beauty, at best.

संक्षिप्त मन्त्रोपदेशः —(अ) सर्वव्यापक, सर्वान्तर्यामी, सर्वज्ञ, तथा सर्वशक्तिमान् प्रभु के उपस्थानीय अधिकारी उपासक ! मत सोचो और कहो कि "वह तो दिखाई नहीं देता । उसमें निष्ठा एवं श्रद्धा किस भांति जमायें ?" वह तो सर्वत्र अपनी महत्ता के लिए स्वयंसिद्ध है । हां, उसे देखने के लिए इन भौतिक आंखों की अपेक्षा नहीं है क्योंकि वह एकदेशी रूपवान और उत्पन्न व्यक्ति तो नहीं है । इन शारीरिक आंखों से सम्बन्धित दृष्टि की सफल प्रक्रिया के लिए तो सीमाएं नियत हैं —बाह्य प्रकाश की यथोचित उपस्थिति, आन्तरिक दर्शन शक्ति की स्वस्थता; वाञ्छित पदार्थ की आकाररूपादि द्वारा

द्रष्टव्यता; एवं मानसिकवृति का उस ओर आकृष्ट होना, आदि। अन्यथा सम्मुख हुआ दृश्य, पदार्थ अथवा घटना भी अदृष्ट रहते हुए अदृश्य तथा अस्तित्वहीन से ही रह जाते हैं। पुन: इन सब सहायक निमित्तों की समुचित उपस्थिति में भी आकाश, वायु, अत्यन्त दूरस्थ वस्तु या दीर्घ काल पूर्व अथवा आगे आने वाली स्थिति भी तो अपनी सुनिश्चित विद्यमानता रखते हुए दिखाई देने में नहीं आते। कारण होता है उनका स्वभावत: अदृश्यभाव अथवा दिशा या काल का व्यवधान, जैसे दीवार या अन्य किसी प्रतिरोध के बीच में आ जानेसे भीतर उसके पार या पीछे का कुछ भी दिखाई नहीं देता। तो उस अतीव सूक्ष्मतम, आकार-विकार-रूपादि से सर्वथा मुक्त, और सर्वव्यापक परब्रह्म तत्व को भी सीमित दर्शनशक्ति रखने वाली आँखों से कैसे देखा जा सकता है? — और इनसे उसकी सन्तोषजनक विद्यमानता का ज्ञान न होने पर यह धारणा बनाना कि जो कुछ भी दिखाई नहीं देता (इन दो तुच्छ दीन-हीन नेत्रों से!) उसकी विद्यमानता तो सिद्ध ही नहीं होती, ऐसी दशा में उस अदृश्य महान् शक्ति का अस्तित्व प्रमाणित रूप से किस प्रकार माना जा सकता है? — ऐसा निष्कर्ष क्या बुद्धिसंगत होगा?? वास्तव में इस संसार में दृश्य पदार्थ तो हैं ही, प्रत्युत यह केवल उन्हीं से नहीं बना है। अदृश्य तत्वों की विद्यमानता एवं उनकी उपादेयता का महत्व भी किसी प्रकार दृश्यों से कम नहीं है। सारगर्भित तथा मौलिक तत्व तो सभी अदृश्य तथा अन्तर्हित ही हैं। इस अपज्ञानभृत दूषित धारणा के अनुसार तो जीवनोपयोगी बहुत सी ज्ञान-कर्म-उपासना सम्बन्धी नितान्त अपेक्षित ही नहीं अपितु सर्वथा हितकर प्राचीन परम्परायें, इतिहास की सम्प्रेरक घटनायें, और उनसे सम्बद्ध महान् मानव-विभूतियां तथा जीवन में उत्साहप्रद बहुत से ऐसे साधन जिन्हें बालक ने अभी देखा नहीं है, या जिन्हें प्रौढ़ मानव भी कभी देख पाने की कोई आशा नहीं कर सकता—जैसे पुत्र के लिये उसके जन्म से पूर्व दिवङ्गत महान् यशस्वी और त्यागी पिता की प्रेरणाभरी जीवन गाथायें आदि— यह सभी प्रत्येक होनहार जीवन में बहुत कुछ ठोस प्रोत्साहन के वाहन—निरर्थक और अमाननीय हो जायेंगे। आखिर, प्रत्यक्ष साक्षित्व ही तो मनुष्य के आश्रययोग्य ज्ञान का एकमात्र और केवल सच्चा आधार नहीं है। अनुमान, और आप्त-शब्द भी प्रत्यक्ष के समान ही सच्चे और ठोस प्रमाण सिद्ध होने की क्षमता रखते हैं। जहाँ प्रत्यक्ष काम नहीं करता वहां अनुमान और आप्तकथन प्रत्यक्ष प्रमाण की अक्षमता अथवा न्यूनता या अविद्यमानता को पूर्णता प्रदान करते हुये उस के पूरक बन कर मानवीय ज्ञान की संवृद्धि करने में समर्थ होते हैं। जितने कार्यरूप स्थूलतम पदार्थ वा विषय हैं वे सरलतापूर्वक स्थूल इन्द्रियों—आंख, कान, नासिका, मुख, एवं त्वचा द्वारा सुगम हो जाते हैं। उन का बोध और वे भी जैसे हैं वैसे प्राप्त हो जाते हैं और अन्त में उन से सम्बन्धित अनुभूत बोध अनुभव नाम से सूक्ष्म संस्कारों के रूप में अन्त:करण की सूक्ष्मभूमियों का अङ्ग बन कर वहां एकत्रित होता रहता है। परन्तु कारणरूप अदृष्ट व सूक्ष्मातिसूक्ष्म जितने तत्त्व हैं उन की व उन के ज्ञान की प्राप्ति के विषय में यह स्थूल इन्द्रियां पर्य्याप्त नहीं हैं। उन की खोज, जानकारी, व प्राप्ति केवल सूक्ष्म इन्द्रियों और सूक्ष्म साधनों द्वारा ही सम्भव होते हैं। वहां बुद्धि—मन चित्त—आत्मा—अनुमान और आप्त विचार ही सफलता के साधन तथा माध्यम हो सकते हैं। अत: जिस प्रकार किसी अनुपलभ्य और अज्ञात कलाकार अथवा अदृष्ट रचयिता या अपरिचित निर्माता की विविध सुन्दर सुव्यवस्थित कलाकृतियों को ही उन के अस्तित्व एवं उन की महानता के निश्चयात्मक ज्ञान का आधार बनाया जाता है, वैसे ही यद्यपि इस विशाल जगत् के असीम सौन्दर्यपूर्ण, ललितकलाओं की

दिव्यता से सम्पन्न, एवं उसी भाँति अत्युदार शिवता तथा सत्यात्मतीयता के विपुल भावों और आदर्शों से सर्वथा ओत–प्रोत–मूक–सोमकलशों का सर्वशिरोमणि कर्णधार कलानायक, रचयिता, एवं निर्माता अदृश्य है, तथापि वह हर महान् स्रष्टा के अनुरूप ही अपनी कुशल रचनाओं तथा निर्मितियों में ही छिपा रहता है और वहां ही उस के महान् अस्तित्व, दिव्यता, गौरव एवं अलौकिकता का उत्साहवर्धक दिग्दर्शन हो सकता है। अन्यत्र साधनों की वैरूप्यतावश निराशा से ही हताश होना पड़ता है। इस से बचने के निमित्त बाह्य नेत्रों की अपर्याप्त ज्योति का अवलम्बन छोड़ कर अन्दर की प्रज्ञाचक्षु एवं शिव-तर चेतनामय ज्योत्स्ना का अचूक आश्रय लेना ही हितकर रहता है। एक सुदीक्षित कलाविज्ञ की परिमार्जित दृष्टि को जन्म देकर ही हम इस विस्तृत कार्यरूप-जगत् में सर्वत्र सजाये हुये अनन्त चित्रो जीवित–जागृत मूर्तियों तथा ऊषा और इन्द्रधनुषसम अन्य नैसर्गिक विशेष दृश्यों की आकर्षणकारी कला-वीथिका में अद्भुतरूप से छिपे साथ ही साथ अपनी विचित्र 'माया' एवं अनुपम सृष्टिसामर्थ्य और रचना–कौशल सम्बन्धी महत्ता द्वारा स्पष्टतया मुखरित उस आदि–कारणमात्र सर्वकलाविभूति 'जात-वेदस्' परमात्मदेव के अनिवार्य अस्तित्व और सततप्रेरक महत्त्व को सफलतापूर्वक देखने में समर्थ होंगे। जगत् के अपूर्व स्रष्टा को समझे विना—और ठीक-ठीक जाने विना—हम अपने ज्ञानाश्रित एवं प्रज्ञा द्वारा सन्द्योतित जीवन के निकटवर्ती उद्देश्य को ही नहीं जान पायेंगे, और यदि अपने को और अपनी सारगर्भित शक्तियों को नहीं जगा पाये, तो फिर अधिदेवसत्व, शरीरनायक इन्द्र की पुन:-पुन: पुरुषार्थ चतुष्टय से निर्धौत जीवन - शृंखला के चिर-चिकीर्षित अध्यात्म विजय के अन्तिम माङ्गलिक ध्येय "उत्तमं ज्योति: सूर्यमगन्म" की चरितार्थता कैसे सम्भव हो सकेगी ? जीवन–पाथेय तो निर्धारित है— "संसार के साधारण तम: –प्रधान मार्ग से आगे बढ़कर आत्मप्रकाश के निर्वात ज्योति:साम्य में निष्णात होते हुए अन्त में ब्रह्मानन्दरूपी मोक्षाधिगत धर्ममेघसमाधिसिद्ध सर्वोत्तम परमात्मज्ञानज्योति में तन्मयता" (उपस्थान मन्त्र १५)। मानव की प्रज्ञामयी अन्त:चक्षु में जब तक यह ब्रह्मोद्घाटन का वास्तविक रहस्य घुल-मिल नहीं जाता तब तक उसके जीवन की भविष्यसम्बन्धी उज्ज्वल रूप–रेखा भी बनती नहीं। और वह सर्वोत्तम रूप में बनती है उसके जागरूक आध्यात्मिक तप व पुरुषार्थ के द्वारा ॥

भगवान् ने तो सभी आँख वालों अर्थात् सच्चाई के दर्शन की सदा सचेत एवं श्रद्धापूर्ण दृष्टि रखने वालों के लाभ के लिये अपनी महत्ता तथा निस्सन्दिग्ध उच्चतम शक्तियों के सूचक असंख्य परमुपकाररूप पदार्थों और रचनाओं, मानव प्रज्ञाओं, तथा अलौकिक चमत्कारपूर्ण आश्चर्यों से इस समस्त विश्व को भर रखा है जो प्रत्येक विवेकशील प्रौढ़ बुद्धि के सम्मुख अपने विभिन्न प्रशस्य लक्षणों के माध्यमों से हर क्षण अपने सर्वज्ञ और सर्व नियन्ता रचयिता के न केवल अनिवार्य अस्तित्व के अपितु उस की सर्व-मान्य महत्ता के मुग्धकण्ठ से गुणगान करते हैं। मानव जीवन के उत्कृष्टतम प्रतिनिधि तथा आदर्श उदाहरण योगिजन एवं ज्ञानभानु ऋषि-मुनि भी उसी की शरण में पनपते हैं क्योंकि मोक्षपथ का प्रथम अत्युदार स्रोत तथा अन्तिम शिवतम ध्येय भी उसी की अनूठी अनुकम्पा का एक चमत्कारपूर्ण प्रमाण है। निश्चय ही इस प्रकार उस अद्वितीय परब्रह्म बृहत्सूर्यंऽआत्मा की सार्वभौम महत्ता का प्रत्यक्ष करने वाला जीवात्मा भी अपने अधिकृत सर्वाङ्गीण वर्चस्व का स्वामित्व प्राप्त करता हुआ अपने साथ अपने आश्रयभूत जगत् को भी दिव्यख्याति प्रदान करता है ॥

(इ) 'जातवेदस्' महान् देव अग्नि का सर्वोत्तम गुण है। समस्त सृष्टि की रचना तथा निर्माण का कार्य इसी शक्ति का फल है। किसी भी कलाकार अथवा निर्माता या रचयिता के असाधारण कार्य-कौशल और अलौकिक दिव्यदृष्टि तथा उस के अनुनयन की क्षमता उस की अद्भुत कलाकृतियों द्वारा ही आँके जाते हैं—समझे जा सकते हैं, कि वह कितना महान् नवीनतापूर्ण कलाकार है और उस की प्रख्यात क्षमता कितनी विस्मयपूर्ण भावना दर्शक में उत्पन्न करने वाली है। सौरमण्डल में ही नहीं अपितु तीनों विशाल लोकों में तथा तीनों कालों में सर्वशक्तिसम्पन्न सूर्य्य द्वारा विविध रचनायें एवं व्यापक प्रभाव किसी अन्य सार्वभौम शक्ति द्वारा सम्पादित नहीं होते, यह तथ्य तो सर्वसिद्ध है ही। मनुष्य अपनी प्रज्ञाज्योति द्वारा जितना ही इस प्रधान विश्ववेदस् स्रष्टा की अनेक शक्तिसम्पन्न रश्मियों का अध्ययन करता हुआ उन के महत्वशाली रहस्यों का पता लगाने में सक्षम होगा उतना ही वह सच्ची महानता का स्वयं भी अधिकारी और जगद्व्यापी ऐश्वर्यों का स्वामी बनने में सफल होता जायेगा। इस दृश्यमान आदित्य के अनेक दिव्यतापूर्ण कार्यों का परिचय भी जो नित्य उस की सर्वत्र भेदनशील सूक्ष्मातिसूक्ष्म वैभवप्रसारिणी ध्वजसमान किरणों द्वारा प्रसारित होता है केवल जिज्ञासु प्रज्ञाओं के लिए ही सम्भव होता है, क्योंकि उन का अतिसूक्ष्म ज्ञान जनसाधारण की आंख की छोटी शक्ति के बाहर है। वैसे तो इस अनोखे तेजोमय अर्क-भण्डार को देखने की या उस के समीपस्थ होने की न तो सामर्थ्य किसी चक्षु में है और न ही किसी अन्य पार्थिव सत्ता में उपपन्न है। ऐसी स्थिति में यद्यपि कल्पनातीत तथापि रूपवान् एवं ससीम यह मार्त्तण्ड-लोक जब मनुष्य को केवल प्रज्ञाबल द्वारा ही ज्ञान के क्षेत्र में सुगम अनुभूति का विषय बन पाता है, तो जिस निराकार व निस्सीम तेज:स्वरूप आदित्यसम पूर्णचेतन अग्नि देव का स्थूल तथा भौतिक प्रतिनिधित्व यह करता है और जिस के महान् अलौकिक ज्ञान की यह एक यशसाधिनी किरण के तुल्य है उस 'खं ब्रह्म' विश्व की सूत्रात्मा, सर्वथा इन्द्रियातीत, सूर्याधिपति परमेश्वर के विद्यमान स्वरूप एवं उस के महद्यश की प्रमाण-साक्षी यह मानवीय तिल-तुल्य नेत्र की ज्योति किस भाँति हो सकती है ? हां, निस्सन्देह उसी की दी हुई सूक्ष्मतम अन्तर्ज्योति की दिव्य-ध्वजा 'ज्योतिष्मती प्रज्ञा' के आलोक में उस के अन्य वृहद्यशोमय कार्य्य तथा अद्भुत कलाकृतियां ही उस की सम्यग् आश्चर्य्यजनक महानता का मुक्तकण्ठ से स्पष्ट बखान करती हैं ।।

(उ) यदि मनुष्य अपनी आत्मा का हनन नहीं करता, प्रत्युत उस की स्वाभाविक शान्तिपरक पिपासा की तृप्ति के हेतु सदा उपयुक्त साधन और प्रयत्न जुटाता रहता है, तो उस की ईश्वरप्रदत्त प्रज्ञाज्योति ही उस का सर्वोत्तम सखा सिद्ध होती है जिस की निर्विकल्प सहायता से वह सत्यज्ञान के अन्तिम कपाट खोलने में समर्थ होता है। तत्त्वज्ञान संसार (बाह्यपरम्परा) तथा शरीर (भौतिक इन्द्रियों) के बूते की चीज नहीं है। उस के अभिलाषी साधक को इन दोनों वाहनों से ऊपर उठ कर इन से कहीं अधिक सूक्ष्म तथा दिव्यतापूर्ण साधनों को अपनाना आवश्यक होता है क्योंकि स्थूलसाध्य के लिये स्थूल साधन और सूक्ष्मसाध्य ध्येय के लिये सूक्ष्म साधन ही सफलता का असन्दिग्ध स्रोत सिद्ध हो सकते हैं। साध्य लक्ष्य जितनी सूक्ष्मता रखता होगा, उतने ही सूक्ष्म साधन एवं प्रयत्न उस की सफलता तथा उत्तम सिद्धि के हेतु आवश्यक होंगे। वास्तविक अध्यात्मशान्तिरस का आस्वादन इन्द्रियां एवं उन के प्रवञ्चक विषय— चहुं ओर बिखरे भौतिक विडम्बना से रञ्जित, क्षणिक सुख की प्रतीति

परन्तु दु:खद संस्कारों का नित्य उदय कराने वाले, और अविलम्ब ही मानसिक मायाजाल में फंसा कर जीवनवरदान के सुनहरे अवसरों को भव-भंवर के क्रूर पाशों और चक्करों में डुबोने वाले यह सारे 'पयोमुख विषकुम्भ' समान सांसारिक पदार्थ—कभी नहीं करा सकते। उस स्थायी शान्तिरस के निरन्तर पान के लिए सर्वथा सजग साधक को अपने भीतर ही 'विशोका'—'ज्योतिष्मती'— व 'ऋतम्भरा' प्रज्ञा को अपना अनन्य हितैषी सखा बनाकर ही इस मायावी संसार के पीछे छिपे रहस्यों को उनके मौलिक रूप में ही देखना होगा। तभी अमिश्रित शुद्धतत्वज्ञान की गंगा का अनुकूल प्रवाह उसे शीतल फ्वारसहित मन्द समीर द्वारा नवीन उत्साह और परमानन्दपूर्ण पर शान्तिरस का सुखदपान करा सकेगा। उसी स्वात्मविस्मृति की वैराग्य सिञ्चित अवस्था में उसे संसार और तत्सम्बन्धी सभी ऐश्वर्यों की दिखावटी कलई दिखाई देने लगती है। और वह इस विराड् अतिरोचक नाटक की अवनिकाओं के पीछे रोमाञ्चकारी एवं गूढ़रहस्यमय तथ्यों पर दृष्टिपात करता हुआ उस लीलासम्राट् नाटचकलारत्न महान् निबन्धक ब्रह्मशक्ति की अविरल निपुणता और पूर्ण कौशल की झांकी से गद्गद् हो उठता है। उन्हीं हृदयग्राही और शुष्क मरीचिका की भाँति आंखों को तिलमिलाने वाली पर निपट निस्सार माया में झौंकने वाली वस्तुओं को अब वह एक अन्य उच्चतम सूक्ष्म सन्देश का वाहक समझता हुआ उनसे अपनी ऐहिक तथा पार्थिव तृष्णा की क्षणिक पूर्ति के लिए 'जल प्राप्ति का झूठा स्वप्न' नहीं देखता। उन चमकीले बहुसंख्य कणों के भीतर अब उसे उस सूक्ष्मतम ज्योति की रश्मियां तन्तुवत् दृष्टिगोचर होने लगती हैं जिन्हें इससे पूर्व वह नितान्त देखने में अयोग्य था और जिनके व्यापक प्रकाश में उसकी अनुदीक्षित प्रज्ञा व विवेक-चक्षु अब जगत् के एकमात्र निर्देशक की सूत्रात्मारूप अखण्ड ज्योति एवं कला-चातुर्य्य का दिग्दर्शन कराने लगती है। इस प्रकार जिस परमात्मा के अस्तित्व को वह अब तक बाह्य जगत् में न देख पा रहा था अब वह अपनी सूक्ष्मदृष्टि की ध्वजसमान परिष्कृत प्रज्ञा शक्ति से उसी अदृश्य और अदृष्ट नाटक नटवर की अद्भुत महत्ता को उसके अस्तित्व की अनिवार्यता सहित अपने सम्मुख प्रत्येक अनुबन्ध सम्बन्ध और प्रतिबन्ध के प्रबन्धक तन्तु में प्रस्तुत पाता है। उस के नैराश्य-विकलित जीवनमञ्च का स्वरूप ही धीरे धीरे उषाकालीन हिरण्यमय आभा से प्रस्फुटित होने लगता है जिसमें समस्त विश्व और उसके विभिन्न, अगण्य लाक्षणिक भौतिक प्रतीक एक जुट होकर अपनी गौण स्थिति का भास कराते हुए उनकी दृष्ट मूर्त्तियों तथा परिवर्तनशील आविर्भावों के पीछे अन्तर्निहित, सार्वभौम, सर्वान्तर्यामी प्रधान सूर्य आत्मा के जाज्वल्यमान दिव्य प्रभुत्व की गरिमा को अनुभूत कराने लगते हैं। सृष्टि की विचित्र वैरूप्यता का निखिल प्रयोजन जो उस की नस-नस में निहित है उसके अनन्य भर्त्ता द्वारा संगृहीत विभूतियों की स्वर्गीय दिव्यता का मनुष्य द्वारा अभिवन्दन, एवं उस बृहस्पति देव, निरतिशय, सर्वोत्कृष्ट, सूर्य के भी सूर्य, ब्रह्मात्मा की सर्वोच्च गरिमा की खोज, तथा उसका अमृत-सोमरसपान करना ही है। हे दिव्यचक्षुसम्पन्न धीर मानव! जाग और अपने जन्मसिद्ध अधिकार व सतत अभिलषित अध्यात्म गौरव की प्राप्ति में निमग्न हो॥

Short Discourse on the Mantra.

(A) O devout seeker, rightly deserving the blessed Divine Intimacy of thy All-pervading, All-permeating, Omniscient and, Omnipotent Lord, thou shalt not doubt and murmur in thy heart that He seems to be perceptible nowhere in the

world, and say, "In such a dubious condition, how can faith and devotion be firmly set in Him ?' No, He is Self-evident everywhere for His Boundless Magnificence. Well, in order to see Him no physical eyes are required; they will not help you much, inasmuch as He is no finite, manifest object of some visible shape, or appearance, after all. In so far as a fruitful process of our ocular vision, related to physical eyes, is concerned, there are certain intransigent conditions under which it functions; — a Sufficient availability of external light; soundness of healthy internal vision itself; visibility of the desired object, governed by its tangible size, form, and such other palpable characteristics associated with it; and the relevant attraction of attention in proper direction on the part of the viewer. On the contrary, even an otherwise perceptible object, or event, though present before the eyes, remains very much like an unseen & non-existent happening because of being missed by the observer for any one, or more of the detracting reasons. Again, while these ancillary aids may be duly available, things, such as, the pervasive empty-space, air, an object, or happening, at a great distance, an event of long ago, or still to come, though having their positive and definite existence, fall outside the range of visual perception. The reason is to be detected in the quality of their inherently natural imperceptability, or in a foreign obstruction of time or direction; just as, if a wall or some other opaque obstacle hinders the visual path, nothing can be seen across or on its other side. All this being as it is, how can the Omnipresent Absolute, the Subtlest Principle in Existence and absolutely Unconditioned by all limitations of shape, size, and mutability be accessible to extremely impoverished physical eyes with a poorly limited vision even at its best, in the manner of any 'cut-and-moulded' material objeet, having a gross perceptible form ? And, on their failure in providing some satisfactory proof of His Indubitable Existence, to fall in with the idea that whatever is not caught & recognised by (these two poor wretched) eyes has no certainty of proof & validity in regard to its existence; & that in this predicament, how can the existence of such an Invisible Supreme Power be sensibly ascertained & maintained with intellectual honesty, after all ?– Will a concept & conclusion of this nature be really quite rational & justifiably logical, at all ? There is no doubt, of course, that this phenomenal world does display a vast gallery of visible objects. However, it is not altogether made up of them alone. The value and importance, no less than the existence, of invisible forces in it is in no way negligible, or for that matter, less than that of the visible manifestations in its entire structure. All the fundamental and profound elements of its constitution are indisputably invisible and inherently deep-seated in it. According to this vitiated view resulting from a fallacy, most of the life-enthusing ancient traditions in respect of learning, living, and doing as well as exalting Spiritual devotion, obtaining usefully in life at present, which are not

only indispensable for human development, but also wholly beneficial; inspiring chronicles and events of history, and the great heroes of enviable heights heralded by them, along with many another inspiring source which a child has not still come across in his life, or which a grown up man, too, cannot ever hope to lay his eyes on —for instance, for a son, highly stirring deeds and anecdotes of the life of his noble, illustrious, and sacrificing father, but departed even before his unfortunate birth; — all such largely and solidly encouraging vehicles of fine spirit in every promising life will become meaningless and unacceptable for good. After all, mere perception by the eye is not the only reliable source for man in acquiring and confirming true knowledge. Inference and testimony of wise sages and seers of truths as well have similar competence of determining and verifying unequivocably all truths and facts in the same way as direct visual affirmation does. Where the eye fails, inference & conscientious testimony of authentic personages and diagnitaries make up for the flaw, deficiency, and weakness of the visual proof, and as complementaries, prove welcome promoters of human learning. Whatever gross & material objects, or fields of sensation as the natural effects of a higher and subtler Cause are to be found in the world, are all easily accessible to the gross and physical senses, such as the eyes, ears, nose, mouth, & the skin. A sensuous apprehension of their attributes, & they themselves in their actual form are directly acquired through the senses; and, in the end, the common perceptual results and personal experience concerning them go on accumulating and forming a life-long background of subtle impressions cast upon the soft and delicate surfaces of the intuitive faculties.

But, for a realization of things more refined as well as the subtlest principles serving as causes of a deeper Knowledge about them, gross and physical senses are quite inapt. An investigation, acquaintance, or acquisition of them is possible only by dint of the subtle and more refined inward media. In that purer and metaphysical as well as non-material domain, intellect, volition, conscience (*citta*), imaginative inference, the soul, and truth-oriented authentic testimony or word (*āpta s'abda*) can become more ensuring and reliable steps to success.

Therefore, as in the case of an unknown, unseen, and un-available Master of Art, a missing author, or out-of-sight Architect, their diverse, fine, well-proportioned works and lovely creations are made the decisive basis of judging and ascertaining their worth, greatness, and existence, so, too, inspite of the fact that the Supreme Crowning Artist, Author, and Architect of this *Great Soma-Kalas'a-like* 'Precious Palace of Beauty, generously instilled as much with the rich, real effects of Essential Truthfulness and Melting Goodness, as with the accomplished divineness of the Graces of all Fine Arts, dressed in their highest appeal happens to be invisible, & entirely unapproachable by unworthy crude means, still, like every Prime Creator,

He rests concealed in the magic of His perfect works and inimitable creations, where, indeed, a full rare Image of Him, His Nobility, Greatness as well as Supra-mundane Magnanimity stands out richly revealed to our wondering gaze. Outside thls shrine of mystic beauty, and within the grips of dull, unresponsive grossness, owing to inconsistency of means, dismay and despair are the only outcome to be faced. In order to avoid such a contingency in life, instead of an undue reliance on the outward rudimentary light of the eyes, a confident recourse to the internal, wakeful and rewarding intellectual vision will have to be substituted with unyielding resolve. And only when we are able to initiate for ourselves the trained look of a well-disciplined artist, this Vast Panel of Mixed Effects, derived from a systematic hierarchy of further and further diviner causes, can we capably and successfully drink in the Inevitable Presence and Ever-enthusing Majesty of the Holy Supreme Spirit, Who is the Veritable Crown of All Arts as well as Sciences — *Jātavedas*, the Renowned Knower of all Highest Causes with their resultant Effects, and the Prime Efficient Cause of Countless 'live portraits' and throbbing, lively figures surrounded by captivating peculiarities of Nature, like the Rainbow, and the Eerie Dawn — all superbly decking this most attractive Hall of Art, embodying the finest ideals of Beauty–Truth–and Divine Goodness; wherein, though His direct presence appears to be mysteriously concealed and veiled from ordinary view, yet to the vigilant, at the same time,His Incomparable Majesty is eloquently proclaimed through His unrivalled excellence & supremacy in every thing, including a matchless Creative Workmanship & wonderful range of Constructive Vision. Without genuinely understanding the Genius of the Original Master-Craftsman of this world, and without truly realising Him for ourselves, we shall not be able to discover and define the lofty end and summit of our winding, hazardous, hilly path of life, despite its being inwardly focussed upon us, both by the fair torch of our personal learning and the enquiring mind. If we fail to awaken ourselves and our profound powers propitiously, how will the accomplishment of the ultimate blissful aim of "*Uttamam jyotih Sūryam* (*aganma*)" =("May we be blessed with the Glorious Golden Sunshine of our Omniscient Orient Lord !) in consequence of a long-cherished and dearly besought Spiritual Victory be at all possible at the close of a trouble-torn succession of lives on the part of valiant *Indra*, the mortifying soul, and the unquestioned Master of the animated body, with repeated chances of purgation and purification for his immortal good through an effective pursuit of the Fourfold Virtues of Ethical Piety, viz., 'Dharma, Artha, Kama, and Mokṣa', which always call for the adoption of a pure and chaste life in the world ? The crucial crest of human life is plain enough and well-determined—"Getting across the ordinary dismal, gloom-set path of the day-to-day world of passion, and, while steadfastly settling down in

the breezeless equanimity of intuitive, far-better, and lasting Spiritual Moonshine, which envelops the fulfilled radiant soul, to be lost and merged exclusively, in the end, in the Highest Splendour of Divine Bliss, showered upon by the Supreme Spirit during the indeterminate enjoyment of Mokṣa, the final Emancipation from all the three physical bodies, after all."—[Mantra 15]. So long as a man's inward intellectual vision remains unblended with, and divorced from, the viable mystery of a true Discovery of the Supreme Being, appropriately marked contours of his future life, too, continue to be hazy and indistinct, on the whole. A definite look, and desirably correct form is given to it by nothing else as best as by an alert spiritual resolve for penance and constantly moral or virtuous effort.

God has virtually overwhelmed this entire universe with innumerable hordes of manifest phenomena and finely designed objects, human super-talents, and other miracles and merry fruits of witchcraft in token of His Loving Beneficence and as wonderful specimens of His Unmistakable Greatness and Supreme Powers for the good of all those, who have their eyes to see. i.e., a vigilant and conscientious insight capable of looking into inherent truths with candid faith,—which through their strange qualities, when observed discerningly by a mature mind not only speak all the time of the Inevitable Presence of their All-devising Omniscient Contriver, but also sing, in the mute amazement, the unheard songs of His All-compelling and Unquestionable Divine Supremacy. The noblest representatives of humanity, the Yogis, as well as the most brilliant examples and patrons of true knowledge, scientists, sages, and philosophers (*Ṛṣis & Munis*), all flourish under His Kindly Eye; for, indeed, is not the first ever generous sprouting of mokṣa and even elementary knowledge itself, no less than its ultimate Blissful Blossoming, too, the strangest evidence of His rare Kindness & Compassion? Certainly, in this manner, a soul that sensitively sees and admires the Unique Universal Graces of that Unparalleled, Omnipresent, and Almighty Creator Spirit, the '*Sūrya Ātmā*' (of the next 17th mantra) is able to attain full mastery of his own rightful consummation and lasting glory in Eternity, which was once his pious refuge, and now a Fond Compeer, not, of course without lending high honour to the rest of the world itself.

(1) '*Jātavedas*' is the most remarkable attribute of the Fire god (Agni) in the world. The entire lively work of creation, its designing, and construction is the outcome of this peculiar characteristic property or trait, belonging to a revolutionary, electrical, subtle energy or force found in conscious entities, and is associated with all life, motion, and new change in an abstract form. The extra-ordinary workmanship as well as the Superfine reach of vision of an artist, original creator or architect can always be assessed and judged on the basis of a study of his ins-

pired productions and works by showing to us as to how far he has been able to grasp a glimpse of originality in his vision and whether his acknowledged competence has been equal to transform it into a compelling sense of wonderment in others, or not. It is quite evident and therefore easy to understand that not only within the bounds of the solar system, but even outside it in the three broader spheres of creation as a whole as well as the three tiers of time, the various phenomenal growths and other wider influences that the all-dominant might of the sun has caused to come into being as Nature's Central Force in the world cannot be brought about by any other elemental power therein. The deeper the men with the light of their penetrative intellect are able to study and nuravel to themselves the most significant secrets of the all-mighty shafts of Divine Magic of Wisdom, ceaselessly emanating from that Conspicuous Lord Creator, and as '*Jātavedas*', the First Wizard of this bewitching Wonderland,who transmutes its pennyworth of clay into the purest gold, the more they will themselves go on deserving true eminence and successfully rise in command of the royal heights of increasing grandeur of life. The visible sun-god, too, spreads his heavenly splendour with countless kindly deeds for the ennoblement, no less than the joy and gratification, of all, through his extremely subtle beams of light - life - and lustre, piercing everything and reaching everywhere, while establishing their total conquest like imperial banners over the whole world; still a true appraisal of their worth, is possible only for the enquiring intellect rather than the eye of the humdrum sort of man in the street. Generally speaking, neither the light - endued human eye has the power to gaze, even though momentarily, at this strange fountain of brilliant lustre, nor is there a resisting nerve found in any earthly living being to be close in approach to it. Under such conditions, although strangely beyond imagination, yet bounded within its physical limits, and perceptibly of a form as it is, when this orb of the sun, so far as a right understanding of its aggregate value is concerned, is a subject possible of personal grasp for man · only by means of his intellectual approach, how can the poorly feeble beam of a sesamoid human eye be a direct witness to the real nature as well as unfathomable magnificence of a Formless and Boundless Expanse of vital Lustre of the Perfect Conscious Entity and Moving Thought in its Full Divine Glow of Radiance and the eternal Fountain - Spring of Creative Effervescence, the most refined original Prototype of this visible *Āditya* and *Kham Brahma*, Omnipresent Supreme Pervasive Spirit, altogether out of the reach of physical senses, and the Sovereign Dispenser and Prime Mover of this Lord of Light itself, which is, in a way, His accredited physical deputy on duty and serves to reflect and proclaim to the world its Master's Limitless sagacity like a little drop in the ocean of His Plenteous Schemes ? Nevertheless, there can

be little doubt that through the more refined survey by the *'Jyotiṣmati Prajnā'*, the subtlest standard - bearer of the Divine Inner Light enkindled by Him in man for his greater good, even such otherwise elusive works and wonders of excellent artistic acumen stand plainly exposed and revealed with a dissolving impression upon the curious soul opening out to it the Unequalled Magnanimity of their Unrivalled Author.

(U) If man chooses not to emaciate and kill his soul, but on the other hand, continues to invest his appropriate means and best efforts for high satisfaction of its inherent thirst for lasting peace, in that case, his divinely inspired intellectual vision unfailingly proves his best friend for him, with whose undeviating assistance he is able to sharpen his dormant powers of unlocking the final gates of true wisdom. The knowledge of the Central Realities of life cannot be gained with the help of the ways of the world, or of the body, in any case. Its earnest seeker must rise above both these betraying media, and adopt far more serious, subtly refined and diviner avenues of the right approach; because, on principle, for the success of a material and gross objective, palpable and gross aids and means are required; whereas for another aim of a more subtle and refined nature, only refined and subtle media are called for. The higher the subltle and abstruse nature of a desired goal, the higher and more refined in practice must necessarily be the means and efforts to be adopted for its cherished realisation.. The senses and their various sources of enjoyment, the sense - objects, in the world —scattered, all around, tainted with all the mockery of material hues;always giving rise, when achieved, to an elusive, momentary sense of pleasure, but invariably leaving behind long - enduring impressional seeds of suffering and distress; and all these fleshly charms—'honey-mouthed goblets of persistent poison', in fact,—ever entangling in fond alluring meshes of fool - hardy passions, which ultimately succeed in sinking the precious opportunities, woven with this blessed boon of life,. amidst the pitiless waves and curls of a terrible whirlpool that the world happens to be,—cannot yield a relish of the pure taste of spiritual peace and dispassionateness. In order to evolve a permanent source of that perennial peace and joy within himself, a careful and alert devotee will do well to acquaint himself with the integral nature of the hidden mysteries behind the fascinating appearances of this visible world, with the effective and friendly guidance of his own *'Vis'okā - Jyotiṣmati—and 'Ṛtambharā'* powers of the intellect, at its best. Only then, the ameliorating flow of the undiluted pure stream of Fundamental Knowledge of Reality at the bottom of things seen and unseen, will enable him to feel blest with a 'cool, drenching draught of sanguinely sprinkling inward Peace.' In such a dispassionately nurtured and self - obviating state of the mind, the thin layer of crude

superficial gloss. over this blushing world and the glamours belonging to it, begins to expose itself to his questioning eye. Consequently, casting his bewildered looks on the awe-inspiring and unusually mystical new-found verities behind the apparent exhilarating Drama, he is driven to a feeling of ecstatic delight at the fine glimpse he now has of the Absolute Art and un-dwarfed Mastery of its supreme play-wright and the Imperial Jewel of Dramatic Art—The Peerless Grand - Architect and the Divine Principle of Absolute Authority over all others in the world. Now much better informed in regard to the same things that formerly looked tempting, dazzling the eyes like empty particles of sand. and shyly enticing into utter delusion, he views them as loyal bearers of quite an exalting message from the unseen. He starts becoming aware of the warp-&-woof-like dainty rays of Divine Light in their intrinsic texture, which he was unable to mark before, and in the pervasive luminosity of which now his suitably well-disciplined intellect begins to focus itself on the High Artistic Excellence and un-impeded Refulgence of the world's Sole Director (*Jātavedasam devam*) as well as the self-radiant and all-permeating Divine Presence. The result is that the presence of a universal spirit which foiled his vision so far and which he failed to find so long in the outside world, sets opening out to him, and he now begins to discover the Inevitable Startling Majesty of the Un-seen and Incognito, Drama Wizard before him in every sequence, attachment as well as compound relationship as devised by the controlling Intelligence, running throngh all things and events of this world by means of his sharpened insight, quickened to the core by a clean conscience worn by him like a sworn knight's banner to help his invincible glory. Slowly but surely, the entire complexion of the scene of his life, harassed by the low key of dusk, dismay, and despair, now comes to be spread over with a golden bloom of dawn in which all the world and its multiple and mosaic symbolic physical Diversity of Effects dissolves into One Great Unity to reflect their secondary significance, and enhance his awareness of an unbounded Greatness of the Resplendent Divine Majesty of their Prime Evolver and the Immanent, Omnipresent, sole Creator of all that meets the eye. The one uncompromisable purpose of this vast diversity of creation, inherent in every fibre of its texture, lies in a deep, melting appreciation of the heavenly graces and beauties, lent to it by its kind Master, through a concentrated quest of the Highest Quintessence of Quietude, an unsurpassable attribute of Lord *Bṛhaspati* (the Supreme Being)—the Infusing soul of even this great sun, and the fountain-head of all human virtues; and in the Final Realization as well as a Crowning Absorption of its immortal, inebriating, soma-blended essence, in the end.

O Man, thou art possessed of a rare divine vision as thy own inalienable

right. Wake up, and truly dedicate thyself to thy proud heritage of a spiritual stature, which thou hast ever been yearning for, and which, in truth, is thy undeniable birth-right as well !

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[१७] ओ३म् चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याऽग्नेः । आ प्रा द्यावापृथिवी अन्तरिक्ष ७ सूर्य ऽआत्मा जगतस्तस्थुषश्च स्वाहा ॥

——(ऋ० १-११५-१ / (यजु० अ० ७-मं० ४२) ॥

कुत्स ऋषिः । सूर्यो देवता । भुरिगार्षी त्रिष्टुप् छन्दः । धैवतः स्वर ॥

पदान्वयः — ओ३म् (संज्ञा–प्रणवमन्त्रः – अव्ययपदम्) मित्रस्य (संज्ञा – पुं० – षष्ठ्यैकवचनम्) । वरुणस्य (संज्ञा – पुं० – षष्ठ्यैकवचने रूपम्) । अग्नेः (संज्ञा – पुं० – षष्ठ्यैकवचने रूपमिदम्) चक्षुः (संज्ञा - नपुं० – प्रथमैकवचनम्) देवानाम् (संज्ञा – पुं० – षष्ठ्या बहुवचनम्) । जगतः (संज्ञा – विशेषणं वा-नपुं० षष्ठ्यैकवचनं पदम्) । तस्थुषः (संज्ञा-विशेषणपदं वा पुं० – षष्ठ्यावेकवचनं रूपम्) । च (अव्ययं – समुच्चयार्थकं पदम्) । चित्रम् (विशेषणं – नपुं० – द्वितीयैकवचनम्) । अनीकम् (संज्ञा – नपुं० – द्वितीयैकवचने रूपम्) । उद्+अगात् (उदुपसर्गपूर्वं क्रियापदम् । अगादिति 'इण्' गतौ धातोर्लुङि प्रथम पुरुषैकवचने रूपम्) । सूर्य आत्मा [सः] (द्वयोः संज्ञा पदयोः समासः । कर्मधारयः-प्रथमैकवचनम्) । द्यावापृथिवी (द्वयोः संज्ञापदयोर्द्वन्द्वसमासे द्वितीयायां द्विवचने रूपमिदम्) । अन्तरिक्षम् (संज्ञा–नपुं० द्वितीयैकवचने रूपम्) । [च] आ प्राः (आङ् =समन्तादित्युपसर्गपूर्वं प्राः क्रियापदं लुङि प्रथमपुरुषैकवचनं रूपम्)स्वाहा=सु+आह+आ (सु=सुष्ठु-वाचकोपसर्गपूर्वादाहक्रियापदात् लटि प्रथमपुरुषैकवचनात् णलन्तात्समस्तप्रातिपदिकात् स्त्रियां टाप् प्रत्ययान्तमव्ययपदं – अव्ययीभावसमासः) ॥

पदभावामृतम् — ओ३म् = सः सर्वज्ञः सर्वदुःखभञ्जको नित्यानन्दप्रदायकस्त्रिभुवननाथः सर्वेश्वरः प्रभुः ॥ प्रथममन्त्रे सुविस्तृतमेव व्याख्यातम् । तत्रैवोपगम्यं पुनश्च ॥

वह सर्वज्ञ सर्वोपतापहारी एवं नित्यसुखपरिवर्धक त्रैलोक्य के नाथ और सम्पूर्ण चेतन व अचेतन जगत् के स्वामी सर्वाधार प्रभु ॥

That Omniscient Sovereign Majesty holding in His Overpowering Sway the Triple World of Creation—the Supreme Lord of all the animate and inanimate Phenomena in existence, and all the Pivotal Force that is responsible for all inherent as well as obvious motion in the universe—Who Mercifully not only allays all pains and sufferings of His sorely distressed and helpless creatures, but is also eternally disposed, rather determined, to raise and augment the degree of their total happiness as well as internal peace and lasting blissfullness in life.

मित्रस्य — सुहृदः । सख्युः ॥ (अ) सर्वेषां मित्रभावेन हितसाधकस्य परमेश्वरस्य । सर्वथा सुखहेतोः सृष्टिकारकस्य च ब्रह्माण्डनायकस्याऽऽदित्यस्य । परमात्मनः । शरीरे तद्गुणवतः प्राणस्य वा ।

विश्वेषां यो हितकरस्तस्य विश्वहितैषिणः। सकलशुभाभिलाषिणः सख्युः / देवस्य वा। प्राण इव प्रियस्य महोपकारकस्य शिवशङ्करस्य। अत्यन्तमङ्गलकारणस्य सर्वदाद्वेषरहितस्य च परम प्रेमसागरस्य सृष्टिविधायकस्य। यो हि सहजस्वभावेन सर्वेषु स्निह्यति तस्य नित्यमित्रस्य विश्वात्मनः। यो मित्रेष्वपि महाँस्तस्य वाचस्पतेर्जातवेदसः। यो मित्राणाङ्खलु महः सर्वेषाञ्च सद्भावेन हितसाधकस्तस्याऽग्नेः॥ (इ) सर्वोपरिजीवन – सख्युः प्राणस्य सर्वत्र व्याप्तस्य प्राणिमात्रस्य च जीवनोत्साहकस्य वायोः। सूर्य इव निष्पक्षभावेन यः सर्वेषां हितसाधकस्तस्य॥ (उ) यः सखेव सुखदाचारवान् तस्य हितैषिजनस्य। यो मित्रवत् सदा स्नेहदृष्ट्या सत्करोति तस्य पुरुषस्य॥ 'ञिमिदा' स्नेहने (भ्वा० – आ० – से०) / 'ञिमिदा' स्नेहने (दिवा० – प० – से०) वा धातोः अमि – चि – मि – शसिभ्यः क्त्रः (उणा० ४–१६४) इति सूत्रेण क्त्र प्रत्ययान्तः मित्रः शब्दः। मित्रः प्राप्त्यर्थे पदनामसु पठितम् – (निघं० ५–४) मित्रः। प्रमीतेस्त्रायतेः। सम्मिन्वानो द्रवतीति वा। मेदयतेर्वा – (निरु० १०–२१)॥ मिनोति मान्यङ्करोतीति मित्रं सुहृद्वा। नित्यन्नपुंसकम्। क्वचित् पुल्लिङ्गोऽपि वा 'शन्नो मित्रः०' इत्यादिस्थलेषु। अयं मित्रम्। इयं मित्रम्। शोभनानि मित्राण्यस्याः सन्तीति सुमित्रानामधेया स्त्री॥

(अ) सर्वस्य ह्येव मित्रो मित्रम् - (शत० ब्रा० ५–३–२–७)। "मित्रो जनान् यातयति ब्रुवाणो मित्रो (सूर्यो) दाधार पृथिवीमुत द्याम्। मित्रः कृष्टिरनिमिषाभिचष्टे मित्राय हव्यं घृतवज्जुहोत॥" [ऋ० ३–५९-१]। मित्र ! सत्यानामधिपतये ! (तैत्ति० ब्रा० ३-११४-१)। ब्रह्मैव मित्रः (शत० ब्रा० ४–१–४–१)। मित्रो वै शिवो देवानाम् – (तैत्ति० सं० ५–१–६–१)। य आपूर्यते स मित्रः (ताण्डयम० ब्रा० २५–१०–१०)। सत्यं वै मित्रः (मैत्रा० सं० ४–३–९)॥ (इ) अयं वै वायुमित्रो योऽयं पवते – (शत० ब्रा० ६–५–४–१४)। अहर्मित्रः (ताण्डयम० ब्रा० २५–१०–१०)। मित्रमहः (मैत्रा० सं० १–८–९)। मित्रो वै यज्ञस्य शान्तिः (क० कठ सं० ३५–१९)॥ (उ) प्राणो वै मित्रः (शत० ब्रा० ६–५–१–५)। प्राणो वै मित्रोऽपानो वरुणः (शत० ब्रा० ८– २–५–६)। मित्रेणैव यज्ञस्य स्विष्टं शमयति – (तैत्ति० ब्रा० १–२–५–३)। प्राणो मित्रम् – (जैमि० उप० ब्रा० ३-३-६)। मित्रः क्षीर-श्रीः (सोमः) – (तैत्ति० सं० ४-४-९-१)॥

(अ) सर्वथा सब के निश्चित मङ्गलकारी एवं हितैषी परमेश्वर की। बहु सुखचिन्तक नित्य उपतापहारी दुःखभञ्जक सदैव सखारूप परमात्मा की। सृष्टिकर्त्ता, ब्रह्माण्डनायक जगदीश्वर/सूर्य/ अथवा शरीरान्तर्गत उन्हीं गुणों वाले प्राणतत्व की। सभी के सदा हितकर विश्वहितैषी / सब प्रकार की भलाई चाहने वाले सखा की। अथवा दानी देवशिरोमणि की। प्राणों के समान प्रिय महोपकारी शिवशङ्कर की। अत्यन्त मङ्गलहेतु सर्वदा द्वेषरहित और परं प्रेमसिन्धु सृष्टि के मूलविधाता की। जो अपने सहज स्वभाव से ही सबसे स्नेह करता है / सब के स्नेह के योग्य है / उस अखिल विश्व के नित्य विश्वस्त मित्र विश्वात्मा की। जो अन्य मित्रों में अत्यन्त महान् है उस वाचस्पति सर्वकलाविद् जातवेदस् की। जो सारे ही प्रेमी (देवस्वभाव) तत्त्वों में श्रेष्ठ है उस महाबली सर्वहितवर्धक अग्नि/=अनतिशय ज्ञान/तत्त्व की। (इ) पार्थिव जीवन के सब से अधिक अमूल्य मित्र प्राण शक्ति की। सर्वत्र व्याप्त, और प्राणीमात्रमें जीवन की आधाररूप विद्युत् को प्रोत्साहन देने वाली वायु की।

सूर्य के समान निष्पक्ष भाव से सब के हितों के प्रवर्तक गृहपति की ।। (उ) सच्चे सखा के समान शुभ आचरणयुक्त हितैषी जन की । स्नेह की दृष्टि से मित्र की नाईं सदा सत्कार करने वाले व्यक्ति की ।।

(A) Of the Ever - Benevolent and Great Unswerving Benefactor of all in all possible ways as their Sovereign Dispenser of deeds. Of the Almighty Supreme Being, Man's Never - Betraying Friend, Who is unfailingly ever anxious for his real happiness, and always ready to alleviate his sufferings and despairs as his Best Saviour in times of utter despondency. Of that Unrivalled Lord Creator and the Sole Director of this weird universe without His Compeer, / of the sun, the Grand Master of this solar family, / or for that matter, within the living body, the queer Ethereal Energy, called *Prāṇa* (Life - Force), and possessed of the same functional traits, on the whole. Of the ever - more Kind Universal Benefactor of all/a trusted Friend, unquestioningly willing, rather eager, to shower His Generous Munificence / or the Prime Giver of the best help to all other gifted gods as such. Of the Primordial Principle of Beneficence (*S'iva*), universally as dearly admired and loved as life itself. Of the Founder Organiser of this systematically evolved Creation; Who is not only absolutely free from the virus of malice for others, but is also essentially an immeasurable Ocean of Pure Love and Kindness as well as the Lone, Last Refuge of Real Weal in this distressing, dreary dungeon full of all kinds of harassment. Of that Universal Spirit, Who is an Everlasting Succour and Dependable Patron of the entire universe, / Who is inherently kind - natured, and for their own good deserves being loved and adored by all. Of that Arch-Artist Connoisseur, profoundly steeped in the perpetual mysteries and vital graces of all the Creative Innovations; at once, the Insuperable Lord of Speech as well as the *non-pareil* Fountain - Spring of High imagination (*Jātavedas*), and the Greatest of all other known friends and associates in love. Of that Almighty and universally the most Serviceable Fire - force (*Agni*) / or also, as implied in the larger connotation of this peculiar term, the unsurpassable Force of Knowledge (*Anatis'aya Jñāna Tatva*), which is the noblest among all other gracious and godly natured Elements in the world. (I) Of the most invaluable and priceless life-infusing factor, that is, the '*vis vitae*' or *Praṇa* as it is called, and quite different from other physical forces under the sun. Or the superior Cosmic Force of Air, which induces the universally present but generally dormant electrical force into different guiding movements and activities, and also the living vital energy, which happens to be the very basis of all life in living beings all over the world. (U) Of the Master of the family or the household, who like the sun with flawless impartiality looks to the furtherance of the interests of all alike. Of a sincere benefactor, resembling a true friend, and invariably well - disposed to extend help and wholesome beha-

viour. Of a closely attached person, who has nothing but the loving and sympathetic eye of an affectionate friend for others and is always ready to do whatever leads to their fair well - being.

वरुणस्य — (अ) वरणयोग्यस्य सर्वोत्कृष्टस्य जगदाधारस्य परमात्मनः। सकलशत्रुनाशकस्य प्रशस्य-रक्षकस्य च। यो प्राणिनां ऽरं मित्रमिवाऽहितानि वारयति तस्य प्रियजनस्य। वरोत्तमस्य प्रशस्तमित्रस्य। शुभेच्छुकस्य नितरां श्रेष्ठसहायकस्य सन्मित्रस्य। सर्वदा वरणीयस्य दिव्यगुणस्व-भावसम्पन्नस्य जगदीश्वरस्य। यो वै सर्वानशान्तिकरान् विघ्नान् व्याधींश्चास्मत्तोऽपाकरोति तस्य महामनसो विश्वम्भरस्य। उदानवायुरिवोपपन्नस्य भवितुर्वा दुःखस्य विनाशकस्य हरेः। वरितुं प्राप्तुं योग्यस्य सवितुर्देवस्य। व्यापककल्याणकरस्याऽनिष्टातिक्रमणसाधकस्य च सर्वदैव हितैषिणः परमेश्वरस्य/सूर्यस्य/जनानामधिपतेर्वा। सर्वश्रेष्ठ व्यवस्थापकस्य। दुष्टानां परितापकस्य स्वशुभ-सङ्कल्पैश्च सर्वेषां सुखहेतोः। शत्रूणां दस्यूनाञ्चाऽजयोच्छेदकस्य वा। योऽध्यात्मसिद्धियुक्तान्मुमुक्षून् सत्य – धर्म – कर्त्तव्यारुढ़ान् जनाञ्च वृणोति / यो वा तैर्विशुद्धात्मभिर्नितरां व्रियते वर्य्यते वा तस्योदारभावस्य वरुणस्य। अथवा 'वरुणो नाम वरः श्रेष्ठ' स्तस्मात्तस्य विश्वेश्वरस्येदन्नाम ॥ (इ) ऊर्ध्वगतिप्राप्तस्य वायोर्जलस्य वा। वरुण इति पदनाम – (निघं० ५–४) येन प्राप्तिसाधनस्य ग्रहणं मन्तव्यम्। अग्नेर्विद्युतोऽशनेर्वा। वायोरिन्द्रस्योदकस्य वा। जलवत् शान्तिसुखप्रदायकस्य चन्द्रस्य। अपामधिपतेर्वरुणस्य वा। जलं वृणुते। वरति। प्राप्नोति। धारयति वेति वरुणो मेघस्तस्य ॥ (उ) सदा सुखदुःखयोः स्थितयोर्मध्ये शुभचिन्तकस्य सहायकारिमित्रस्य। मित्रवरिष्ठस्याऽतिश्रेष्ठस्य प्रिय-जनस्य। उपकारेषु नित्यप्रवृत्तस्य महोदस्य। अन्यसन्दर्भेष्वपि वरुणः पदनामसु पठितम् – (निघं० ५–६) छन्दसि सर्वत्रगत्यर्थकेभ्यो धातुभ्य(स्तथावदत्रापि च) ज्ञानप्राप्त्यर्थमिङ्गितमेव। यशः प्राप्त क्षत्रियस्य / जीवस्य / सत्योपदेष्ट्र-आप्तमुनेर्वा। इन्द्रियनिग्रह – विवेकसंयमादिसिद्धस्य योगिजनस्य। वरुणो हैवोत्तमो जनो मनुष्येषु। सकलव्यवहारसञ्चालकस्य प्राणस्य देहे विषशोधकस्य चाऽपानस्य॥ (१) 'वृञ्' वरणे – (स्वा०-उ०-से०) / (२) 'वृञ्' वरणे – (क्र्या०-उ०-से०) / (३) 'वृ' वरणे। भरणे चैके – (क्र्या०-प०-से०) / (४) 'वर' ईप्सायाम् – (चुरा०-उ०-से०) वा धातोः कृ - वृ - दारिभ्य उनन्' – (उणा० ३-५३) इति सूत्रेण उनन् प्रत्ययः॥ वरुणो वृणोतीति सतः (निरु० १०–३)॥

(अ) (आपः) यच्च वृत्वाऽतिष्ठंस्तद्वरुणोऽभवत्तं वा एतं वरणं सन्तं वरुण इत्याचक्षते परोक्षेण। परोक्षप्रिया इव हि देवा भवन्ति प्रत्यक्षद्विषः (गो० ब्रा० पू० १-७) - यो वाऽग्निः स वरुणस्तदप्येतद् ऋषिणोक्तं त्वमग्ने वरुणो जायसे यदिति — (ऐत० ब्रा० ६-२६)। अथ यत्रैतत् प्रदीप्ततरो भवति तर्हि हैष भवति वरुणः (शत० ब्रा० २-३-२-१०)। वरुण्यो वाऽएष योऽग्निनाऽऽशृतोऽथैष मित्रो य ऊष्मणाऽऽशृतः (शत० ब्रा०. ५-३-२-८)। तद्यदेवात्र पयस्तन्मित्रस्य / सोम एव वरुणस्य – (शत० ब्रा० ४-१-४-६)। यत्पश्चाद्वासि वरुणो राजा भूतो वासि-(जैमि०उप०ब्रा० ३-२१-२)। वरुणो वा एतं गृह्णाति यः पाप्मना गृहीतो भवति – (शत० ब्रा० १२-७-२-१७)। अनृते खलु वै क्रियमाणे वरुणो गृह्णाति - (तैति० ब्रा० १-७-२-६)। सत्यानृते वरुण एव गृह्णाति – (तैत्ति० ब्रा० १-७-१०-४)। वरुण ! धर्मणां पते !! (तैत्ति० ब्रा० ३-११-४-१)। वरुणो धर्मपतीनां (सुवते) – (तैत्ति० ब्रा० १-७

४-२)। वरुणेन (यज्ञस्य) दुरिष्टं (शमयति) - (तैति० ब्रा० १-२-५-३)। वरुणः स्विष्टं पाति - (ऐत० ब्रा० ३-३८)। यद्वै यज्ञस्य दुरिष्टं तद्वरुणो गृह्णाति - (ताण्डयम० ब्रा० १३-२-४)। यद्वाऽस्य (ईजानस्य) दुरिष्टं भवति वरुणोऽस्य तद्गृह्णाति - (शत० ब्रा० ४-५-१-६)। एषा (उत्तरा) वै वरुणस्य दिक् - (तैत्ति०ब्रा० ३-८-२०-४)। वरुण एव सविता - (जैमि० उप० ब्रा० ४-२७-३)। वरुणो दक्षः (शत० ब्रा० ४-१-४-१)।। (इ) स हि वरुणो यदश्वः (शत० ब्रा० ५-३-१-५)। रात्रिर्वरुणः (ऐत० ब्रा० ४-१०) / (ताण्डयम० ब्रा० २५-१०-१०)। यो वै वरुणः सोऽग्निः (शत० ब्रा० ५-२-४-१३)। द्यावापृथिवी वै मित्रावरुणयोः प्रियं धाम - (ताण्डयम० ब्रा० १४-२-४)। अयं वै पृथिवीलोको मित्रोऽसौ (द्युलोकः) वरुणः (शत० ब्रा० १२-९-२-१२)। अपानो वरुणः (शत० ब्रा० ८-४-२-६)। स वाऽएषोऽपः प्रविश्य (आदित्यो) वरुणो भवति – (कौषी० ब्रा० १८-९)। वरुण आदित्यैः (उदक्रामत्) – (ऐत० ब्रा० १-२४)। वरुण आदित्यै(र्व्यद्रवत्) – (शत० ब्रा० ३-४-२-१)। वरुणोऽन्नपतिः (शत० ब्रा० १२-७-२-२०)। वरुण्या वाऽएता ओषधयो याः कृष्टे जायन्ते – (शत० ब्रा० ५-३-३-८)।। (उ) इन्द्रो वै वरुणः स उ वै पयो भाजनः (गो० ब्रा० उ० १–२२) / (कौषी० ब्रा० ५–४)। व्यानो वरुणः (शत० ब्रा० १२–९–१–१६)। वरुणः सम्राट् सम्राट्पतिः (शत० ब्रा० ११–४–३–१०) / (तैत्ति० ब्रा० २-५-७-३)। यः प्राणः स वरुणः (गो० ब्रा० उ० ४-११)। क्षत्रं वै वरुणः (शत० ब्रा० २-५-२-६) / (कौषी० ब्रा० ७-१०)। विराड् वरुणस्य पत्नी – (गो० ब्रा० उ० २–९)। सवो वै देवानां वरुणः (शत० ब्रा० ५–३–१–५)। वरुणो वै देवानां राजा – (शत० ब्रा० १२–८–३–१०)। वरुण्यं वाऽएतद्यन्मथितम् (आज्यम्वा ज्ञानम्) अथैतन्मैत्रं यत्स्वयमुदितम् – (शत० ब्रा० ५–३–२–६)।।

(अ) प्रेम करने योग्य अत्यन्त कमनीय विश्वम्भर परमात्मा की। द्वेष की अग्नि से विदग्ध शत्रुओं के नाशक तथा सब प्रकार से विज्ञ रक्षक प्रभु की। जो समस्त प्राणियों के सर्वोत्तम मित्र के समान अनिष्टों का निवारण करता है और सदा उनके प्रिय आत्मीयजन की भांति हितसाधन ही करता रहता है उसकी। अत्युत्तम, इष्ट एवं, सुप्रशंसनीय सखा की। शुभेच्छुक और हर स्थिति में सहयोगी सुहृद् की। निरन्तर वरण करने योग्य दिव्यगुणस्वभावसिद्ध जगदीश्वर की। उस महामना, पापहारी, संसारस्वामी तथा विधाता की जो सारे अशान्तिमय विघ्नों और रोगों को हम से दूर हटाता है। उस अमङ्गलहारी हरि की जो उदान वायुवत् प्राप्त, अप्राप्त, तथा भावी दुःखों का नित्य निराकरण करता है। गुणगान करने और सर्वथा प्राप्त करने के योग्य पूज्य सविता देव की। व्यापक एवं सार्वभौम कल्याण के एकमात्र निमित्त और अहितों को पार करने की अथक शक्ति के मूलस्रोत सदाहितैषी परमेश्वर की, / सूर्य की, / अथवा प्रजापालक नरेश की। अभद्रदुष्टों के रुद्ररूप दण्डदाता, अर्यमा और अपने उदार उपकारसिञ्चित सङ्कल्पों द्वारा प्राणीमात्र की सुखसाधक सौम्य शिवशक्ति की। उस सर्वश्रेष्ठ व्यवस्थापक, सर्वाधिष्ठातृ, योगबलसाध्य मायापति की। दस्यु तथा आतंककारी खलजनों के अजेय उन्मूलक और नियन्त्रणकर्त्ता की। जो अध्यात्मयोगनिष्ठ मुमुक्षुजनों तथा धर्म –सत्य और कर्तव्य पर आरूढ़ सज्जनों का नित्य उत्साहवर्धक है और प्यार करता है / अथवा जिसे विशुद्ध आत्मायें अविरलरूप से अपना उपास्य देव और सर्वोच्च समर्थक मानने के योग्य समझती हैं

उस सततउदारभाववारिधि संवरणीय वरुण की। 'वरुण नाम है वर का – श्रेष्ठ का' इस कारण विश्व के उस् व्यापक विधाता को वरुण कहते हैं ।। (इ) उर्ध्वगति को प्राप्त वायु वा जल की। अग्नि-विद्युत् - वा अशनि की। वायु - इन्द्र - वा उदक की। जल जैसे शीतल और सुखद चन्द्रमा की। उस मेघ की जो वरुणरूप से जल को वरण करता है / सम्यक्तया प्राप्त करता है / धारण करता है ।। (उ) उस आदर्श मित्र की जो सुख तथा दुःख दोनों ही स्थितियों में सदा शुभचिन्तक एवं एक सा सहायक बना रहता है। अत्यन्त श्रेष्ठ और उत्तम प्रियमित्र की। उपकारों के करने में नित्य प्रवृत्त सहृदय प्रेमी महापुरुष की। अन्य सन्दर्भों में भी वरुण शब्द पदवाची शब्दों में पढ़ा गया है–(निघं० ५–६)। वेद में सर्वत्र (और उसी भांति यहां पर भी) 'गति' अर्थ वाले शब्द ज्ञानप्राप्त्यर्थक सङ्केत वाले होते हैं। यशस्वी वीर क्षत्रिय की / जीवात्मा की / सत्योपदेष्टा अथवा आप्त मनस्वी मुनिप्रवर की। इन्द्रियनिग्रह, विवेक, संयम आदि से परिपूर्ण योगी जन की। देह में सभी चेष्टाव्यापार के मुख्य हेतु प्राणबल एवं विषशोधक अपान शक्ति की ।।

(A) Of the Prime Conscious Principle, Which is, indeed, the One Admirable Support of this vast universe, and inevitably most worthy of our love and adoration. Of our Lord Protector, Who in every way knows everything, surpassing all others born or unborn, and Who unquestionably, albeit altogether unwilling and against His natural disposition withdraws all Mercy from those who conduct themselves as enemies of the Living Race and are devilishly fuming all the time with hellish smokes of malice and ill-will towards others. Of the Supreme Benefactor, Who like an intimately trusted friend, not only wards off the present ills, and coming evils of the living subjects, but also, like their own near and dear ones, always looks after their genuine interests and wholesome well-being. Of a truly generous, highly admired and praiseworthy Compeer. Of a great friend well-known for his sympathies, and virtuously affectionate attitude and helpfulness. Of the Perennial Inspirer of the fallible soul of man as well as his entire course of life, Whose Absoluteness of Attributes and Divine Disposition is beyond man's comprehension, and, therefore, calls for a double approach of reason combined with equally cautious faith on his part. Of that Almighty Nucleus of all noble graces, Incomparable Conqueror and Vanquisher of Evil, the Peerless Lord and Law-giver of this manifest world, Who disperses for our all-round healthy advancement all the peace-stealing hurdles, hindrances, and illness, which usually throng around our patient chances and often unfortunately mar them on our fair way to a happy life. Of that Dispeller of all black calamities, and often invoked in distress as Hari, Who much in the manner of the upward *Udāna* air within the body, positively eliminates systematically all present, dormant, or even yet to be pains of every origin. Of the most adorable Deity—Lord *Savitṛ*, the Paramount Sovereign of Self-effused Lustre, Destroyer of both personal and impersonal ill-boding pheno-

mena in the world, as well as the Highest Ideal of Holiness,—Whose undeniable Kindness for us ought to inspire our sweetest songs of sincere gratitude as well as a spiritually intimate attainment of His Blissful Favour. Of the Ever-benevolent Universal Spirit / the Patriach of the Solar Family, the illustrious sun, / or the gracious majesty of a popular Ruler, Who happens to be the sole acclaimed source of all general and wide-spread welfare of the people; and a fundamental Fountain-spring of untiring courage for them to be able to surmount nobly a hundred and one impediments across their frightful challenges in mundane, no less than the higher scales of life. Of that sweet and untainted Power of Peacefully Balanced Harmony and Comprehensive Consummation, well-defined and presented in Indian religious lore as the Masculine Virility of the Virtue of *S'iva*, or the chastening Vigour of *Soma*, implying the overpowering strength of unvitiated substantial Goodness in its long duel with Vice, and its nefarious evil breed, whose vaunt of power and popular sway is but transitory and short-lived, after all, in contrast to the lasting force of the former—which ultimately as an Impartial Judge of deeds and Dispenser of well-deserved justice hurls recoiling retribution on the heads of ungentle, wicked people for their villainous diversion and betrayal of life; but, at the same time, keenly contrives for the happiness of every creature by means of its widely generous schemes of universal prosperity and well-being. Of that All-knowing Master-Wizard, Who is the Supreme Organiser and the Closest Supervisor of all this Speeding Pantomime of Puppets interspersed with quite sufficient answer-ability for them as plotters of their several little acts and scenes of presented shows within the Larger Scheme; and Who, nevertheless, can Himself be astoundingly charmed and won by the wholly mystic powers of Yoga, at last. Of the Almighty Subduer and Invincible Extirpator of villains and other inhuman vice-mongers who meanly love to live even beneath the dust by terrorising a society that has not teeth enough to bite them. Of the Holiest One, Who dearly loves and unfailingly patronizes the aspirants of intuitive yoga, firmly saddled in their spiritual goals, as well as other pious souls practising the virtues of truthfulness, piety, righteousness with strict performance of duty in life / or of that Eternally Kind-hearted and gratefully adorable *Varuṇa*, to whom all enlightened and chastened souls readily turn to acknowledge as their worthiest deity for adoration, the Sheet-anchor of their full reliance. and the Noblest Defender of the erring ones. Otherwise, too, 'the term *Varuṇa* means the well-chosen and the fairest', and is, therefore, used for the Supreme Master of all that exists in the world, always with a suggestive reference to that inherent attribute of His Greatness.

(I) Of the Elemental force of air, or water, which tends to rise upward. Of the Fire / Electricity / or Magnetism. Of the Wind / Indra / Vapoury ascent of

Water. Of the Moon, refreshing and cool in effect like the water. Of the water-laden cloud, which *Varuṇa*-like properly chooses water as its wealth, colleets it in an ample measure, and then finally upholds it for the good of others in need of it.

(U) Of the Ideal Friend, who in misery as in joy, alike under both eonditions of life, remains faithful and continues to serve, despite a turn for the sorry days, without a furrow on his forehead as helpfully & well-wishingly as ever. Of a highly worthy, loving, and cherished friend. Of a large-hearted and warm-natured, true gentleman of wealth who is always engaged in extending unsought helps to others. Of a truly noble-minded benefactor, who in comparison to other men happens to be far superior by nature. Of a saintly soul of intuition / preacher of fundamental truths, religious or otherwise / unerring finite soul / or a dauntless Knightly warrior of social dedication in high repute. Of a great yogi, beautifully adorned with the highest spiritual qualities of self-discipline, a reasoning faculty acutely adept in discernment of truth, self-abstraction of the highest order, &c., &c. Of the vital power of life-brealh (*Prāṇa*) within the body, which is basically at the root of all mental as well as physical efforts, linked indifferently with the hectic course of human life; and of the antidotal power of Apāna, the exhaled unhealthy air, which automatically throws out the accumulated poisonous particles brought to the lungs by the circulating blood, and cleans it up to its original purity with every outward thrust of the polluted air from the body.

अग्ने: — (अ) सच्चिदानन्दघनकेतुर्यस्तस्य सर्वज्ञ-ब्रह्मण: । ऋतस्वरूपो य: सत्यव्रतप्रेरको व्रतपतिर्बृहस्पतिरीश्वरस्तस्य । प्रायेणाऽग्निना पदेन सर्वव्यापकस्येश्वरस्य / जीवस्य / भौतिकस्य च वह्नेस्त्रयाणामपि ग्रहणं मन्यते । ऋग्वेदस्य प्रथममन्त्रस्य विषये यास्कमुनिरपि उभयार्थसङ्गति-स्पष्टीकरणायेत्थं प्राह—"अग्नि: कस्मात् ? अग्रणी भवत्यग्रं यज्ञेषु ······ तस्यैषा भवतीति । अग्निमीडेऽग्निं याचामीडिरध्येषणाकर्मा पूजाकर्मा वा···· ··· (रत्नधातमम् =) धनानां दातृतमम्"—(निरुक्त० ७-१४, १५) । अग्रणी: सर्वोत्तम: सर्वेषु यज्ञेषु आदावेव सर्वप्रथममीश्वरस्य स्तुत्या प्रारम्भात्तस्य धर्मकर्मप्रेरकस्यैव स्वाहुतिरुचिता । स्वयं ऋग्वेदेऽन्यत्रप्राप्तायां ईलेऽग्निं विपश्चितम्०"–(ऋ० ३-२७-२) ऋचायां 'विपश्चितमिति' अग्निपदस्य विशेषणात् तस्य चेतनत्वं ज्ञानवत्त्वञ्च सुस्पष्टमेवाभिधीयते । अत: प्रकरणानुसारेण तु सर्वत्राऽनन्तज्ञानोदधेश्चेतनस्वरूपस्येश्वरस्यैव ग्रहणमुचितम् । अध्यात्मयोग-प्रवर्त्तकस्य सोमस्य । सर्वान्तर्यामिन विश्वव्यापिनश्च विराट्पुरुषश्च भौतिकाऽग्निरपि सङ्केतितो स्त: । स्वप्रकाशहेतो: पवमानस्य स्वयम्भो: । ज्ञानोत्कर्षप्रवाहेण परोक्षदृष्टे: परमात्मन: । य: सर्वान् जिज्ञासुबुद्धिवतो नरान् विपरीतपरिस्थितिष्वपि पावकाग्निवदन्तरात्मनि दिव्योत्तमज्ञानेन नितरामुद्दीपयति तस्य विभोरीश्वरस्य ॥ (इ) सूर्यस्याऽऽदित्यस्य भौतिकस्य पार्थिवाऽग्नेर्वा / शुभ्रप्रकाशमयस्य वह्नेर्विद्युतो वा । अग्निपदाद् गतिविशिष्टा: सर्वेऽप्युत्पन्ना: पदार्था बोधव्या: । शरीरविषये तु प्राणाऽपानसमानाऽऽदयो दशविभिन्नव्यवहारसाधनाग्नय: सुप्रतीता: ॥ (उ) अध्यात्मयोगाऽशनिस्तीव्रस्य संयमविद्युता युक्तस्य योगिप्रवरस्य । श्रेष्ठविद्वद्वरस्य । प्रभूतविद्यावतां सुदूरदृष्टियुक्तानाञ्च विदुषामग्रणीभूतस्य देवस्य ।

राष्ट्रस्य च प्रजानाञ्च सूपकारिनरेशस्य ।। 'अगि 'अङ्गि' वा गतौ (भ्वा०-प०-से०)धातोः 'अङ्गेर्नलोपश्च' (उणा० ४-५०) सूत्रेण निः प्रत्यये (उणा० ४-४८), 'स तु कित्' (उणा० ४-४६) भूते सति गुणाभावो धातोर्नकारलोपश्च भवतः ।। अङ्गति / गच्छति / प्राप्नोति / जानातीति वाऽग्निः प्रसिद्धो वह्निर्वा तस्य ।। (१) अग्निः – जातवेदाः – वैश्वानरो ज्ञानव्याप्तिहेतवस्ते त्रीणि तद्विषयकपदानि – (निघं०-५-१)। (२) अग्निः प्रजापतिरित्यर्थकेषु समष्टिज्ञापकेषु पदनामसु पठितम् – (निघं० ५–४)। (३) अग्निर्द्रविणोदा० इत्यादीनि गतिप्राप्त्यर्थत्वात् पदनामानि–(निघं० ५–अन्तिम-षट्पदानि) ।। अग्निः कस्मात् ? (१)अग्रणीर्भवति/अग्रं यज्ञेषु प्रणीयते। (२)अङ्गं नयति सन्नममानः। (३)अक्नोपनो भवतीति स्थौलाष्ठीविर्न क्नोपयति न स्नेहयति। त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः / इताद / ऽक्ताद् / दग्धाद्वा / नीतात्। स खल्वेतेरकारमादत्ते गकारमनक्तेर्वा दहतेर्वा नीः परः – (निरु० ७-१४) ।। अग्निपदस्य गत्यर्थत्वाद् ज्ञानार्थत्वं प्राप्तिसाधनत्वञ्च द्वावप्यर्थौ गृह्येते। 'दग्धादि'ति गुणविशेषाद्भौतिकाग्नेर्यथाऽन्यसूक्ष्माग्नीनां सन्दर्भे मनुस्मृतेरन्ते महामुनिर्मनुश्चापि तथैवेत्थमाह—"प्रशासितारं सर्वेषामणीयांसमणोरपि। रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ।। १२२ ।। एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम्। इन्द्रमेकेऽपरे प्राणमपरे ब्रह्म शाश्वतम् ।। १२३ ।। एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः। जन्म–वृद्धि–क्षयैर्नित्यं संसारयति चक्रवत् ।। १२४ ।। – (मनुस्मृति अ० १२-१२२, १२३,१२४) ।।

(अ) ब्रह्म ह्यग्निः (शत०ब्रा० १-४-२-११)। आत्मा (जीव) वाऽग्निः (शत०ब्रा० १-२-३-२)।। अग्निनाऽत्र प्रकरणानुकूलं परब्रह्मणश्च जीवात्मनश्च द्वयोरपि पृथक्-पृथक् ग्रहणं विहितम्। अयं वाऽग्निः प्रजाश्च प्रजापतिश्च – (शत० ब्रा० ६-१-२-४२)। अत्र विराट्पुरुषो भौतिकाग्निश्च ताभ्यां व्यक्ताः सर्वेऽप्यन्यपदार्थाश्चैव बोधव्याः। अग्निर्वै भुवोऽग्नेर्हीदं सर्वं भवति–(शत०ब्रा० ८-१-१-४)। विराडग्निः (शत० ब्रा० ६-२-२-३४)। यो वै रुद्रः सोऽग्निः (शत० ब्रा० ५-२-४-१३)। अग्निर्वै देवानां व्रतपतिः।। एतद्ध वै देवा व्रतञ्चरन्ति यत्सत्यम्–(शत० ब्रा० १-१-१-२५)। अग्निर्वै देवानां वसिष्ठः (ऐत० ब्रा०-१-२८)। अग्निर्वै यमः (शत० ब्रा० ७-२-१-१०)। अग्निर्वै सर्वेषां देवानामात्मा–(शत० ब्रा० १४-३-२-५)। पुरुषोऽग्निः (शत०ब्रा० १०-४-१-६)। गायत्री वाऽग्निः (शत०ब्रा० ३-४-१-६)। अग्निरेव ब्रह्म अग्निर्वै–(शत० ब्रा० १०-४-१-५)। अग्निर्वैश्वानरः (ताण्ड्यम० ब्रा० १३-११-२३)। अनूचानमाहुरग्निकल्प इति मुखं ह्येतदग्नेर्यद् ब्रह्म – (शत० ब्रा० ६-१-१-१०)। अग्निर्वै द्रष्टा – (गो० ब्रा०-उ० २-१६) ।। (इ) वृषोऽग्निः /.........अश्वो ह वाऽएष भूत्वा देवेभ्यो यज्ञं वहति–(शत०ब्रा० १-३-३-२६,३०)। अग्निर्वै योनिर्यज्ञस्य – (शत० ब्रा० १-४-३-११)। योनिर्यतो भारवाहनोत्तमसाधनाच्च शीघ्रगतिशीलत्वाद् देवेभ्यो यन्त्रसङ्गत्या बहूनि दुर्गमकार्य्याणि सम्पादयति। अयं वै लोकोग्निः (शत०-ब्रा० १४-६-१-१४)। तेजो वा ऽग्निः (शत० ब्रा० २-५-४-८)। पर्जन्यो वाग्निः (शत० ब्रा० १४-६-१-१३)। आयुर्वाऽग्निः (शत० ब्रा० ६-७-३-७)। यच्छुष्कं तदाग्नेयं यदार्द्रं तत्सौम्यम् – (शत० ब्रा०-१-६-३-२३) ।। (उ) शिर एवाग्निः (शत० ब्रा० १०-१-२-४)। वागेवाऽग्निः (शत० ब्रा० ३-२-२-१३)। तपोवाऽग्निः (शत० ब्रा० ३-४-३-२)। मन एवाऽग्निः (शत० ब्रा० १०-१-२-३)। प्राणो वाऽग्निः (शत० ब्रा० ६-५-१-६८)। वीर्यं वाऽग्निः (तैत्ति० ब्रा० १-७-२-२)। आत्मैवाऽग्निः (शत०-

ब्रा० ६-७-१-२०)। असौ वा ऽऽ आदित्य एषोऽग्निः (शत०ब्रा० ३-४-१-१)। प्रजापतिरग्निः (शत०-ब्रा० ६-२-१-२३)॥

(अ) सच्चिदानन्दघन सर्वज्ञ ब्रह्म की। जो सत्य और ऋत की खान है उस सत्याचरणसंकल्प के प्रेरक व्रतपति तथा बृहस्पतिरूप भवतारक प्रभु की। अग्नि पद से प्रायः ज्ञानस्वरूप मोक्षानन्ददायक वरिष्ठ चेतनाग्नि तत्त्व परमात्मा / जीवात्मा का / तथा पार्थिव अग्नि तत्त्व तीनों का यथाप्रकरण अर्थ लिया जाता है। अग्नि समस्त यज्ञों=उत्तम शुभकर्मों में अग्रणी है। ज्ञानातिशय के कारण और प्रत्येक इष्ट कर्म के आदि में सफलता प्राप्ति एवं पूर्णसिद्धि के लिये उसी सर्वोपकारक महान् शक्ति की स्तुति-सहित प्रार्थना की जाती है।··· ····वही सारे रत्नों=धनों का सर्वश्रेष्ठ और अत्युदार प्रदाता है। (निरुक्तान्तर्गत ऋग्वेद के प्रथम मन्त्र की व्याख्या देखिये)। पुनः ऋग्वेद की ही (अनेक अन्य ऋचाओं के समान) ऋचा ३-२७-२ में अग्नि पद के विशेषण 'विपश्चितम्' गुण के आधार पर तो उस आराध्य एवं मन्तव्य अग्नि का स्वरूप चेतन आत्मा ही हो सकता है। अतः स्पष्टतया अग्नि शब्द का अर्थ सर्वज्ञ एवं सर्वव्यापक विश्वात्मा ही आध्यात्मिक प्रकरण में बुद्धिसङ्गत तथा उचित होता है॥ अध्यात्मयोग के प्रवर्त्तक सोम देव की। सर्वान्तर्यामी और विश्वव्यापी विराट् पुरुष / तथा भौतिक ज्वलन्त पार्थिव अग्नि दोनों अर्थों का संकेत उक्त पद में प्राप्त है। स्वप्रकाशवान् पावमानी स्वयम्भू सृष्टिकर्त्ता की। उत्तमज्ञान की पराकाष्ठा सहित सुदूरदर्शी और परोक्षसाक्षी ईश्वर की। उस विभु जगत्पिता की जो पावक अग्नि के समान जिज्ञासु बुद्धिमान् मनुष्यों को सदा ही उन की अन्तरात्मा में उत्तम ज्ञान से प्रकाशित और प्रेरित करता रहता है॥ (इ) दिव्य सूर्य अथवा आदित्य की / किंवा भौतिक पार्थिव अग्नि की। श्वेत प्रकाशयुक्त अग्निज्वाला की / विद्युत की। अग्नि शब्द से गतिविशिष्ट सब उत्पन्न पदार्थ भी उपलक्षित होते हैं। शरीर में समाहार रूप से प्राण—समान—व्यान—उदान—अपान आदि दसों प्राण और उपप्राण/भिन्न-भिन्न व्यवहारार्थ चेष्टामूलक अग्नियां॥ (उ) अध्यात्मयोग तथा संयमबल-रूपी अशनि द्वारा त्वरितगतिसम्पन्न उच्च आत्मसिद्ध योगी की। श्रेष्ठतम दिव्यविद्याधनी विद्वान् की। अत्यन्त विद्यानिगूढ़ परोक्षदर्शी और विद्वानों के प्रशस्य अग्रणी महाविशारद पण्डितरत्न की। राष्ट्र तथा प्रजा की उन्नति में उपकार-रत राजा की॥

(A) Of the Omniscient Supreme Spirit, Who rests Unbounded in Eternity, Fully Absolute Consciousness, and Divine Bliss without end. Of the Great Lord Liberator of the obsessed souls from earthly confines, and the Principal seat and focus of Truth and Verity, Who as the Inner Custodian of all excellences, such as speech, &c,, (*Bṛhaspati*), and the Mystic Controller of human 'will' (*Vratapati*), inspiring people with righteous resolves from within their puny hearts. In ancient Sanskrit, particularly the original Vedic vocabulary, the extremely suggestive term *Agni* (Fire, or the essential Energy that leads to all type of gross as well as subtle warmth in its possessor) is generally quite rich in its wide allusiveness to a graded hierachy in three main senses, each in accordance with the guiding context; –the first one being the subtlest, refers to the Almighty Conscious Principle with a Universal Presence in Command, and with an Infinite, Overflowing Blissfulness for the con-

cerned aspirants of Spiritual Emancipation, forming its most characteristic attributes; / the second, a less subtle and finite conscious entity, entitled, of course, to a wide yet finite sphere of wisdom and knowledge as well as a competently eligible share in the Infinite Divine Flow of Spiritual Bliss, to close with; / and the third, the grossest and the last one, the earthly source of heat & light in the visible form of ignited fire, or electricity, as a means to obtaining a lot of comfortable things in life. The Divine Intelligence or wisdom, which is another name for Agni, is really always the leading factor in the performance of all the noble and praiseworthy deeds and duties of life (*yajñas*). Not only on account of His Plenitude of wisdom and knowledge alone, but also in order to achieve success and fulfilment of the desired end in view it is that the Great Deliverer and Benefactor of Mankind is worshipped and invoked in the very beginning of every ritual or cherished ceremony. It is He Who has provided all kinds of riches and wealth most munificently and graciously as none else could ever have done, (For further elucidation of this view, please refer to the detailed commentary (Nirukta 7—14 & 15) on the 1st Hymn of Rigveda by the great scholar and thinker Yāska in his incomparable treatise, Nirukta). Again, in Ṛgveda itself, as in many another hymn thereof, in the hymn 3-27-2, the adjective '*Vipas'citam*' * attributed to '*Agni*', explicitly determines the nature of the invoked and adored Agni as a highly deliberative, conscious entity. Therefore, it is quite obvious that the substantive Agni should, properly and reasonably, in a spiritual context, refer to an Omnipresent as well as Omniscient Universal Presence supremely entitled to human reverence and adoration in all respects. Of Soma, the inner Deity of Peace and Inherent Harmony, of Quiet Balance and Consummate Love, Who inspires and promotes transcendental yoga with intuitive accomplishments for the glory of every seeker. A clear indication suggestive of both (1) The Unbounded Universal Presence Permeating everything held within its firm clasp, and (2) the physical burning fire found on the global plane, is contained in the said word. Of the Self-existent and Self-luminous Power behind all Creation, Which wizard-like imparts purity to everything that is impure. Of that Governing Lord of the Universe, for Whose Absolutely Unerring Wisdom and Far-penetrating Eye, no distance or time-factor ever intervenes in His being an All-judging Witness of all men and things in the world. Of that most Gracious Heavenly Father, Who along side of the rarifying flames of the all-consuming fire, always inspires and enlightens earnestly intelligent seekers of wisdom and spiritual bliss with purest knowledge illumining their inmost soul for their lasting good. (I) Of the Celestial Sun, or the Central Source of Supernatural activity in the Solar System / otherwise of the physical or earthly gross fire on earth. Of a

* *Agnimide vipas'citam* .... (Ṛg : 3-27-2).

blaze of fire / or electricity shining with white incandescent light. The word Agni also connotes and supplements its range of meaning by denoting those created forces and objects as well which are notable for their particular quality of motion or speed. In the living body, the ten gradations of the vital, fiery force, including *Prāṇa*, *Samāna*, *Vyāna*, *Udāna*, *Apāna*, &c., taken collectively with the *upa-prāṇas*, too, and forming the very basis of all physical as well as mental effort and movement, and equally importantly, also promoting the necessary organic functions and the varied desired behaviour alike. (U) Of a truly ennobled self-realized yogi, who in consequence of his intimate pursuit of yoga & the inner strength of a wondrous, almost magnetic effect, gained through ceaseless dedication to the practice of *Samādhi* & its preceding processes (*Samyamabala*), has accomplished a quicker pace in his forward march, so dearly cherished for long by him. Of a top-ranking learned intellectual with an inward vision, quite rich in holy learning. Of a highly respected & well-reputed crest-jewel among scholars, steeped in the higher reaches of thought, admirably leading others by his greater and much more wakeful far-sightedness. Of a sovereign ruler almost religiously engaged in his generous acts of common welfare and general advancement of the people as well as the state.

चक्षु :—चष्टे प्रेक्षते पश्यतीत्यनेन तदक्षि: । नेनेक्ति पर्य्यालाचते समीक्षते वा येन तन्नयनेन्द्रियन्नेत्रं वा । आकार-रङ्ग-रूपग्राहकं प्रत्यक्षदर्शकं लोचनद्वयम् । स्थूल-सूक्ष्मलक्षणं विवेक-विज्ञानसाधनमिन्द्रियम् । दृशा दृष्टिर्वा ॥ (अ) उत्तमचक्षुरिव सर्वदृक् सर्वद्रष्टा सूर्यो ब्रह्म वा । ज्योति:स्वरूपं परोक्षं ब्रह्म आदित्यवर्ण: परमात्मा । सर्वप्रकाशको विज्ञानमयोऽन्येभ्योऽपि रयीणां प्रापको ब्रह्मानन्दसार: । विश्वाधिनायक: सर्वज्ञस्रष्टा परमेश्वर: । सत्यदर्शी विज्ञानचक्षुर्वैश्वानरस्त्रिभुवनेश्वर: ॥ (इ) लोचनदृष्टिवत् प्रकाशप्रदा दर्शनहेतुर्व्यापिका उषा: । पूर्णज्ञानशक्तिरादित्यसमभासिता प्रज्ञा वा । सूक्ष्मतमसर्वभेदिनी-ज्ञानदृष्टि: । ऋतस्य च सत्यस्योद्वाहकमुद्दीपकं वा रचनाकौशलम् ॥ (उ)प्रकाशवाहिमननशीलं वा ज्योति: । सर्जनकुशला मेधाशक्ति: । भाव्यपरोक्षविद्यासमन्विता प्रज्ञा ॥ 'चक्षिङ्' व्यक्तायां वाचि । अयं दर्शनेऽपि (अदा०—आ०—अ०) धातो: 'चक्षे: शिच्च' –(उणा० २-११५/११६) इति सूत्राभ्यामुसि: प्रत्यय: शिच्च भवति ॥ चष्टे पश्यतिकर्म्मा – (निघं ३-११) ॥ चक्षु: ख्यातेर्वा चष्टेर्वा –(निरु० ४-३) । चक्षु: ख्यानम् (निरु० ११-१६) ॥

(अ) चक्षुर्वा ऋतम् – (ऐत० ब्रा० २-४०) । सत्यं वै चक्षु: (शत० ब्रा० १-३-१-२०) । चक्षुर्वै सत्यम्–(तैत्ति० ब्रा० ३-३-५-२) । यच्चक्षु: स वृहस्पति: –(गो० ब्रा० उ० ४-११) । चक्षुर्ब्रह्म – (गो० ब्रा० पू० २-१०) चक्षुर्देव: (गो० ब्रा० पू० २-१०) । प्रजापतेर्वा ऽएते चक्षुषी यच्छुक्रा मन्थिनौ – (मैत्रा०-सं० ४-६-३) । चक्षुर्वै शुक्र: (मैत्रा०सं० ४-१-१२) / तैत्ति० ब्रा० ३-३-५-२) । एतद्ध वै मनुष्येषु सत्यं निहितं यच्चक्षु: (ऐत० ब्रा० ६-३) / किञ्चिद् भेदेनसह (गो० ब्रा० उ० २-२३) । चक्षुर्वै ब्रह्म –(शत०ब्रा० १४-६-१०-८) ॥ (इ) त्रिवृद्वै चक्षु: शुक्लं कृष्णं लोहितमिति –(कौषी०ब्रा० ३-५) । यच्चक्षुरसौ स आदित्य: (शत० ब्रा० १०-३-३-७) । अर्कश्चक्षुस्तदसौ सूर्य: (तैत्ति० ब्रा० १-१-७-२) ।

तस्मादेकं सच्चक्षुर्द्वेधा –(ऐत० ब्रा० २–३२) । चत्वारि चक्षुषो रूपाणि द्वे शुक्ले द्वे कृष्णे –(तैत्ति० ब्रा० ५-३-१-४) ।। (उ) चक्षुर्हृदये श्रितम् (तैत्ति० ब्रा० ३-१०-८-५) । सूर्यों मे चक्षुषि श्रितः (तैत्ति० ब्रा० ३-१०-८-५) । चक्षुः पुरुषस्य प्रथमं सम्भवतः सम्भवति – (ऐत० ब्रा० ३–२) । चक्षुर्वै विचक्षणं चक्षुषा हि विपश्यति –(कौषी० ब्रा० ७–३) । चक्षुर्वै विचक्षणं वि ह्यनेन पश्यतीति – (ऐत० ब्रा० १–६) । चक्षुर्वै जमदग्निर्ऋषिः यदनेन जगत् पश्यति अथो मनुते तस्माच्चक्षुर्जमदग्निर्ऋषिः (शत०ब्रा० ८-१-२-३)। तद्यच्चक्षुरादित्यः सः (जैमि० उप० ब्रा० १-२८-७) । चक्षुरेव चरणं च चक्षुषा ह्ययमात्मा चरति (शत० ब्रा० १०-३-५-७) । चक्षुर्वै प्रतिष्ठा – (शत० ब्रा० १४-६-२-३) । चक्षुर्मैत्रावरुणः (कौषी० ब्रा० १३-५) । चक्षुश्च मनश्च मैत्रावरुणः (ऐत० ब्रा० २-२६) । चक्षुर्वै यज्ञस्याध्वर्युः (शत० ब्रा० १४-६-१-६) । चक्षुर्ब्रह्मा – (तैत्ति० ब्रा० २-१-५-६) । चक्षुरेव यशः (गो० ब्रा० पू० ५-१५) । चक्षुश्चतुर्होता (मैत्रा० सं० १-६-५) ।।

शरीर के जिस अवयव से देखने का कार्य होता है / या भली भाँति पदार्थों को प्रमाणित किया जाता है वह इन्द्रिय / नयन / अथवा नेत्रशक्ति जिस के द्वारा वस्तुओं और घटनाओं को देखकर समझा और प्रत्यक्ष प्रमाण सहित निर्णय पूर्वक गहन विचार किया जाता है। प्रवुद्ध प्रज्ञा की नयनशील प्रतिभा। रंग-रूप एवं मूर्त्ताकार आदि का प्रामाणिक ज्ञान कराने वाले दोनों लोचन और उनकी चेतनापूर्ण निर्णायक ज्योति । स्थूल तथा सूक्ष्म-गुणयुक्त प्रत्यक्ष दृष्टि एवं विवेक द्वारा निश्चित ज्ञान की उपलब्धि का साधन साधारण ज्ञानेन्द्रिय । आंख व दृष्टि ।। (अ) उत्तम चक्षु के समान सब का देखने वाला एवं सब को दर्शनशक्ति देने वाला परब्रह्म / वा मार्त्तण्ड । प्रकाशस्वरूप तथा अतीन्द्रिय ज्योतिष्पुञ्ज परमात्मतत्व सब प्रकाशों के प्रकाश का आधार, विज्ञानोदधि, नित्य ही औरों को भी समस्त धनों की प्राप्ति कराने वाला, उच्चतम आनन्द निकेतन, सारे जगत् का अधिनायक और सर्वज्ञ स्रष्टा परमेश्वर । सदा सत्य में स्थित और सत्य का ही विस्तारक, बिज्ञान विधाता, तथा सारे उत्पन्न और अनुत्पन्न पदार्थों सहित तीनों विशाल लोकों का सर्वोत्कृष्ट स्वामी ।। (इ) आंख की ज्योति के समान प्रकाश करने वाली और उस की मूल उत्पादिका सूक्ष्मव्यापिनी ऊषा । पूर्ण विकसित ज्ञानशक्तियुक्त सूर्यसमान प्रवुद्ध आभावती प्रज्ञा / अत्यन्त सूक्ष्म सर्वपारङ्गत दिव्यदृष्टि / परोक्षभेदी एवं दूरगन्त्री ज्ञानसाधनी मेधा / ऋत और सत्य को अभिव्यक्त करने वाला रचनाचातुर्य्य ।। (उ) प्रकाशप्रद विचार या मनन की ज्योति निर्माण अथवा कलापक्ष में निपुण मेघाशक्ति । भूत, अप्रत्यक्ष, तथा भावी विद्या से भूषित प्रज्ञाचक्षु ।।

The visual organ of the body or the eye, with whose assistance objects are directly perceived, and quite confidently and un-ambiguously verified with clear, evident, sensory proof. The ocular sense-organ / or enlightened faculty of discernment, which leads all others in helping an indubitable comprehension of things and events by means of a positive witnessing of them / or certain and decisive first-hand evidence. The full-blown intelligence of commanding brilliance. The all-ascertaining pair of eyes, which enables men and beasts to perceive, and learn definitely the various embodied shapes, colours, and contours of things before them, and their judicious conscious light. The normal and natural faculty of eye-sight, or

learning, so necessary a means of acquiring a well-defined, discreet, and conclusive knowledge of the world and its overwhelming phemomena through personal contact, or intimate rationalizing in both their qualifying ranges of gross as well as subtle and supernatural accession. The ordinary power of eye-sight, or intellectual vision, related to all subjective or objective phenomena, whether visible or otherwise. (A) Like a Superb Transcendental Seer (the Eye, or the Visionary) the Great Universal Spirit/ or the Sun / Who Himself sees and surveys everything from close quarters, and endows others as well with their own power of realizing things, though strictly circumscribed within their limited partial purview. The Self-illumined Supreme Conscious Principle, and the Fountainhead of all The Enlightenment, but beyond all access to the insipid physical senses created by Him for far-too-limited assignments of a lower order and competence. The All-knowing Sovereign Lord Creator as well as the Supreme Governor of this Universe, Who is the First Innovator of every systematic Science or Art, as well as the Last Resort for a lasting Paradise of Bliss, and Who, being the Only Source of Enlightenment to all other lights and luminaries alike, is ceaselessly unravelling the most covetable riches and wealth for men's earthly glory no less. The Father and the Unique Formulator of all Organised Knowledge and Law, Himself always flawlessly settled in Truth as well as its Greatest Propagator in an ideal form for others,—in short, The Noblest Lone Master of the Three Chief Spheres of existence comprising all the created as well as uncreated phenomena in the world. (I) Like Eye-sight, the diffuser of soft light, and the initial cause of that light itself, the Pure Pervasive Early-Morning Dawn. Fully developed Power of Thought and a far-sighted and brilliantly illumined Inner Vision, like the Sun, capable of peering into the Future and the Invisible Unseen. The Constructive and Creative Excellence, surpassingly competent in bringing out and interpreting what is True on the Highest (*Ṛta*) as well as the Lower Plane (*Satya*) of Existence. (U) A revealing Thoughtfulness, or Contemplation of an enlightened nature. Delicacy and Super-proficiency in the domains of skilful Artistry and Architecture / intellectual vision, expertly arrayed in the knowledge and understanding of the Past, or the Future, or even the Unknown.

देवानाम् — (अ) दीव्यति प्रकाशयतीति स सर्वद्योतनकारणं परब्रह्म देवः / द्रव्यविशेषो वा। देवो दानाद्वा / दीपनाद्वा / द्योतनाद्वा / द्युस्थानो भवतीति वा। —(निरु० ७-१५)॥ (इ) सूर्य-विद्युच्चन्द्र-पृथिव्याद्यलौकिकगुणसम्पन्नानां लोकानाम्। सुख-क्षेमदायकानां विभिन्नसांसारिकपदार्थानाम्। प्रकाशकीर्तिसुखयशोबलप्रदातृणां सुष्ठुसाधनानाम्॥ (उ) द्युति-ज्ञान-सुख-शान्तिसम्पन्नानांस्तान्यन्येष्वपि प्रसारकाणाम्। दिव्यगुणव्याप्तविदुषां पदार्थानां वा। मनसा-वाचा-कर्मणोच्चकोटिव्यवहारसिद्धानाम्। उत्तमगुणयुक्तानां ज्ञानोत्कृष्टानां सत्यंप्रवर्त्तकानामाप्तानां धार्मिकजनानां वा। दिव्यशक्तिवहतां सर्वेषां

चराचर विश्वसंरक्षकाणाम् । सर्वविद्याद्योतकानां सुखप्रवर्धकानां सम्प्रबुद्धाऽध्यापकानामध्यात्मोपदेशकानां वा ॥

(अ) नियुतो (=असंख्याता नियुक्ता) देवानां विश: (क० कठ सं० १२-१३) – नियुतो नियमनाद्वा / नियोजनाद्वा – (निरु० ५-२७) ॥ (इ) कतमे ते देवा:? त्रयस्त्रिंशदिति । अष्टौ वसव / एकादश रुद्रा / द्वादशाऽऽदित्यास्त ऽ एकत्रिंशदिन्द्रश्चैव / प्रजापतिश्च–(शत०ब्रा० ११-६-३-५) । कतमे ते (देवा:)? त्रयश्च त्री च शता त्रयश्च त्रयश्च त्री च सहस्रेति । स (याज्ञवल्क्यो) होवाच । महिमान सदैषां एते त्रयस्त्रिंशत्त्वेव देवा इति – (शत० ब्रा० ११-६-३-४ + ५) । पञ्चधा वै देवा व्युत्क्रामन्नाग्निर्वसुभि:–सोमो रुद्रै/रिन्द्रो मरुद्भि/र्वरुण आदित्यै/र्बृहस्पतिर्विश्वैर्देवै: – (गो० ब्रा० उ० २-२) ॥ (उ) सत्यमेव देवा अनृतं ममुष्या: (शत० ब्रा० १-१-१-४) । जाग्रति देवा: (शत० ब्रा० २-१-४-७) । यो वै देवानां पथैति स ऋतस्य पथैति – (शत० ब्रा० ४-३-४-१६) । यदु ह किञ्च देवा: कुर्वते स्तोमेनैव तत्कुर्वते यज्ञो वै स्तोमो यज्ञेनैव तत्कुर्वते–(शत०ब्रा० ८-४-३-२) । शृतकामा (अध्यात्मप्रौढ़तारत) इव हि देवा: (तैत्ति० ब्रा० ३-२-८-१२) । तस्मात्तेषान्द्युतिधर्मविशिष्टानां देवानाम् । योगस्थमात्म-प्रकाशं सुखं वा प्रमारयन्ति ये तेषां महात्मनाम्/योगिनामध्यात्मपूर्णात्मनां वा ॥

अतो ऽधिकं पूर्वस्मिन् षड्परिदशमे मन्त्रे देवपदस्य व्याख्यायामपि द्रष्टव्यम् ॥

(अ) जो स्वयं चमकता है और अन्य सब ही प्रकाशों का आदि स्रोत है वह कारणरूप परब्रह्म परमात्मा / अथवा तद्गुणयुक्त विशेषद्रव्य । अत: वैसे ही ज्योति:प्रधान एवं प्रकाशधर्म वाले देवगण की ॥ (इ) सूर्य–विद्युत्–चन्द्रमा–पृथिवी आदि अलौकिक गुणों से आपूरित लोकों की । सुख और क्षेमप्रदायक अनेक प्रकार के सांसारिक पदार्थों की । प्रकाश–कीर्ति–सुख–और यशोबल के देने वाले विविध उत्तम साधनों की ॥ (उ) प्रकाश–ज्ञान–सुख–और शान्ति से स्वयं सम्पन्न तथा उन्हें दुसरों में प्रसारित करने वालों सद्भावधनी देवतुल्य वस्तुओं की । दिव्यगुणयुक्त विद्वज्जनों की / पदार्थों की । मन से–वाणी से — तथा कर्म से उच्चतम व्यवहार में निपुण सिद्धजनों की । अथवा उत्तम गुण एवं ज्ञान से अधिकृत और सत्य के नित्य प्रवर्त्तक, धर्मारूढ़ / आप्त जनों की । अलौकिक दिव्यशक्तियों से सुसज्जित सम्पूर्ण चराचर जगत् के संरक्षक लोकपालों की । विविध विद्याओं के प्रकाशक और जनहित व लोकसुख के प्रवर्धक मेधावी अध्यापकों / अथवा आध्यात्मिकगुरुजनों की / योगदीक्षा द्वारा आत्मप्रकाश एवं आभ्यन्तरिक सुख के प्रसारक महात्मा लोगों की / अथवा पूर्णआत्मजित् योगिजनों की ॥

(A) That which is self-illumined and enlightens others, too, as a laudable source of light to them, be it a particular object or / God, Who inevitably happens to be the Prime Cause of all Light in the world, is etymologically speaking a *Deva*, indeed. As such the meaning would be--'Of the phenomena that are light-oriented & blooming with it for others. Of the gods immersed in their chief quality of enlightenment. (I) Of the heavenly bodies & powers, like the Sun, Lightning, Moon, the Earth, &c., having Supernatural Characteristics assigned to them. Of the many kinds of earthly objects, which yield healthy satisfaction as well as general peace & happiness of life. Of the various welcome means conducive to the acquisition of enlightenment, fame, happiness & power leading to the fulfilment of cherished glory

in human life. (U) Of a thousand & one categories of Natural Gifts and Human Talents, which in themselves richly conserve the celestial charms of light, wisdom, joy, and peace, and at the same time, in their different ways, dissolve them in others' honest lives as well. Of the learned souls, embalmed and embellished with divine attributes / or of such other things besides them. Of the holy saints and sages ideally confirmed in their noblest path of life in all the three ranges of thought, word, and deed, at best, / or, of people rarely over-towering in the righteous pursuit of Truth (*Āpta janās*), profoundly steeped in excellent human virtues and the higher secrets of knowledge, but simultaneously dedicated to, and never desisting from, the equally great cause of bearing the torch of unmixed truth to all others in this nasty world, prospering on the straws of intriguing untruth as well as fiendish self-seeking in a maddening rut. Of the Defending Guardian Powers at different levels of living and un-living creation, which were to be equipped and braced up with extraordinary supernatural strength of various kinds for their undeterred successfulness. Of exceptionally intelligent Teachers / or Spiritual Preceptors of a Comprehensive Calibre, who could spread the glow of different useful branches of learning among men and women, and thus augment the living joy of people faithfully looking up to them for their waiting redress. Of highly cultured and truly refined souls / or full-blown self-realized yogis, who through the intuitive discipline of yoga illumine others' souls and enable them to secure Internal Peace as well as Transcendental Spiritual Bliss inspite of the outside reigning confusion of every topsy-turvy thing in the world.

जगतः — (अ) गच्छति चेष्टाबद्धश्चेतनायुक्तं गतिशीलञ्च भवतीति जगत्तस्य । परमात्मनश्चेतनेक्षणेन संप्रेरितस्य समस्तविश्वस्य जीवानाम् ॥ (इ) जङ्गमञ्जगत् यत्तस्याऽखिलसंसारस्य/स्थावरस्य जड़समूहस्यापि वा ॥ (उ) यो गच्छति / विभिन्नजीवचेष्टायुक्तो भवतीति तस्य गतिप्रधानस्य चेतनक्रियाशीलस्य प्राणिनः / इति जातिवाचकस्य पदस्य षष्ठ्येकवचने रूपत्वाद्धि देवानां पदस्य विशेषणो भूते सति । जगतस्तस्थुषश्चोभयपदे ऽनीकमिति पदस्याऽपि विशेषणौ स्याताम् । प्राणिभिराऽऽवासितस्य जीवलोकस्य । मनुष्यादिचरजीवधारिणाम् ॥ 'गम्लृ' गतौ (भ्वा०–प०–अ०) धातोः "द्युति-गमि-जुहोतीनां द्वे च' (अष्टा० ३-२-१७८) महाभाष्ये वार्त्तिक सूत्रेण क्विप् प्रत्ययो धातोर्द्वित्वञ्च भवति ॥ मनुष्यः – नरः – मर्त्याः – जन्तवः – जगतः – तस्थुषः – विशस्त्वादयो मनुष्यनामसु पठितानि – (निघं० २–३) ॥ जगत् जङ्गममेव । (१) 'स्था-जगद्यत्' (ऋ० १०-८८-४) = स्थावरं जङ्गमं च यत् तत्' (सर्वम्) – (निरु० ५-३) । (२) अपि च 'विष्ठितं जगत्' (ऋ० ६-४७-२६) = 'स्थावरं जङ्गमं च यत् । – (निरु० ६-१३) ॥ सर्वं वा ऽइदमात्मा जगत्–(शत०ब्रा० ४-५-६-८) । यः पुरुषमात्रस्स जगत् चित् – (क०कठसं० २१-४) । इद विश्वं जगत्सर्वमजगच्चापि यद्भवेत् – (महाभारत) ॥

(अ) परमात्मा के चेतन ईक्षण द्वारा सम्प्ररित सारे विश्व के गतिमान जीवधारी रूपवान् चेतनों

के ।। (इ) सारी सृष्टि के / या अचल-चल, जड़-चेतन समूह सम्बन्धी समस्त प्रजा के ।। (उ) जो चलता है / जीवन सम्बन्धी भिन्न-२ चेष्टाओं के लिये गतिशील और चेतनक्रियाप्रधान है उस कर्त्तारूप प्राणी की / अथवा उस से भर-पूर जीव-जगत् की। मनुष्यादि विकसित चेतनापूर्ण जीवधारियों की। जितना भी चलने-फिरने वाला जन्तुमात्र है उस की श्रेणी की ।।

(A) Of the embodied Conscious beings of the world, who are empowered and perennially inspirited by the Supreme Divine Will of God. (I) Of the entire Creation / or the world as related to the dead, inert, and inactive Mass of Matter. (U) Of the living factor, who moves about / is motivated by conscious action or free will, and is given to natural efforts induced by the needs and other challenges of life in the midst of which life is lived and accordingly shaped for a final fulfilment / or else, the world of such striving living - creatures. Of the highly evolved conscious beings, such as simple men, intellectuals, spiritual mystics, yogis and so on. Of the whole class of sentient creatures.

तस्थुषः — (अ) सन्तिष्ठति / सम्यक् स्थिरो भवति / नित्यं ध्रुवं विद्यते वा यत्तन्निश्चलं ब्रह्म तस्य ।। (इ) स्थावरस्य जड़पदार्थस्य च / अचराऽनात्मजगतो वा । चेतनाशून्यजड़द्रव्याणि ।। (उ) स्थिरबुद्धिजनान् मनुष्यान् वा । सन्तिष्ठन्ति यानि सर्वाणि भूतानि तानि । सूक्ष्मस्थूलयोश्चेतनाऽचेतनयोश्चोभयोः शक्त्योर्वा ।। 'तस्थुषः' मनुष्यनामसु पठितम् — (निघं० २-३)। 'जङ्गमस्य च स्थावरस्य च' — (निरु० १२-१६)। दिव्यं पार्थिवञ्च विश्वस्यावयवौ सूक्ष्मस्य स्थूलस्य च जगतः । यज्जगतो नास्ति तत्तस्थिवान्निर्गतिशीलं द्रव्यम् । जातिवाचकं तादृशमचेतनञ्जङ्गमेतरं जगद्वा । जगतः + तस्थुषः + च = दिव्यञ्च + पार्थिवञ्चाऽऽभायुक्तौ सृष्टेर्द्वाऽववयवौ तयोः ।। 'ष्ठा' गतिनिवृत्तौ (भ्वा०–प०–अ०) धातोर्लिटि क्वसु प्रत्ययान्तं पदम् । पदस्य षष्ठ्येकवचने ऽत्र प्रयोगः ।।

(अ) जो ब्रह्म सत्ता सदा निश्चल, ध्रुव, सदा एकरस स्थिर रहती है, भली भाँति सुदृढ़ है उस को ।। (इ) स्थावर या अचेतन पदार्थों के / अथवा अचर जड़ संसार के । अचल वस्तुओं के समूहों को ।। (उ) स्थिरप्रज्ञ मनुष्यों को जो/ समस्त भूतगण दृढ़ता पूर्वक ठहरे हुये हैं उन को । सूक्ष्म तथा स्थूल और चेतन व अचेतन दोनों प्रकार की प्राकृतिक शक्तियों के । विश्व के दिव्य तथा पार्थिव दोनों अपना अपना महत्त्व रखने वाले सूक्ष्म एवं स्थूल सृष्टि के अङ्गों के । जो जङ्गम नहीं है वह सुस्थिर–सुदृढ़–और ध्रुव है, उस ध्रुव द्रव्य के समान अनेकों की वही जाति बन जाती है ।।

(A) Of the Supreme Absolute Power, Which is alwpys the Same, Eternal, Constant, and Stable, Firmly and Everlastingly Unchangeable. (I) Of stationary and inanimate objects, / or of the inert, motionless Material world. Hordes of immovable static things. (U) Human beings with equipoise of mind; / all manifest phenomena steadily settled in their allotted spheres. Of Natural Powers of both categories, subtle and turgidly gross, and animate along side of inanimate ones. Of the subtly refined and massively solid two essential Components of Creation, having their original roots in their crucially transcendental, Divine and Material Partner-

ship, both bearing their respective high significance. That which does not move, is well-settled, steady and, firm, steadfast and consistent; and many of these same traits make up a class of that denomination, of course.

चित्रम् — (अ) अद्भुतम् । विचित्रगुणबलैश्वर्यसमन्वितं स्रष्टारम् । अद्वितीयमनन्ताऽश्चर्यंकरं विज्ञान-बल-महद्यशसां विपुलाऽगारं ब्रह्मस्वरूपम् ॥ (इ) शब्द-स्पर्श-रूप-रस-गन्धसम्पन्नद्रव्याणामनुपमां महतीं सृष्टिम् । संसारेऽस्मिन् ऽ अत्यन्ताकर्षकरूपाऽऽकार-वर्ण-वेग-स्वाद-सौरभसमेत: पदार्थसंघात: । असंख्य-माश्चर्यजनकञ्च जीवजन्तु-जन-पशु-वृक्षाऽन्नतैल-रत्नादीनां कलाभृतरचनासमूहा: । विविधवर्णाश्चित्रभान-वोऽन्यज्योतींषि च यासु तेषां ज्योतिरेव सम्प्रवाहितम् । चित्राऽद्भुतवर्णा सुखदा च प्रभातवेला उषा: । नानाविधव्यवहारसिद्धिप्रेरका उष: ॥ (उ) अद्भुतसर्वविषयाभिव्यापिनी प्रज्ञा मेधा वा । सर्वजनाऽऽभूषणं स्वधर्मो धनं वा ॥ 'चिञ्' चयने (स्वा०—उ०—अ०) धातो'रऽमि—चिमि—शसिभ्य: क्त्र:' (उणा० ४-१६४) इति सूत्रेण क्त्र: प्रत्यय: ॥ चित्रा—मघा—भास्वती—वाजिनीवती—द्योतना इत्यादय उषोनामानि — (निघं० १-८) ॥ (चित्रं) चायनीयं (मंहनीयम्) —(निरु० १२-६) । (चित्रं) । चायनीयं देवानामुदगमदनीकम् । ख्यानं मित्रस्य वरुणस्याऽग्नेश्च । आपूपुरद् द्यावापृथिव्यौ चान्तरिक्षं च महत्वेन । तेन सूर्य आत्मा जङ्ग-मस्य स्थावरस्य च — (निरु० १२-१६) ॥ सूर्यमाश्रित्याऽधिदैवताकं निर्वचनमिदम् । — "अथातो द्युस्थाना देवता: । ········ प्रकाशीभावस्यानुविष्टम्भम् । अनु तमोभागो हि मध्यम: । ज्योतिर्भाग आदित्य: । — (निरु० १२—१) ॥

सर्वाणि हि चित्राण्यग्नि: (शत० ब्रा० ७-४-१-२४) । चित्राण्येव नक्षत्राणां रूपम् — (जैमि० ब्रा० २-४२६) । ते ह देवा: समेत्योचु: (प्रजापतिम्) । चित्रं वा ऽ अभूम य ऽ इयत: सपत्नानऽवधिष्मेति । तद्वै चित्रायै चित्रात्वम् । चित्रं ह भवति हन्ति सपत्नान् हन्ति द्विषन्तं भ्रातृव्यं य एवं विद्वांश्चित्रायामाधत्ते । — (शत० ब्रा० २-१-२-१७) । चित्ररूपा वै पशव: (जैमि० ब्रा० ३-१०१) ॥

(अ) विचित्र आश्चर्यजनक गुण-बल-ऐश्वर्य धारी जगत्सृष्टा । अद्वितीय तथा अनन्त विस्मयकारी विज्ञान-शक्ति-एवं महान् यश का स्वामी सर्वोत्कृष्ट परब्रह्म परमात्मा ॥ (इ) शब्द-स्पर्श-रूप-रस-गन्धयुक्त अनुपम पदार्थों की इस विशाल सृष्टि को / संसार में प्राप्त अत्यन्तरोचक रूप-रंग-आकृति-वर्ण-वेग-स्वाद-सौरभ आदि गुणों से समृद्ध वस्तुओं द्वारा परिपूरित यह विश्वसमन्वय । असंख्य और आश्चर्यकारी जीवजन्तु-मनुष्य-पशु-वृक्ष-अन्न-तेल-रत्नादि कलासिञ्चित रचनासमूह एवं कला-वीथिका । अनेक भाँति के विभिन्न प्रकाशपुञ्जों से भरा यह ज्योतिर्मय प्राङ्गण । सुखद विस्मयप्रवाहिका सुन्दर रंगों से आभूषित प्रात:कालीन सूर्योदय अथवा उषा की दिव्य आभा । जगत् के समस्त कर्मव्यापारों में सफ-लता तथा उत्साह की प्रेरणा देने वाली ऊषा ॥ (उ) मानवमात्र का आभूषण निजधर्म अथवा सर्वथा सुखकारी धन । समस्त सूक्ष्म से सूक्ष्म विषयों में चिन्तन तथा अभिव्याप्ति की क्षमता रखने वाली अद्-भुत मानव प्रज्ञा अथवा मेधा शक्ति ॥

(A) Wondrous. The Supreme Creator adorned with wonderful attributes, power, virtues, and extraordinary achievements. The Noblest and Absolutely Supreme Universal Spirit, with His Incomparable and Amazing Reaches of Endless Wisdom, Unchallengeable Might, and Peerless Grand Glory, with which He enjoys

His sway and Divine Majesty over all other things. (I) This immensely vast Creation, enlivened with creatures and objects characterised by peculiarly strange and rather pleasing features of sound, touch, form, liquid, and odour for sense gratification, which is the first essential requisite of Spiritual Fulfilment in the world. The whole unlimited mass of Material Phenomena found in this world, and abundantly enriching it with all sorts of charming facets of shape, colour; image, as well as the diversification of tints, mobility, relish, and fragrance, all eompounded in the still greater mystery of their weird, elfish totality over all. The Divine Art Galleries and creative categories nursed in finest beauty by way of countless, attractive presentations in the form of living creatures, human beings, animals and beasts, cereals and corns, trees, oils, jewels, pearls, &c., all of them *per se par excellence,* indeed. This boundless expanse of myriad lights and radiant luminaries, interspersed with other real homes of radiance and refulgence, or reflecting prismatic hues. The exhilarating Divine Splendour of the Dawn at early morning Sun-rise, astonishingly flushed with fluid gold, no less than the shifting, frisking, fairy hues of the fascinating Rainbow. The infusing aroma of the Golden Dawn that secretly pours wakeful courage into the living hearts and sends mysteriously inviting messages for the accomplishment of their day-to-day up-driving tasks. The strangely brilliant human faculty of intellect, or reason, capable of pondering over and penetrating the most abstruse or subtlest subjects of philosophical thought. The righteous path of one's own assigned duties, or riches and wealth, in every way the surest source of comfort and all grandeur and usually regarded as personal ornament befitting everybody in general.

अनीकम् — (अ) मानवानां सत्यधर्मसंरक्षणाय दुःखानां सततनिवारणाय कामक्रोधद्वेषाऽहङ्कार-विनाशार्थञ्चासंख्यरक्षकाणां देवानां सुनियमितो दिव्यशक्तिसमूहः / ब्रह्मसामर्थ्यं वा । बलशालिनी सेनेव सर्वव्यापकमहेन्द्रस्य / आदित्यस्य वा दिवि रश्मयः । पृथिव्याञ्च प्राणस्य प्रशस्ताशक्तिः । या अनिति / प्राणसदृशो जीवनाधारो भवति / जीवयति सकलप्राणिनः सा विश्वप्राणेव संरक्षिका ब्रह्मणोऽनीकाः / सूर्यस्य प्राणोद्भवा वेतिः किरणाः ।। (इ) सैन्यम् । तेजः – पुञ्जम् । स्वराष्ट्रस्य बलम् । वायु–विद्युद्वह्नि–जलमया भूतार्थाः । विशालैश्वर्यंसिद्धं सेनेव सूर्यरश्मिजालम् । अग्निज्वालसमूहो वा ।। (उ) बहुसंख्यकां सुदीक्षितां नानाविधव्यवस्थितां प्रजाम् । सुसंगठितरूपाणि रक्षासुखसाधनानि/दैहिक विनियुक्तेन्द्रियाणि वा ।। (१) 'अन' प्राणने (अदा०–प० – से०) धातोरौणादिकाभ्यां कषिदूषिभ्यामीकन् + अनिहृषिभ्यां किच्च – (उणा० ४-१६,१७) सूत्राभ्यां ईकन् प्रत्यये कित्वाद् गुणाभावश्च भवति । पुंसि=अनीकः । उत्कृष्टसंकलः । स्त्रियां हि अनीका = प्राणवन्महत्ववाहिनी सेना । नपुंसके च=अनीकमिति=विरुद्धं सैन्यं इति रूपाणि भवन्ति ।। (२) अ + नीकम् = शत्रुभिर्वाऽन्यद्विषद्भिर्जनैर्नं प्राप्तुं विजयितुं वा योग्यं यत्तद्वीर्यम् । 'णीञ्' प्रापणे(भ्वा०–उ०–अ०) धातो'रिण् / भी/का / पृ / शल्यति / मर्चिभ्यः कन्' (उणा० ३-४३) इति सूत्रेण कन् प्रत्यये 'अजि-यु-धु-नीभ्यो दीर्घश्च' (उणा० ३-४७) अन्य सूत्रेण दीर्घोऽपि भवति । निषेधे न नीकोऽसावऽनीकश्चेदमनीकमिति वा ।। सेनाया वै सेनानीरनीकम् – (शत० ब्रा० ५-३-१-१) ।।

(अ) मनुष्यों के सद्धर्म की रक्षा, सदा उन के उत्तम बल के अपहर्त्ता दुःखों के निवारण के हेतु, /और उनके अन्तःशत्रु काम–क्रोध–द्वेष–अहङ्कार आदि को नाश करने के लिये असंख्य संरक्षक देवताओं की संयत दिव्यशक्तिमूलक सेनाओं की सेनायें / अथवा परब्रह्म परमात्मा की ही परिनियोजित विभिन्न धारक सामर्थ्य धारायें । ओजस्विनी सेना के समान विश्वेश्वर महान् इन्द्र की / अथवा सूर्य की आकाश में / पृथिवी पर प्राण की सर्वमान्य शक्ति जो सब प्राणियों के जीवन का मूल एवं आधार बनी हुई है । परमात्मा की विश्वप्राणरूपी संरक्षिका शक्तितरङ्गें / किंवा सूर्य की सर्वसाधिका विचित्र किरणें / या प्राण से उत्पन्न हुई अनेक जीवन-सम्बन्धी शारीरिक व दिव्य विभूतियां ।। (इ) सेना वा राष्ट्रसंरक्षक सुस्थिर बल । तेज पिण्ड । वायु–विद्युत्–अग्नि–और जलमय भौतिक पदार्थों की शृङ्खलायें । बृहदैश्वर्य-वान सूर्य की प्रभावशाली किरणें / अथवा अग्नि की भस्मकारी ज्वाल-जिह्वायें ।। (उ) प्रजा की सुविधा के निमित्त अनेक प्रकार से व्यवस्थित और सुदीक्षित बहुसंख्यक एवं उत्तम रीति से संगठित रक्षा तथा सुख के साधन / अथवा शारीरिक सभी इन्द्रियाँ जो अपने अपने दिव्य प्रयोजनों में नैसर्गिक रूप से अनुबद्ध हैं ।।

(A) Whole armies of countless preservative powers of gods, intrinsically perfect and divinely oriented for the earlier envisaged protection of human uprightness and desirable righteousness during the blessed course of life alloted to that species, a timely prevention of men's woes and distresses which always tend to take away their best virtues and genuine capabilities of right action and performance of duty, and the annihilation of their internal foes — the inane passions of lust and cupidity, vulture-like greed and avarice, consuming anger, venomous malice and ill-will, and above all false egotism and shallow conceit in them; / or let us say, vast net-works of God's own highly systematic and All-upholding Mighty Currents of Divine Force (were raised). Like an indomitable and valorous fighting-force, that admirable and quite puzzling Power of the Lord of the Universe, the Supreme Illustrious Majesty of Indra, / of the unrivalled Sun in the heavens, / or of the well-recognized Master-force of Life on earth (*Prāṇa*), which is the primary cause as well as the entire basic support of life in living beings, and undoubtedly an incomparable boon from the Universal Centre of *SOMA* (the ultimate Nucleus of all Preservative Forces in the world),constantly emanating and suffusing everything with a mystic ray of vitality, / or the Sun-beams, inhering strange powers of an almost all-creative value, / or the conscious vital power behind all physical and mental aptitudes, functions, and innovations, which are governed by the life-breath actuated by it, and bear a fundamental importance in all processes of living in the world. (I) The army, / or a stable force, which defends a nation or country in times of aggression thrust upon it. An orb of immense lustre. Successive series, or species of physical phenomena, which are notably rich in their variety of characteristic features, such as, the chief elements including Air, Electricity, Fire, or Water, and many a Natural Wealth or Treasure of rich content. The all-conquering and per-

meating rays of the Great Sun, dominating with his superb celestial majesty a whole troop of various heavenly bodies and other picturesque phenomena / or the tongue-like burning and all-consuming flames of earthly fire. (U) Duly organised and disciplined sections of humanity, favoured with so many and so well-planned means of safety and general well-being of life for their utmost comfort as well as convenience, / or all the bodily organs and faculties which are mysteriously ordained to an integrated conduct and performance of their respective grades of functioning and higher dictates of life as a whole.

उद्+आगत् — उदित्युपसर्ग:। उद्गमने ऊर्ध्वार्थे वा। उत्कर्षभावे। आश्चर्येऽतिशयार्थेऽपि च। सम्बद्धधात्वर्थे च क्रियायोगे प्रयुक्तोऽयमुपसर्ग: खलु। उदाहरणार्थम् — चतुर्षूपस्थानमन्त्रेषु ह्येव— उदगन्म; उद्वहन्ति; उदगात्; उच्चरत्, क्रमश: प्राप्ता:। उदिति सोऽसावादित्य: (जैमि० उप० ब्रा० २-६-८)। 'अगात्' तु 'इण्' गतौ (अदा०–प०–अ०) धातो 'रिणो गा लुङि'–(अष्टा० २-४-४५) इति सूत्रेण इणो धातोर्गाऽऽदेशो भवति। तस्येदं लुङि सामान्यभूते प्रथमपुरुषैकवचने रूपम्। 'गातिस्थाघुपाभूभ्य: सिच: परस्मैपदेषु' (अष्टा० २-४-७७) सूत्रेणात्र सिच: श्लुर्भवति। अत्र लडर्थे लुङ: छान्दस: प्रयोग: (अष्टा० ३-४-६)। उदयमगमत्। उत्पन्नमकरोत् करोति वा। नित्यमुदयनमुदीयमानं वाऽनयत् करोति वा। सृष्टिकाले जडप्रकृतेर्गर्भाद्विविधोत्तमान् रचनासमूहाञ्चकार / रचयति वा। "याथातथ्यतोऽर्थान्" स्वाऽभंग्यव्याप्त्याऽकल्पयत्। प्रकृतिमन्थनात्तान् पदार्थव्यूहान् स्वज्ञानसामर्थ्येन व्यकासयत / विकासयति वा॥

'उत्' उपसर्ग है। ऊपर की ओर गमन अथवा ऊर्ध्वगति के अर्थ में प्रयोग होता है। और उच्चता के भाव में तथा आश्चर्य और अत्यन्त के अर्थ में आता है। सम्बन्धित क्रिया के अर्थ को क्रिया-योग में उत्तमता प्रदान करते हुये प्रयुक्त होता है। अकेला भी उदय होने के अर्थ में प्रयोग किया जाता है। 'उदगात्' क्रिया का अर्थ है—(उदय को) प्राप्त हुईं। उत्पन्न हुईं / कीं / अथवा करता है। 'उद्' उप-के चार उदाहरण यहाँ उपस्थान विषयक चारों मन्त्रों में उपलब्ध हैं।

(अ) सृष्टि काल में जड़ प्रकृति के परमाणुमय गर्भ से भाँति-भाँति की उत्तम रचनाओं के दलों और समूहों को रचा / अथवा रचता है। [वेद के छन्दोबद्ध मन्त्रों में अन्य लकारों का भी व्यत्यय से वर्तमान के अर्थ में प्रयोग होता है।] नित्य उत्थान अथवा निरन्तर उत्तरोत्तर स्थिति को प्राप्त करता रहा / अथवा करता है। अमिट तथ्य, सत्यता, तथा वास्तविकता से पूर्ण असंख्य उपयुक्त लाभ-पिण्डों को अपनी एकसमान सर्वव्यापकता द्वारा नियोजित किया। अपने ज्ञान की उत्कृष्टता द्वारा प्रकृति के परमाणुओं का गहन मन्थन करके उन-उन दिव्यगुणसम्पन्न सभी पदार्थों को विकसित किया अथवा करता है॥ (इ) परम उच्चता को प्राप्त होवें। उत्तम-उत्तम सुखद रचनायें अस्तित्व में आईं॥ (उ) स्पष्ट दिव्यता एवं पूर्णतासहित और प्रशस्य रूप में प्रकाशित की / करता है / अथवा होवें। अत्यन्त उदारतापूर्वक प्रदान करता है / की हैं / नित्य उत्पन्न करता है॥

The prefix '*ut*',like other prefixes is affixad at the beginning of a verb in sanses appended below : high above; the abstract state of purest excellence and eminence;

and to express a feeling of wonder, or surpassing plentifulness, or excess; in conveying the force of the meaning of the verb with desired emphasis, and in refining the intended sense of the action itself in association with the verb. It is sometimes used by itself in place of a verb to imply the process of continual rise. The central idea of the term, threfore, happens to be-May we attaiu to the real heights of magnanimity. Instances of its use are found in all the four immediate and successive Hymns of Divine Proximity and Immanence, viz : mantras 15, 16, 17, and 18—with meanings as noted below : (1) May we attain to the glowing summits of our true Path Preserver; (2) Surpassingly bring out and display with astounding clarity and consummateness the existence and unfailing Presence of; (3) Created and brought to a living surface masterly things of high import; (4) Benevolently delivered and revealed most graciously as well as munificently divine sources and objects of immense virtue and verity. Here, as already suceinctly hinted above, the meaning at length would be : (A) Were manifested with a birlliant flousish of Divine splendour. Created, or (as often evidenced in the present tense so freely implied in the Vedic texts and used with perfect poetic profundity as well as License) creates. Brought, or brings, into existence, during the forward march of Creation of the world, and out of the vast sleeping Ocean of Material Particles, multitudes of totally wonderful things of every denomination as well as solid worth, whether little or large, or great or small, store-houses of striking Reality, Benefit, and Beauty, all commingled in each and all together, alike. [In Vedic Hymns, inspired as they are by great Poetic Heights and Melody of Universal Music, some other tenses like the Past are very often quite suggestively used under the mystic stress of Music as well as the controlliug thought vibrating through their flawless structure and perfect rhythm, to imply the Immorlal Present of Eternity as well.] Was,, or always is, an unfailing Promoter to a rise, or an upward state of preferment for every body or thing under thc Benign Patriarchship of the sun. Through His undeterred and Ever-Pervasive Presence, He planned innumerable pretty and useful bodies both great and small, large & little, even the tiniest in weight or form, but invariably richly embalmed in indelible worth of its own and genuine beauty of an untold shade with worth-while reality for a world of no mere shams. By dint of His Unsurpassable Wisdom and Insight and through an Almighty Churning of the dead Mass of Matter evolved/or evolves things of divinely perfect traits. (I) May reach their inherently highest acme of destined worth. Worthy and joy-promoting creations sprang up into a lively multiple world of auspicious goodness. (U) Admirably put forth / or puts forth into vivid light / or may lead to a clear vision of / things of positive excellence and perfect soundness in their loveliest demeanour. Most graciously and generously provides / has provided / or everlastingly makes ample provision of.

सूर्य आत्मा— (अ) यो विश्वात्मभूतोऽखिलजगतस्सूर्यवदन्तःप्रेरकोऽस्तीति सः परमेश्वरः । सूर्य सदृशोऽतिविस्तरेण तस्यैव गुण-शक्ति-स्वभावधारकोऽनन्तसूक्ष्मतमवृहदात्मा हि सूर्य आत्मा । यथा शरीरेऽल्परूपेणैकदेशीय सीमावद्धश्च चेतनात्मा प्राणधारको जीवस्तथैवास्मिन् ब्रह्माण्डे सर्वव्यापकः सर्वाधारो विश्वप्राणः सर्वेश्वर : परमात्मा । यदतिसूक्ष्मत्वाज्जगतो निश्शेषव्यापकत्वाच्च भूतानां सूत्रात्माऽस्ति तत्सर्वोपरिब्रह्माख्यतत्त्वम् ।। (इ) यस्मिन् खलु सर्वसम्भूता द्रव्यास्तिष्ठन्ति, प्रलीयन्ते चाऽन्ततो गत्वा, तन्महाकाशम् ।। (उ) पार्थिव - तनु - पिण्डे समुद्दीप्तसञ्ज्ञानभास्कर इव ऋतम्भरा प्रज्ञा/ईदृगाऽऽशु-चेतनां प्राप्तस्सततप्रेरणादायको देहस्वामिजीवात्मा वा ।। **सूर्यः** = (१) स्वव्याप्त्या प्राणवदन्तर्यामी विश्वात्माऽऽदित्यो वा । (२) स्वरश्मीन् यो नित्यं सरतीति सः । (३)स्वप्रकाशितः सन्नन्यसर्वांन्नपि प्रकाशयतीति सः । (४) ऐश्वर्यहेतूनां सम्प्रेरको जगदीश्वरः / सूर्यलोको वा । (५) सरति = यो विज्ञानसाधनं भवतीति (गत्यर्थत्वाद् ज्ञानज्योतेः प्राप्तिसाधनमिति) सः / जानाति / स्वोत्तमप्रकाशेन विज्ञापयति वा स परब्रह्मप्रकाशपुञ्जो विभुरीश्वरो/भौतिको मरीचिप्रसारको देवः सविता वा । (६) तत्तुल्यो हि विश्वप्रकाशमूलो नभस्पतिर्रविः । देहे यो नु सर्वांङ्गानि सम्प्रेरयति प्रकाशयति च स प्राणः ।। 'सूर्य आत्मा' (ऋ० १-११५-१) इतिप्रकरणे महामुनियास्कस्य मतिमुद्धृतमत्र — 'इत्युदितस्य हि कर्मद्रष्टा ……… । अथैतं महान्तमात्मानम्०' (निरुक्त १५-१) । सरते / सुवति वा यः स सूर्यः । 'सृ' गतौ (भ्वा० – प० – अ० / 'षू' प्रेरणे (तुदा० – प० – से०) वा धातोः 'राजसूय - सूर्य० (अष्टा० ३ – १ – ११४) इति सूत्रेण क्यप् प्रत्ययान्तः / सर्त्तेरुत्वं / सुवतेर्वा रुड् आगमश्च निपातनात् ।। 'सूरि' स्तोतृनामसु पठितम् (निघं० ३–१६) तस्माद् भवार्थे यत् प्रत्ययान्तोऽपिसूर्य-शब्दो निष्पद्यतेऽथवा । सूर्यः पदनामस्वपि पठित्म (निघं० ५–६) ।। सूर्यः सर्त्तेर्वा । सुवतेर्वा । स्वीर्यतेर्वा – (निरु० १२–१४) ।।

सूर्यो वै प्रजानां चक्षुः (शत० ब्रा० १३–३–८–४) । सूर्यो वै सर्वेषां देवानामात्मा– (शत० ब्रा० १४-३-२-६) । तं (इन्द्रं) देवा अब्रुवन् सुवीर्यो मर्या यथा गोपायत इति । तत्सूर्यस्य सूर्यत्वम् - (तैत्ति० ब्रा० २–२–१०–४) ।। पूर्वस्मिन् पञ्चदशमे मन्त्रेऽपिसूर्यपदस्य व्याख्या द्रष्टव्या ।। **आत्मा**= सर्वत्राऽनन्तरमतति अभिव्याप्नोति / स्वभावेनान्तर्यामिरूपेण तिष्ठति स व्यापनशीलश्चेतनश्चात्मा / आदित्यो वा / यो वै चेतनतत्त्वं संसारे शरीरे वा सूक्ष्मरूपेणाऽतति व्याप्नोति स स्वयम्भूः सूर्य आत्मा / जीवात्मा वा ।। 'अत' सातत्यगमने (भ्वा०-प०-से०) धातोः सातिभ्यां मनिन्मनिणौ' (उणा० ४–१५३) इति सूत्रेण मनिण् प्रत्ययान्त आत्मा शब्द । योऽतति व्याप्नोति निरन्तरं कर्मफलानि प्राप्नोति वा स आत्मा ।। आत्माऽततेर्वा / आप्तेर्वा / अपि वाऽआप्त इव स्याद् व्याप्तीभूत इति – (निरु० ३–१५) ।।

(अ) आत्मा हृदये श्रितः (तैत्ति० ब्रा० ३–१०–८–६) । आत्मनोह्येवाऽध्यङ्गानि प्ररोहन्ति– (शत० ब्रा० ८–७–२–१५) । भूमोऽएषोऽङ्गानां यदात्मा – (शत० ब्रा० ६–६–१–१०) । सर्वं ह्ययमात्मा – (शत० ब्रा० ४–२–२–१) । अविनाशी वाऽअरेऽयमात्मानुऽच्छित्तिधर्मा – (शत० ब्रा० १४–७–३–१५) । अयमन्तरात्मन्पुरुषो हिरणमयो यथा ज्योतिरधूममेवं ज्यायान् दिवो / ज्यायाना–काशाज्ज्याधानस्यै पृथिव्यै / ज्यायान् सर्वेभ्यो भूतेभ्यः स प्राणस्यात्मैष मऽआत्मैतमित आत्मानं

प्रेत्याभिसम्भवामीति यस्य स्यादद्धा न विचिकित्सास्तीति – (शत० ब्रा० १०-६-३-२) । आत्मा ह्ययं प्रजापतिः (शत० ब्रा० ४-६-१-१) । आत्मा वै पूः (शत० ब्रा० ७-५-१-२१) ।। (इ) स पञ्चविंश आत्मा – (शत० ब्रा० १०-१-२-४) । तस्मादितर आत्मा मेद्यति च कृश्यति च - (ताण्डयम० ब्रा० ५-१-७) । वाह्यो ह्यात्मा - (शत० ब्रा० ६-६-२-१६) । आत्मा वै बृहती – (ऐत० ब्रा० ६-२८/ गो० ब्रा० उ० ६-८) ।। (उ) सप्तपुरुषो ह्ययं पुरुषो यच्चत्वार आत्मा त्रयः पक्षपुच्छानि - (शत० ब्रा० ६-१-१-६) ।आत्मा हि प्रथमः सम्भवतः सम्भवति - (शत० ब्रा० १०-१-२-४) । तस्मादयं सर्व एवात्मोष्णस्तद्धैतदेव जीविष्यतश्च मरिष्यतश्च विज्ञानमुष्णं एव जीविष्यञ्छीनो मरिष्यन् – (शत० ब्रा० ८-७-२-११) । तत्सर्वं आत्मा वाचमप्येति वाङ्मयो भवति - (कौषी० ब्रा० २-७) । एतन्मयो वाऽअयमात्मा वाङ्मयो मनोमयः प्राणमयः (शत० ब्रा० १४-४-३-१०) । आत्मा यजमानः (कौषी० ब्रा० १७-७/गो० ब्रा० उ० ५-४) । यश्चायमध्यात्मः शरीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदमृतमिदं ब्रह्मे द ७ सर्वम्-(शत० ब्रा० १४-५-५-१) । अथ यो है वैतमग्निं सावित्रं वेद । स एवास्माल्लोकात्प्रेत्य/आत्मानं वेद/ अयमहमस्मीति - (तैत्ति० ब्रा० ३-१०-११-१) । आत्मानो वाऽअरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् - (शत० ब्रा० १४-५-४-५)। आत्मा वै वेनः (कौषी० ब्रा० ८-५) आत्मा वै समस्तः सहस्रवांस्तोकवान् पुष्टिमान् – (ऐत० ब्रा० २-४०) । आत्मा वै यज्ञस्य होता – (कौषी ब्रा० ६-६) ।।

(अ) जो सूर्य की आत्मा होने से सूर्य के समान सारे जगत् का प्रेरक है । सूर्य के सदृश परन्तु उस के ही गुणों, शक्तियों और स्वभाव में उस से कहीं अधिक उत्तम, अनन्त, सूक्ष्मतम, एवं महान् आत्मा ही सूर्य आत्मा है । जिस भांति शरीर में छोटा सा एकदेशी, सीमित, चेतन, प्राणधारी जीवात्मा उस का स्वामी है उसी भांति विश्व में सर्वत्र व्यापक विश्वप्राण, सर्वाधार, तथा सब का स्वामी परमात्मा सब से अधिक सूक्ष्म होने तथा जगत् में सर्वत्र ही व्यापक होने से सारे उत्पन्न पदार्थों में अन्तर्यामी रूप से सब से श्रेष्ठ ब्रह्मनामक सत्ता ।। (इ) निश्चय ही जिस में समस्त सृष्टि ठहरी हुई है और अन्त में जिस में ही लीन भी हो जाती है वह सर्वाधार महाकाश ।। (उ) भौतिक शरीरान्तर्गत समुज्ज्वलित सत्यज्ञानज्योति के सूर्य के समान प्रकाश करने वाली ऋतम्भरा प्रज्ञा/अथवा उसी प्रकार सूक्ष्मचेतनासिद्ध निरन्तर प्रेरणा का स्रोत एवं शरीर और इन्द्रियों का निष्कण्टक स्वामी जीवाऽऽत्मा ।।

सूर्य= (१) अपनी सर्वव्यापिनी शक्ति द्वारा प्राण के समान अन्तर्यामी जगदात्मा । अथवा आदित्य । (२) जो अविरलरूप से अपनी किरणों को सदा प्रसारित करता रहता है । (३) स्वयं प्रकाशित और शेष सब का भी उत्तम प्रकाशक । (४) ऐश्वर्य के साधनों को सदा प्रेरित करने वाला ईश्वर या सूर्यलोक । (५) जो विज्ञानप्राप्ति का मुख्य हेतु है/स्वयं जानता है/और अपनी उत्तम ज्ञानज्योति द्वारा दूसरों के लिए जो ज्ञान का प्रापक भी है वह प्रकाशपुञ्ज एवं विभु परमात्मा / अथवा अपनी अद्भुत किरणों को सर्वत्र प्रसारण करने में समर्थ भौतिक सविता देव । (६) उस के तुल्य ही सारे प्रकाशों का एक मात्र उद्गम एवं आकाश का अद्वितीय सम्राट् रवि । शरीर में समस्त अङ्गोपाङ्गों को उन की सञ्चालन शक्ति का प्रदाता तथा उन्हें प्रकाशित करने वाला तेजस्वी प्राण ।। **आत्मा**= सर्वव्यापनशील तथा स्वभाव से ही अन्तर्यामी होकर सर्वत्र और सदा प्रवेश कर जाने वाली चेतन शक्ति जो सब

पदार्थों में व्याप्ति की शक्ति रखती है/अथवा आदित्य वर्चस् । संसार में अथवा शरीर में जो चेतन तत्त्व सूक्ष्मरूप से विचरता है या विद्यमान है वह स्वयमुत्पन्न, अजन्मा, सर्वप्रेरक सूर्य आत्मा / अथवा प्राणधारक जीवात्मा ।।

(A) The ultimate Divine Principle, which as the Sole Conscious Mover of the Universe, like the Great Solar Orb, is able to inspire the entire world from within as well as withont. No doubt like the sun, but far superior, (indeed, Absolutely Supreme !) sans End sans all Bounds, in His Ideally Extra - ordinary traits, powers as well as nature—the subtlest and the Over-all Sovereign Spirit, an Inevitable *Sūrya-Ātma*, the Supreme Inspirer and Life-giver of all. As in the living body, puny little, finite infinitesimally circumscribed, but fully conscious Lord of Life-breath and conscientious knowledge of things happens to be its uncontested master; so of course, in this dumb-foundingly far -flung nniverse is its Lord Creator, immanently Omnific and Omnipresent, the very life and Bed-rock of all that exists. The Primordial, though Invisible, Highest Nucleus of All-comprehensive Power, known as the BRAHMA, the Inaccessible Absolute, capable of permeating all the grossest, no less than, the substlest, objects of creation becausc of His own most refined Immanent nature and all-investing abstractness of Presence. (1) The space-forming Omnipresence of the Absolute in which verily all creation rests, and is finally absorbed as well in its purer form, as though returning to its sole repertoir. (U) In the mortal man's body, intensely ignited bright lustre of true transcendental wisdom *Ṛtambhara Prajñā*), well - flourishing in lts liberal enlightenment of others, too, like the all - performing partriarchal sun itself / or, at best, likewise, the soul with its well - awakened brilliant sub - consciousness and resourceful ingenuity;– on the whole, unquestionably a veritable master of the various faculties and senses that it inherits with the body, and always a positive source of inspiration to itself as well as everybody else around it. *Sūrya*=(1) The All permeating Lord of the world, / or the sun, penetrating everything with his powerful rays gifted with the finest power of all - pervasiveness in the manner of *Prāṇa* which constantly dispenses its mighty beams of vigour to all parts of the living body. (3) Self-illumined source of enlightenment, simultaneously releasing light for all others too. (4) God / or the sun, contriving rich means rnd multiple media of the accomplishment of human glory and excellence, on the whole. (5) The Almighty Conscious Principle, Who is, without an alternative, the Eternal Source of Knowledge, Himself All-knowing, & through His Illustrious Omni-competence as a fountain-spring of all enlightenment as well as Divine Cognition the Greatest Disseminator of learning for others in his own prerogative, / or the visible celestial dispenser of light, life, and lordly lustre by means of his strangely assorted

far-reaching rays. (6) In another respect, without any difference, unique Monarch of the sky, the physical fiery orb of the sun as a singular originator of all heights in so far as material ones are concerned. Similarly, in the body of a living being, the all - surveying and predominant power of *Prāṇa*, the life-force, which not only imparts motive and functional vigour to the various organs and limbs of the body, but also makes them surprisingly active and watchfully alert for eagerly sought results in life. *Ātma*=The all-pervasive and inherently immanent conscious entity called the spirit, or soul, or, / inferentially, the all-piercing solar energy also, which being capable of penetrating all things always indwells the heart of things everywhere in the world. In the Universe itself, on a much larger scale, the Immanent, Self-existing and Eternal Conscious Principle, whose presence is positive, though only inferable by its conscious activity, forming the primal source of inspiration of all conscientious outflowings from it, just as the all - dominant and Knowing Master of life - force happens to be in the body on a minor scale, is, in all truth, *the Sūrya Ātma* herein spoken of with a mystic gusto of melting devotional melody.

द्यावापृथिवी—द्यौश्च पृथिवी चेति द्यावापृथिवी । तयोरितरेतरद्वन्द्वसमासः । द्वितीयाया-द्विवचने रूपम् । चार्थे द्वन्द्वः – (अष्टा० २-२-२२) । द्वन्द्वे समासे दिवो द्यावा'–(अष्टा० ६--३-२९) इति सूत्रेण दिवः पूर्वपदस्य द्यावाऽऽदेशो भवति । (अ) विस्तारमय्यां पृथिव्यां सर्वजीवसुखाश्रयलोकेषु च सुखदजीवनस्य खलु ज्योतिर्युक्तायां दिवि विद्याविज्ञानमोक्षप्रकाशाणाँ च द्वयमपि द्विव्यश्रियमैश्वर्यञ्च प्राप्तुं ये सुभगसाधने स्तस्ते ॥ (इ) देवपुज्य द्यावापृथिव्यौ ! दिव्यैः प्रकृतिपरमाणुभिरादावुत्पन्ना प्रजां इव अवनिदेवी सूर्यप्रकाशश्च द्यावाक्षामा सूर्यप्रकाशश्च तेन सहिता बहुरत्ना वसुन्धरा भूमिः सुसम्बद्धा । विशालभास्करसकाशान्महीगर्भपर्य्यन्तमिति यावद्यत्किकिञ्चदपि सर्वं सृष्टं जगत् । यानि ज्योतिर्मयानि सूर्यादीनि लोकलोकान्तराणि तैः सहान्धकारग्रस्तजड़मात्राणि व्युत्पादनक्षेत्राणि पृथिव्यादिलोकदलानि । तडिद्वायुयुग्मम् ॥ (उ) सुदीप्त्या सुभाषया वाचा चाऽलङ्कृता मानवाः ! आत्मज्योतिषा सुदृढ़ा जीवनमुक्तयोगिजना यतयो वा ॥ **द्यावः** = 'द्युत्' दीप्तौ (भ्वा०-आ०-से०) धातोर्बाहुलकाद् 'गमेर्डोः' (उणा० २–६७) इति सूत्रेण डोः प्रत्ययः । 'गोतोणित्' (ओतोणित्) इति द्योः शब्दस्य वृद्धिःपश्चाद् द्यौः रूपम् । द्योतन्ते लोका अस्यां अथवा यया द्योतते सा द्यौः । अन्तरिक्षं वा ॥ **पृथिवी**='प्रथ' प्रख्याने (भ्वा०-आ०-से०) / (चुरा०-प०-से०) वा धातोः 'प्रथेः षिवन्-षवन्-ष्वनः सम्प्रसारणञ्च' (उणा० १-१५०) इति सूत्रेण षिवन् प्रत्ययः सम्प्रसारणञ्चेति (उत्तर पदे दीर्घः) 'अन्येषामपि दृश्यते' (अष्टा० ६-३-१३६) इत्यन्यसूत्रानुसारेण भवति ॥ द्युः वा द्यौः । दिनं-दिवा-० अहर्नामानि (निघं० १-९) । गौः । क्ष्मा । क्षितिः । अवनिः । इला । भूः । भूमिः । पृथ्वी । मही इत्यादीनि पृथिवीनामधेयानि(निघं० १-१)। प्राप्त्यर्थे पृथिवी । द्यावापृथिवी । हविर्धाने । औषधयः समानार्थकानि पदनामानि (निघं० ५-३) । पृथ्वी । अदिती । दूरे-अन्ते । मही । नभसी । अम्भसी

रजसी । रोदसी । पुरन्धी । इत्यादीनि द्यावापृथिवीनामधेयानि (निघं० ३-३०) ।। प्रथनात् पृथिवी-ऽत्याहुः । क एनामऽप्रथयिष्यत् किमाधारश्चेति । अथ वै दर्शनेन पृथुः । (निरु० १-१४) "स धारयति पृथिवीञ्च दिवञ्च" – (निरु० १०-२३) । "उक्षा स द्यावापृथिवी बिभर्ति" – (ऋग्वेद १०-३१-८) । "स दाधार पृथिवीं द्यामुतेमाम्" – (ऋ० १०-१२१-१) । "मित्रो दाधार पृथिवीमुत द्याम्" – (ऋ० ३-५९-६) ।। द्यावाक्षामा–सूर्याऽवनी–पृथिवीद्यावौ–द्यावापृथिव्यौ चाऽन्यानि पर्य्यायपदानि ।। द्यौः सूक्ष्मतमप्रकाशाधारः । स्वर्गो वा दिव्यं सुखं वा ! पृथिवी च स्थूलतमः पार्थिवद्रव्यकर्मव्यापारः / इहलौकिक सुखं / सर्वक्रियाक्षेत्रमधिष्ठानं वेति ।।

(अ) द्यावापृथिवी वै सत्यस्य साधयित्र्यौ – (कौषी० ब्रा० ४-१४) । द्यावापृथिवी वै मित्रावरुणयोः प्रियं धाम - (ताण्डयम० ब्रा० १४-२-४) । द्यावापृथिवी हि प्रजापतिः (शत० ब्रा० ५-१-५-२६) । दाधार विष्णुः पृथिवीमभितो मयूखैः (तैत्ति० सं० १-२-१३-२) । द्यावापृथिव्योर्वा एष गर्भो यत्सोमो राजा - (ऐत० ब्रा० १-२६) ।। (इ) इमे वै द्यावापृथिवी द्यावःक्षामा - (शत० ब्रा० ६-७-२-३) । द्यावापृथिवी सर्वं इमे लोकाः (जैमि० ब्रा० ३-२७१) । इमे वै द्यावापृथिवी रोदसी - (शत० ब्रा० ६-४-४-२) । वायुर्वाऽ अनयोर्वत्सः (मैत्रा० सं० २-५-४ / क० कठ० सं० १३-५) । परिमण्डलो (अण्डाकारः) उ वाऽ अयं लोकः (शत० ब्रा० ७-१-१-३७) । समुद्रो ह्रीमामभितः पिन्वते - (शत० ब्रा० ७-४-१-९) । अप्रथत पृथिवीं - (तैत्ति० सं० २-१-२-३) । अग्निगर्भा पृथिवी (शत० ब्रा० १४-९-४-२१) अयस्मयी पृथिवी-(गो०ब्रा०पू० २-२-७)पृथिव्यस्यप्सुश्रिता-(तैत्ति०ब्रा० ३-११-१-६) । आग्नेयी पृथिवी - (जैमि० ब्रा० ३-१८६) / (ताण्डयम० ब्रा० १५-४-८) । इयं (पृथिवी) विश्वधायाः (क० कठ० सं० ३१-२) । इयं (पृथिवी) वै माता - (तैत्ति० ब्रा० ३-८-९-१) / (शत० ब्रा० १३-१-६-१) । पृथिव्यामिमे लोकाः प्रतिष्ठिताः -(जैमि० उप० ब्रा० १-२-३-२)।। (उ) इमे हि द्यावा - पृथिवी प्राणोदानौ – (शत० ब्रा० ४-३-१-२२) ।।

नित्य प्रकाशयुक्त द्यौलोक तथा तमःप्रधान पृथिवी लोक ।। (अ) विस्तृत तथा स्थूल पृथिवी लोक तथा अन्य जीवनसमर्थक ग्रहों पर सुखद साधारण जीवन और प्रकाशमूलक द्यौलोक सम्बन्धी विद्याविज्ञान एवं मोक्षरूपी स्वर्गीय गौरव तथा ऐश्वर्यवान् आत्मप्रकाश की प्राप्ति के दोनों उत्तम साधन ।। (इ) देवत्व के पोषक दोनों द्यौलोक एवं सुखद पृथ्वीतल । सृष्टि के आरम्भ में ही प्रकृति के दिव्य परमाणुओं से उत्पन्न प्रजा के समान सुखकारी सूर्य एवं सर्वरसवाहिनी पृथिवी दोनों की कीर्त्तिमय ज्योतियां जो द्यावाक्षामा के रूप में प्रकट की गईं और मनुष्य द्वारा सर्वदा सुलभ हैं । सूर्य के अत्यन्त दिव्य प्रकाश सहित बहुरत्नगर्भा वसुन्धरा पृथिवीग्रह पर विशाल तेजस्वी भानु से लेकर पृथिवी के गर्भ पर्यन्त इस सृष्ट जगत् में जो कुछ भी है वह सब । प्रकाशवान् सूर्यादि लोकलोकान्तरों के साथ सम्बद्ध और जड़मात्र तथा अन्धकारग्रस्त जो उत्पादन क्षेत्र पृथिव्यादि लोक हैं उन सबके समूह । आकाशीय तड़ित् विद्युत् तथा वायु का एक साथ जोड़ा ।। (उ) भली प्रकार प्रकाशित सुन्दर वाणी से युक्त भाषा–प्रवीण विचारक । आत्मप्रकाश से सुदृढ़ यती लोग / अथवा जीवनमुक्त संयत योगीजन ।। द्यावः शब्द प्रकाशार्थक द्युत् धातु से निष्पन्न होता है । जिसमें ज्योतिःपिण्ड प्रकाश करते हैं । अथवा जिसके सके द्वारा प्रकाश किया जाता है वह द्यौलोक / अथवा अन्तरिक्ष ।। पृथिवी शब्द विस्तारार्थक 'प्रथ' धातु से बनता है । जो विस्तृत है । भूमि जो दृढ़तापूर्वक अपनी कीली

पर संस्थित है ।। द्युलोक निम्न जगत् का सूक्ष्मतम आधार है। अथवा स्वर्ग / या दिव्य सुख। पृथिवी स्थूलतम पार्थिव पदार्थों के साथ सभी कर्मों के व्यापार का संस्थान है / सांसारिक एवं आध्यात्मिक सभी सुखसामग्री व साधनों का क्रियाक्षेत्र या अधिष्ठान है।

(A) The solid and extensive stretch of the Earth and other life-supporting similar planets with their rich resources for a happy existence on them and the self - radiating light - oriented starry world in high heavens. With serious learning revealing science, and intimate renunciation allied with it as the two unquestionable harbringers of worldly blessings as well as heavenly glory and profound spiritual enlightenment for all. (1) The high celestial sphere of pure brilliance and light, and the practical plane of the solid substanial Earth both of which engender the highest attainment of the best in man lying concealed in him. The brilliant gold of the sun combined with the dark Earth Planet, supremely rich in all kinds of dazzling treasures and triumphs—also viewed as *Dyāvā Kṣāmā*, embodying the two propitious lights of the glorious sun and mother - like extremely patient & forbearing Earth, both created in the beginning of creation along with the other assortments of Nature with the best cream of particles of Matter. Ranging right from the great sun down to the melting entrails of the earth, whatever happens to be in existence in between them. Multitudes of all the heavenly luminaries, such as, the sun and other fixed shining stars with their subsidiary allies which are utterly dark and sheer masses of bleak matter, and only meant to be the perennial fields of repeated production for Nature, like the Earth and other planets which are otherwise mere darkling dependents of their sky-born luminous patrons and patriarchs, in fact. The sphere of high winds and celestial Lightning taken together (U) People adept in true rhetorics and gifted with brilliantly enlightened and charming powers of speech. Holy men fully confirmed in self - conquest and intuitive bloom; or successfully, high - ranking pursuers of transcendental yoga, who have relinquished all passionate yokes of wordly adherence, as such. The term *Dyavaḥ* is derived from the root '*dyut*', meaning to shine and to glorlfy; that is to say, the sphere of perpetual lnminosity (*dyāū loka*), wherein the shining stars collectively shed their blooming lustre and light, / or which is the final source as well as field of all enlightened vision in the world, / or even the intermediary ethereal space, called *Antarikṣa*. Similarly, the term *Pṛthivi*, derived from the root '*pratha*', connoting the sense to spread out, and to expand, means that which is spread out and firmly established in itself—the earth, which is stably and solidly held on its own magnetic axis, or in its elliptical orbit round the sun. The highest sphere of Firm Light at the top far away in the Boundless Space (*Dyū loka*), forming the subtlest basis and the root of everything below it, / or '*Svarga*', the sphere of celestial

light, / or further still heavenly joys surpassing all others on the mundane plane of life. The earth is the grossest theatre of activity on the part of all physical phenomena whether living or otherwise in the world / the main centre or stage whereon different acts for practical glee and gains are to be played, sometimes in the midst of heartening smiles, at others with tears without a relieving gleam of hope.

अन्तरिक्षम् — पृथिवीतस्सूर्यपर्य्यन्तं द्वयोर्लोकयोर्मध्ये यदवकाशमयमाकाशं / वायुविद्युदाकाशगामिपदार्थसहितमन्तरालं वा ।। (अ) अनवसादकं नित्यं प्रवर्धकमात्मज्ञानं खं ब्रह्मानुभूतिश्च ।। (इ) व्यापकः शुभाक्षुब्धाऽऽकाशः । संस्कृतं वाष्पमयमाऽऽकाशस्थमुदकम् । मेघ मण्डलेनावृतं नभः ।। (उ) अन्तःकरणेऽक्षयं ज्ञानम् । अन्तरात्मनि सिद्धमनुभूतविज्ञानम् । (१) अन्तरिक्षमिति यदन्तरा (मध्ये विद्यमानोऽवकाशः) + क्षा (भूमिः) + अन्तम् (पर्यन्तम्) । पृथिव्याऽऽरूर्ध्वमुपरि वा यो नभमण्डलाकारश्च/ सर्वतस्तामाच्छादयति स सर्वभूताधारो भौतिक आकाशः । (२) अथवा अन्तर + यक्षम् — अन्तः सर्वेषामिति यक्षं (= सर्वेभ्योऽन्तर्हितं सङ्गतं पूजनीयञ्च वा) तत्परोक्षं यक्षम् । (३) अन्तर् + अक्षयं वाऽपि स्यात् । अन्तर्हृदि प्रतिष्ठितोऽविनाशी क्षयरहितश्च यः पुरुषो मनो ज्ञानं वा ।। अन्तरिक्षम् / आकाशम् / आपः / स्वयम्भूः / समुद्र / व्योम इत्यादीनि समानार्थानि अन्तरिक्षनामानि (निघं० १-३) । नभः । अम्भः । अक्षरम् । महः । स्वः । उदकमित्यपि उदकनामानि (निघं० १-१२)।। अन्तरिक्षं कस्मात् ? अन्तरा क्षाऽन्तं भवति । अन्तरेमे इति वा । शरीरेष्वन्तरऽक्षयमिति वा । (नि० २-१०) ।।

(अ) तद्यदस्मिन्निदं सर्वमन्तस्तस्मादन्तर्यक्षमन्तर्यक्षं ह वै नामैतत्तदन्तरिक्षमिति । परोक्षमाचक्षते- (जैमि० ब्रा० १-२०-४) । अन्तरिक्षेणेदं सर्वं पूर्णम् - (ताण्डयम० ब्रा० १५-१२-५) । भुव इत्यन्तरिक्ष लोकः (शत० ब्रा० ८-७-४-५) । महद् हीदमन्तरिक्षम् - (कौषी ब्रा० २६-११) अन्तरिक्षमस्यग्नौ श्रितं वायोः प्रतिष्ठा - (तैत्ति० ब्रा० ३-११-५-८) । तदिदमन्तरिक्षम् - (जैमि० उप० ब्रा० २-६-६ । (प्रजापतिः) भुवः इत्येव यजुर्वेदस्य रसमादत्त तदिदमन्मरिक्षमभवत् तस्य यो रसः प्राणेदव् स वायुरभवद्रसस्य रसः (जैमि० उप० ब्रा० १-१-४) । आत्माऽन्तरिक्षम् - (क० कठसं० १६-२) ।। (इ) अन्तरिक्षं पृथिव्याम् - (ऐत० ब्रा० ३-६)/गो० ब्रा० उ० ३-२) । अन्तरिक्षं ह्येष उद्धि - (शत० ब्रा० ६-५-२-४) । अन्तरिक्षमेव विश्वं वायुर्नरः (शत० ब्रा० ९-३-१-३) । अन्तरिक्षं वै नभांसि तस्य रुद्राऽधिपतयः (तैत्ति० ब्रा० ३-८-१८-१) । अन्तरिक्षं समित् - (मैत्रा० सं० ४-९-२३) । अन्तरेव वा इदमिति तदन्तरिक्षस्यान्नरिक्षत्वम् - (ताण्डयम० ब्रा० २०-१४-२) । अन्तरिक्षायतनी हि प्रजा — (ताण्डय० ब्रा० ४-८-१३) । अन्तरिक्षं वाऽअपाँ सधस्थम् - (शत० ब्रा० ७-५-२-५७) । अथ यत्कपालमासीत्तदन्तरिक्षमभवत् - (शत० ब्रा० ६-१-२-२) । अन्तरिक्षलोकों वै मरुतां गणः (शत० ब्रा० ९-४-२-६) । तस्मादेषां लोकानामन्तरिक्षलोकस्तनिष्ठः (शत० ब्रा० ७-१-२-२०) । अन्तरिक्षं मरीचयः (शत० ब्रा० १०-१-२-२) ।। (उ) अन्तरिक्षं वै माध्यन्दिनं सवनम् - (शत० ब्रा० १२-८-२-९) । अन्तरिक्षं वै सर्वेषां देवानामायतनम् - (शत० ब्रा० १४-३-२-६) । अन्तरिक्ष एव महः (गो० ब्रा०

पू० १-५-१५) । अन्तरिक्षं वै मध्यमा चितिः (शत० ब्रा० ८-७-२-१८) । अन्तरिक्षं वै तृतीया चितिः (शत० ब्रा० ८-४-१-१) । अन्तरिक्षलोको वै प्रमाऽअन्तरिक्षलोको ह्यस्माँल्लोकात्प्रमित इव – (शत० ब्रा० ८-३-३-५) । मनोऽन्तरिक्षलोकः (शत० ब्रा० १४-४-३-११) । इन्द्रो ऽअन्तरिक्षम् - (क०कठसं० २६-७) । वागित्यन्तरिक्षम् - (जैमि० उप० ब्रा० ४-२२-११) । सन्धिरित्यन्तरिक्षं - (तैत्ति० सं० ५-३-६-१) । ऊर्ध्वाऽन्तरिक्षम् - (ताण्डयम० ब्रा० २४-१-६) । अन्तरिक्षं महाव्रतम् - (शत० ब्रा० १०-१-२-२) ।।

पृथिवी से लेकर सूर्य तक दोनों लोकों के मध्य शून्यतापूर्ण आकाश । वायु विद्युत् तथा अन्य आकाश में विचरण करने वाले पदार्थों सहित खाली आकाशमण्डल ।। (अ) सूक्ष्म तथा नित्य वृद्धि-शील आत्मज्ञान और हृदय में परमात्मतत्व की अनुभूति ।। (इ) सुन्दर और शान्त, व्यापक, सात्विक व्योम । परिशुद्ध नभःस्थित वाष्पमय जल । मेघों से छाया हुआ नभमण्डल ।। (उ) अन्तःकरण में स्थायी और कभी क्षत न होने वाला सत्यज्ञान । अन्तरात्मा में प्राप्त एवं स्वयमनुभूतिसिद्ध तत्त्व-ज्ञान ।। अन्तरिक्ष पद का विग्रह क्रमिक व्यापकतानुसार तीन प्रकार से सम्भव है । (१) अन्तरा (=दो वस्तुओं के बीच में स्थित व्यापक शून्य स्थान)+क्षा (क्षामा=पृथिवी)+अन्तम् (पर्यन्त / पृथ्वी के ऊपर चारों ओर से जो शून्य आकाशमण्डल उसे घेरे हुए है वह सब जगत् की स्थिति का व्यापक आधार आकाश ही अवकाशमय अन्तरिक्ष है । (२) अथवा अन्तः (=सब के भीतर या हृदय में स्थित)+ यक्षम् (= छुपा हुआ गुप्त, परोक्ष, सङ्गन्तव्य तथा पूजनीय है) वह शारीरिक आँखों से दूर परन्तु बुद्धि एवं प्रज्ञाचक्षु से श्रद्धासहित समीपता के योग्य परोक्ष यक्ष है । (३) अन्तर् (=मध्य में, हृदय में) + अक्षयम् (=ह्रासरहित, सदा एकरस) । अन्तरात्मा में अनुभूत तत्वज्ञान या समाहित मनबुद्धि द्वारा प्राप्तव्य उपलब्धियां अथवा आत्म तथा परमात्मतत्त्व का अविनाशी स्वरूप ।।

The intermediary blank space between the two heavenly bodies, importantly concered with creation; namely, Sun, & the Earth. The empty ethereal sphere surrounding the Earth, along with its aerial belt, lightning effects and other flying as well as sky - sailing objects obove the terrestrial surface of the globe. (A) Perpetually self - advancing Transcendental Knowledge, and an intimate realization of the Universal Almighty Spirit in the heart. (I) The exhilarating and peacefully wide - spread Dome of the unerring *Sattvic* Sky. Waters purged of all earthly impurities, and beneficently filling up the whole firmament in the form of welcome light vapours. The apparent vault of the sky overcast with rain-laden sheets of well - disposed clouds. (U) Intuitive wisdom carefully nursed in truthfulness, and hardly ever prone to any decline or decay. First - hand and intimate knowledge of the Realities, attained through introvert spiritual attentions paid within one's own inner self. The term *Antarikṣa* (Empty Void) can be interpreted by means of *three* successively significant derivations. (1) *Antarā*=(the wide empty atmospheric space stretching between any two objects; the intermediary space)+*Kṣa* (=*Kṣāmā*,

or Earthly planet) + *Antam* (=Serving as the last limit or boundary). The void vault of heaven just above the earth's surface, enveloping it from all sides; indeed, the close - clasping, endless sky, which is the incessant support and up - holder of all the created world, from within as well as from without, is the same as this surrounding expanse of vacancy, called *antarikṣa.* (2) Or *Antaḥ* (=inside all things; intrinsically, in the hearts of all) +*Yakṣam* (=companion - like, but concealed and worthy of reverence; though far away beyond the ken of physical eyes, yet always deserving close intimacy and realization by means of an intuitive vision, rational insight and intelligence. Such, in truth. is the mystic aura of that companionable indwelling, invisible *Yakṣa* for human beings. (3) *Antar* (=in the midst of; or belonging to the sub-conscious in the heart) +*Akṣayam* (=immortal; not subject to loss, decline or decay,—immutable; always the same). The everlasting conscious experience or true understanding of the Ultimate Realities within the sub-conscious; notable internal accomplishments with the help of abstract meditation with a thoroughly withdrawn mind; or, at best, the final *summum bonum,* that is, the blssiful realization of the Truth regarding one's own Immortal Self as well as the Greatest Absolute Identity, Which is eternally inducing this entire Universe to a wonderful Wealth of integrated Existence of the WHOLE.

आ प्राः—आङ् समन्तादर्थे ह्युपसर्गः । सम्यग्रूपेण व्यापकोऽभवद्भवति वा । अभितः पूरयति / प्राति / पिपर्त्ति वा । समापूपुरद्वा । छन्दसिलङऽर्थे लुङः प्रयोगोऽपि प्रायेण दृश्येत । अत्र ण्क्षे व्यत्ययेन वर्त्तमाने लुङ् प्रयुक्तः । "छन्दसि लुङ्लङ्लिटः" (अष्टा० ३-४-६) इति सूत्रेण धातोस्सम्बन्धेऽन्यतरस्यां कालसामान्ये । मन्त्रे द्वावर्थौ च समीचीनौ स्तः ।। (अ) द्यावापृथिवी अन्तरिक्षञ्च समन्तात्पूरितवान् । अत्यन्तन्तान्धनाढयमकरोत् । बाहुल्येन समस्तशुभसुखदायकानि द्रव्याणि रचितवान् । त्रैलोक्यञ्च तैः समभ्यपूरयत् । बहुलाभप्रदाऽनन्तार्थेभ्यश्चेमां सृष्टिमाऽऽपूपुरत् । स्वाऽनन्ततेजसा सः सूर्य आत्मा महद्यश इन्द्रः सर्वत्र व्याप्य प्राति पिपर्त्यतिशयेनाऽऽपूरयद्वा ।। (इ)एष सूर्योऽपि स्वप्रकाशेणाऽखिलमाकाशं प्राति व्याप्नोति वा ।। (उ) सत्यं-शिवं-सुन्दरमित्येतेभिः पालकशक्तिभिर्दिव्यप्रकाशसदृशं सर्वमेवाऽऽच्छादितम् । (१) आङित्युपसर्गपूर्वात् 'पॄ' पालन-पूरणयोः (जुहो० - प० - से०) धातोर्लुङि छान्दसं प्रथमपुरुषैकवचनं रूपम् । 'मन्त्रे घसह्वरणशवृदहात्०—लेः' (अष्टा० २-४-८०) इति सूत्रेण वेद-मन्त्रे लुङि च्लेः प्रत्ययस्य प्रायेण श्लुर्भवति । च्लेर्लुक्पश्चाद् रूपमिदम् । (२) अथवा आङ्पूर्वात् 'प्रा' पूरणे (अदा० - प० - अ०) धातोर्लुङि सामान्यभूते रूपमपि वा । (३) अच्प्रत्ययान्तो वा समन्ताद्धारको हि पालकश्चेत्यर्थकं विशेषणं पदम् । द्यावापृथिवी चाऽन्तरिक्षमपि आप्राः सर्वथा पूरयन्-धारयन्-पालयिता वा जगदीश्वरो यः सः सूर्य आत्मा ।।

(अ) पूर्णतया भलीभांति व्यापक हो गया/था/या है । चारों ओर से भर देता है / परिपूर्ण कर देता है / समृद्ध कर दिया / प्राप्य धनों से वैकुण्ठसमान बना दिया / अथवा हर प्रकार की रोचक तथा सुखद पूर्णता प्रदान की । (वेद मन्त्रों में भूतकाल में विहित अर्थ प्रकरण के अनुसार वर्तमान

अर्थ के भी वाचक होते हैं । अत: यहां मन्त्र में प्रयुक्त क्रिया पद के दोनों कालों में अर्थ ग्रहण करना उचित मान्यता रखता है ।) द्यावापृथिवी (तथा) अन्तरिक्ष को भी विविध समृद्धियों से भरपूर कर दिया। अत्यन्त धनी बना दिया । सारी शुभ एवं हितमूलक वस्तुओं की प्रचुरता से रचना की और उन से तीनों लोकों की पूर्णतासहित सुखद पालन की सुन्दर व्यवस्था कर देता है । अनन्त प्रकार की बहुलाभदायक पदार्थों तथा शक्तियों से इस समस्त सृष्ट जगत् की उच्च से उच्च एवं निम्न से निम्न आवश्यकताओं और उद्देश्यों की आपूर्ति की / अथवा वह महद्यश सूर्य आत्मा महान् इन्द्र अपने अक्षुण्ण तेज से सारे विश्व में व्याप्त होकर उसे सर्वोत्तम सुन्दर प्रकाश से मालामाल कर देता है / नीचे से ऊपर तक भर देता है / अथवा उसे उन्नति के अन्तिम शिखर पर ला खड़ा करता है ।। (इ) यह भौतिक सूर्य भी अपने तेजस्वी प्रकाश द्वारा पूरे निस्समि आकाश को अपनी सर्वभेदी परिपालक किरणों से व्यापत कर डालता है ।। (उ) 'सत्यं-शिवं-सुन्दरम्' की तीनों परिपालक शक्तियां मानो एक दिव्य व्यापक ज्योति के रूप में इस जगतीतल पर जो कुछ भी है उसकी आन्तरिक सोमसाध्य प्रेरणा बनकर अन्दर से पूर्णतया आच्छादित कर लेती हैं ।।

(A) Made, or makes, an altogether complete richness prevail everywhere. Fills ln from all sides, / abundantly fulfiils; turns it into unfailing prosperity; /or up - lifted it with all sorts of gain - worthy riches almost as a paradise having every kind of blessing, multiplying wealth, and excellence. [Verbs used in Past tense in the Vedic hymns, convey, according to the pertinent context, the sense equally appropriately as though it were meant to be in the present tense. Hence, the verb used in the present hymn under consideration can be rightly taken as indicative of the sense in either of the two tenses.] Enriched the starry, radiant, celestial space, the Earthly dark planets as well as the Intermediary Vault of heaven with all kinds of Blessed Plentifulness. Placed them in a state of Extensive as well as Intensive fullness. Created or creates bountifully all sorts of good and propitious things, and with them quite excellently brought or brings about a firmly established and yet a beautifully organised Universal Scheme for the happy maintenance and full advancement of all the three worlds. Provided munificetnly for all the far and near higher and lower as well as the holiest needs and aspirations of this accredited world with all sorts of useful and serviceable objects along with prospective means and media of highly potential sources or progressive Energy. Or, that Absolutely Glorious and Great Sovereign All-Creative Spirit, Lord Indra, by His Inviolable Lustrous Majesty, permeating through and through the entire Universe bathes it all in pure gold with His beautifully enlightening influences and spurring inspirations; / fills it up to brimming (even to overflowing !) from the grossest state to the most refined shades of a vibrating glow; / or, in short, raises it up to the promised destiny by helping it through graciously to the sluggish summits of its ultimate consummation. (1) The physical, and yet supra-mundane

sun, too, owing to his all - penetrative lustre pervades this entire boundless sky and other material substances alike with his sustaining and productively prodding rays. (U) The Trinity of three Preservative Powers of Truth - Goodness—and Beauty (*Satyam - Si'vam - and Sundaram*), assuming, as it were, the force of One Universal Beam of Transcendental Light inevitably outweighs whatever there is on the surface of this humming dark planet as an internal sub - conscious wakefulness yearning for a total realization of the eluding Peace and Blissfulness of life, which is ever so unwantedly and precariously hard and oppressive, and no less unpromising to lhe unwary pedestrian wayfarer.

स्वाहा — (अ) परमात्मनो निजवाणीं वेदमन्त्रमित्याह । प्रवुद्धप्रज्ञाज्योतिषाऽऽनुकूल्येन प्रवृत्त-भावनया सह / योगाऽशनिसंहिततया विचारयुक्तां / वाणीं प्राह ।। (इ) सर्वकल्याणीमिमां यज्ञक्रियां करोमि सत्यं वाचञ्च सर्वथाशुभं वदामीति । 'इदन्न मम' भावपूर्णामाहुतिं हविर्वा ददामि । हृदयङ्गता सत्यवाणी च सुखप्रसारिका यदाहुतिर्हविर्वा तयोर्दानमिदं प्रस्तुतम् ।। (उ) सु=सुखप्रदं शुभमाऽऽह सत्यमेव कथितं मयाऽस्थां वाचि । शुभकामनासत्कारसहिताऽऽहूयते या सा वाणी सत्यवचनं वा । हितकारिवेदवचनमित्येतद् । दिव्यसुखदातृतममिदं यदिदमाह । विधिपूर्वकं देवपूजा-संगतिकरणदानादि युक्तां वाणीं सुहुतं यज्ञञ्च प्रसाधयामि ।। सु+आहेति समासे कृते स्त्रियां टाप् प्रत्ययान्तं समस्तपदम् । 'आह' इति (१) 'ब्रूञ्' व्यक्तायां वाचि (अदा०—उ०—अ०) धातोर्लटिलकारे 'ब्रुवः पञ्चानामादित आहो ब्रुवः' (अदा० ३-४-८४) इति सूत्रेण तिपो णल् आहादेशश्च । (२) किंवा सु+आङ्+'हु' दानादानयोः / आदाने चेत्येके (जुहो०—प०—अ०) धातोर्डः प्रत्ययः । ततस्स्त्रियां टाप् प्रत्ययः । (३) अथवा 'स्व' (धनम्)+आङ्+'डुधाञ्' धारण-पोषणयोः (जुहो०—उ०—अ०) धातोश्छान्दसं रूपं धकारस्य च हकारो भवति । स्वं दधातीति स्वाधा=स्वाहा इति ।।

(अ) प्रजापतिर्विदाञ्चकार । स्वो वै मा महिमाऽऽहेति । स स्वाहेत्येवाऽजुहोत्तस्माद् स्वाहेत्येवहूयते (शत०ब्रा० २-२-४-६)। स्वाहा वै सत्यसम्भूता ब्रह्मणो दुहिता ब्रह्मप्रकृता लातव्य सगोत्रा त्रीण्यक्षराण्येकं पदं त्रयो वर्णाः शुक्लः पद्मः सुवर्ण इति-(ष० ब्रा० ४-७) ।। (इ) अन्तो वै यज्ञस्य स्वाहाकारः (शत०-ब्रा० १-५-३-१३) । अन्नं हि स्वाहाकारः (शत०ब्रा० ६-६-३-१७) । एष वै स्वाहाकारो य एष तपति (शत०ब्रा० १४-१-३-२६) ।। (उ) अहुतमिवैतद् यदस्वाहाकृतम्–(शत०ब्रा० ४-५-२-१७) ।।

(अ) वेदमन्त्र जो प्रभु की निजी वाणी है उसे बोलता हूं / उत्तम प्रज्ञाज्योति के अनुकूल हुई भक्तिभावनापूर्वक/अध्यात्म योगाग्नि द्वारा पुनीत विचारों से समृद्ध वाणी को आगे बढ़ाया और कहा ।। (इ) सर्वथा शुभ इस कल्याणकारी यज्ञ कर्म को करता हूं । 'यह अपने लिए नहीं' (इदन्न मम) की निःस्वार्थ भावना से परिपूर्ण इस आहुति अथवा हवि को दे रहा हूं । हृदय से पूर्ण प्रेमयुक्त सत्यवाणी तथा सुखवर्धक आहुति को अर्पित करता हूं ।।

(A) I recite a Vedic hymn which is Lord's own spoken word. With deep devotion allied to the light of the best thoughts, I invoked and prayed with words enriched by a pure spirit induced in consequence of intuitive warmth kindled up by spiritual pursuits of Yoga. (I) I perform this pure and undefiled deed of yajna

so beneficial and full of blessings for all. I am offering this little mite of oblation with all possible feeling of renunciation and selfless sacrifice; enlivening my voluntary dedication and expression of '*Idanna mama*' (not for myself, at all). I am hereby surrendering two offerings — my worthiest sacrifices, in truth — consisting of this wholesome, blessed *Āhuti*, or *Haviḥ* and the accompanying words of invocation, steeped in truth as well as deep devotion arising out of my sincere heart.

संक्षिप्त मंत्रोपदेश: — (अ) उस परमहितैषी सर्वज्ञ सदा मित्रभाव से प्रेरित और दुःख एवं आपत्ति में भी कभी साथ न छोड़ने वाले महाकृपालु परमात्मा की विश्ववेत्री ज्ञानदृष्टि ने भूः–भुवः–स्वः अर्थात् सृष्टि में द्यु–अन्तरिक्ष–पृथिवी तीनों लोकों का समुचित विभाजन करने के पश्चात् उन में विविध उपयोगी तथा संरक्षक शक्तियों एवं सुन्दर-सुन्दर छोटे-बड़े पदार्थों तथा जीव-योनियों की असंख्य सेनाओं की सेनाओं को योजनापूर्वक उत्पन्न किया। यह सब सृष्ट समष्टिगत तथा व्यष्टिगत रचनायें आज भी अपनी-अपनी हर प्रकार की विचित्रताओं के सजीव भण्डार बनी हुई हैं। समष्टि जगत् की शक्तिधाराओं का सर्वप्रथम आना स्वाभाविक था; क्योंकि उन के द्वारा ही मूर्त्त व्यष्टि-इकाइयों की उत्पत्ति, धारण-पोषण, और सुरक्षा होनी थी। उन के विपुल संघातों और संगठनों में ही विशेष २ व्यक्तित्वों की अमर संभावनाएँ युक्त हो सकती थीं। व्यष्टि एक प्रकार से समष्टि की ही अल्पतम मूर्त्ति एवं उदाहरण होता है। सर्वत्र समष्टि ही प्रत्येक मूर्त्त व्यष्टि का सर्वथा आधार हुआ करता है। यह समस्त सृष्टि-कलाप मूढ़ प्रकृति के जड़ परमाणुओं का सुदूरदर्शी ज्ञानपूर्वक मन्थन कर के अत्यन्त उच्च आदर्शों सहित दिव्य तथा विश्वसेवाभावनिष्ठ देवगण की विभिन्न जङ्गम तथा जड़ और स्थावर पदार्थों एवं व्यक्तियों की अद्भुत सृष्टि द्वारा रचा गया है। उस जगदीश्वर के विधान में कोई ऐसा सृष्ट पदार्थ नहीं है जो नितान्त हानिकारक, व्यर्थ, अथवा विश्व के सामूहिक जीवन में सहयोगी न हो। प्रकृति से जो विष अथवा विषैले घातक पदार्थ स्वाभाविक रूप से निकले भी उनमें सामूहिक लाभ की क्षमता अधिक है और घातकता के प्रतिरोध का प्रवीण प्रवन्ध उन के हानिकारक प्रभाव को क्षीण करने में सदा समर्थ रहता है। सर्प इत्यादि विषैले जीवों अथवा द्रव्यों में उन का सारा विष बाहर से प्राप्त होता है। सृष्टि में विष तथा मृत्यु हैं अवश्य; परन्तु कहीं भी वे जीवन का अनिवार्य अङ्ग नहीं पाये जाते। रोग-विष-मृत्यु आदि जितनी भी दुःखद वस्तुयें तथा स्थितियां हैं उन का अस्तित्व मिटाया तो नहीं जा सकता और विभिन्न निर्मारक तत्त्वों व भूतों आदि के असामञ्जस्य द्वारा उन का कटु प्रभाव भी निश्चय ही होता है। परन्तु वे अल्पकालीन ही रह कर जीवन से पुनः पृथक हो जाते हैं क्योंकि वे कदापि जीवन का अभिन्न अवयव नहीं थे। सृष्टिविधानानुकूल सारे पदार्थ व शक्तियाँ अपने-अपने क्षेत्रमें देवत्व का स्वभाव एवं गुण रखते हैं जब तक कि वे वाह्य प्रतिकूल स्थितियोंमें आत्मरक्षार्थ अथवा प्राकृतिक नियमों के विरुद्ध उल्लङ्घनवश अपने स्वाभाविक व्यवहार से विमुख होने को बाध्य नहीं हो जाते। समष्टि के सहायक तत्त्व होते हैं और उन्हें ही देवताओं एवं सुरों की उपाधि से स्मरण किया जाता है। समष्टिविधान के विपरीत सारा कर्म–स्वभाव–तथा आचार और व्यापार मृत्यु, विष, तमस्, एवं असुर आदि निन्द्य नामों से पुकारा जाता है। अतः मानवीय जीवन के उत्थान अर्थात् जीव के स्वाभाविक आत्मकल्याण हेतु ही उत्पन्न की गई इस सृष्टि में उस की रक्षार्थ केवल देववृत्ति वाले साधनों

की प्रचुरता तथा शक्तिशाली अधिकता होनी चाहिये और इसी उद्देश्य से इस के आरम्भ में ही दिव्य-स्वभाव-सम्पन्न कर्मठ और सहायक देव-गणों की अर्थात् जीवधारियों, स्थावरों, तथा निर्जीव पदार्थों की असंख्य सेनायें — जीवनसंरक्षक जातियाँ — विधिपूर्वक उत्पन्न की गईं। और उस परमदयालु क्रान्त-दर्शी, सर्वप्रेरक सर्वस्रष्टा 'सूर्य आत्मा' ने प्रकाश-निधि द्यौलोक को, और उस के साथ-२ ही पृथिवी जैसी सर्वोत्पादक भूमिमण्डलों को एवं शून्य आकाशरूप उस के तुरन्त ऊपर ही अन्तरिक्ष को भी इन देवस्वभाव, विश्वव्यापी, संरक्षक तथा नित्यसहायक मित्रसेनाओं से भरपूर कर दिया। वास्तव में यह सब उस परमपूजनीय विधाता का कितना बड़ा और प्रेमसिञ्चित उपकार है ! क्या हम कभी उस के महान् ऋण से उऋण हो सकते हैं ? आह ! निपट चक्षुविहीन हैं वे नेत्र जो अग्निसमान प्रदीप्त इस प्रगाढ़प्रेमलसित खुले उपकार को देखने में असमर्थ हैं और मूढ़तावश अनुभव करते हैं कि वह प्रशस्य प्रेमी उन्हें दिखाई नहीं देता। हे मानव ! आंखें खोल और उस की निस्सीम वरदान-सरिताओं को देखता हुआ अपने अचूक प्रेमी भगवान् के समीपस्थ करुणाद्रवित हाथ के स्पर्श को हर समय हर श्वास में और हर वस्तु में अवलोकन करता हुआ अन्तरात्मा में गद्गद् होने का अभ्यास कर ॥

(इ) संसार की अनेक शक्तितरङ्गों तथा पदार्थों का सजग अवलोकन उन में एक अद्भुत और अलौकिक विचित्रता का दर्शन कराता है। यह विचित्रता सदा अनेक प्रकार की समृद्धि से परिपूर्ण होती है। आकार में अलग, रंग-रूप में विस्मयजनक, रसास्वादन में और, प्रलाभदायकता में कुछ अन्य ही भांति की, इत्यादि-कितने स्वरूपों में इस दैवी विचित्रता की आश्चर्यजनक प्रतीति होती है। फिर उन का प्रसारण कितने अनन्त विशाल स्तर पर और कालचक्र के साथ-साथ पुनरुत्पत्ति द्वारा कितनी आश्चर्यजनक है उन के प्रवाहरूप अस्तित्व की विज्ञानोदित विस्मयपूर्णता ! सुदूर आकाशस्थ द्यौलोकीय प्रकाशों की अनुपमेय दिव्यता एवं अद्भुतता—पृथिवी सम्बन्धी शक्तियों, पदार्थों, दृश्यों आदि की कमनीय रोचकता—समीपस्थ अन्तरिक्षीय मायामय कलाविशेषता—और सब की सामूहिक जीवयोनिपरक एवं अनुपम प्राकृतिक छटा—हां ! सर्वोपरि एकता में व्यापक छिटकती भिन्नता और उस अनिवार्य भिन्नता में अमिट—अमर एकता की अनिर्वचनीय विचित्रता की विद्यमानता !! इस समस्त विस्मयान्त संसार की विचित्र आधारशिला में निहित हैं विज्ञानसिद्ध वे दैवी नियम जिन के अनुकूल ही जड़ प्रकृति सत्यं—शिवं—तथा सुन्दरम् की व्यापकता को जन्म देने में उपयुक्त हो सकी। अन्यथा उस की गोद में खेलती यह सारी विभिन्नरूपा विचित्रताभरी रचना असम्भव ही रहती। भौतिक स्तर पर यह सर्व-विदित है कि इस सौर-परिवार में ही यदि आदित्यवान् सूर्य की विद्यमानता तथा उसके दैवी अलौकिक प्रभावों का पूर्णतया अभाव होता तो इस बहुरूपा सृष्टि में आज की प्राप्त मोहक विचित्रता का समा-वेश सम्भवतः कदापि न हो पाता। इस सौर-मण्डल से बाहर बृहद्ब्रह्माण्ड में भी यही सत्य लागू होता है। विचारणीय तथ्य यह है कि पृष्ठभूमि में स्थित इन सारे अविचल नियमों की व्यवस्था व विधान स्वयं प्रकृति में होना असङ्गत और नितान्त असत्य ही होगा। उन को क्रमबद्ध तथा सुनियोजित व्यवस्था का उदय किसी अनन्त सुविज्ञ सम्प्रेरक बृहत्तम सूर्य = सर्वज्ञ चेतन परब्रह्मात्मासे ही होना सम्भव एवं युक्तिसङ्गत है ॥ (उ) पिछले (१९) वें मन्त्र में आये 'सूर्यं देवम्' पदों के विशेषण 'जातवेदसम्' पद की और अधिक गम्भीर एवं मीमांसापूर्ण व्याख्या इस मन्त्र में प्रयुक्त 'चक्षुः', 'अग्नेः', 'मित्रस्य',

'वरुणस्य', तथा 'सूर्य आत्मा' पदों द्वारा पर्याप्त मात्रा में स्पष्ट हो जाती है। तामस अविद्या के प्रभाव में फंसे जो मानव उस 'उत्तम ज्योति' स्वरूप सर्वस्रष्टा सर्वेश्वर को प्रत्यक्ष देखने में असमर्थ होने के कारण ऐसा मानते हैं और कहने में गर्व करते हैं कि ऐसी कोई शक्ति इस संसार में उन्हें दृष्टिगोचर और प्रतीत होने वाली नहीं दीखती — अतः उस के अस्तित्व में विश्वास कैसे किया जाय और ऐसा विश्वास क्या केवल अन्धविश्वास तथा कुतर्क नहीं होगा ?। उन की दूषित मनोवृत्ति के शोधनार्थ यह समाधान तर्कसङ्गत तथा आवश्यक भी है और साथ ही साथ अत्यन्त प्रकाशवर्धक ज्ञान भी। भौतिक जगत् में भी ज्ञानप्राप्ति के निमित्त प्रत्यक्ष प्रमाण ही एकमात्र सफल साधन नहीं होता और न हो ही सकता है। उस से कहीं अधिक उपयोगी मानव की प्रज्ञाचक्षु अर्थात् निश्चयात्मिका बुद्धि तथा विवेक-रूपी शिवनेत्र हुआ करता है। कभी-कभी तो इस अन्तर्हित चक्षु की अनुपस्थिति में प्रत्यक्ष की प्रतीति दूषित ही नहीं अपितु स्पष्ट विपर्य्यय में ही परिणत हो जाती है। अतएव केवल उसी का आश्रय हमें जीवन की अनेक सूक्ष्मतर समस्याओं का सन्तोषजनक एवं उच्चाधिकारप्रद समाधान कराने में नितान्त पङ्गु ही सिद्ध होगा। अपेक्षा इस बात की है कि मनुष्य अपने जीवन तथा शरीर की तथा जिस जगत् के मध्य आसीन किया गया है उन दोनों की सुप्राप्त दैवी शक्तियों तथा अपनी समीपतम दिव्य इन्द्रियों के पीछे जो शक्ति उन का नित्य संचालन और सुचारुरूप से सुखसाधन कर रही है उसको अपनी मेधावी दृष्टि द्वारा पहिचाने और अपने अध्यात्मप्रकाशयुक्त देवत्व का उचित प्रमाण प्राप्त करे। मनुष्य उन शक्तिसम्पन्न देव सेनाओं में जिन्हें उस महान् विधाता ने द्यु—अन्तरिक्ष—तथा पृथ्वी समेत तीनों विस्तृत लोकों में रच कर नियत किया हुआ है, अपनी आन्तरिक अध्यात्मविशेषता एवं उस से संयुक्त अनन्य साधनभूत प्रज्ञाबलों के कारण सब से श्रेष्ठ है और इसी श्रेष्ठता के आधार पर इन्द्र—सुरेन्द्र—तथा देवेन्द्र आदि उपाधियों से संबोधित किये जाने का विशिष्ट अधिकारी है। अन्यथा तो वह पशुसमान पशुओं में भी अति शक्तिहीन—दीन—और अल्पता का क्षुद्रमूर्त्तावतार ही है। सांसारिक ऐश्वर्य उसे उसी भाँति (जैसे नैतिक तथा आध्यात्मिक विशुद्धता एवं उत्कृष्टता) प्राप्त होता है इन्हीं मध्यस्थानीय अन्त.करण की एवं बौद्धिक उत्तमताओंके समुचित प्रयोग द्वारा,किन्तु प्रत्येक सांसारिक वस्तु की समान वह सदा अनिश्चित और अस्थायी ही रहता है। स्थायी उच्चता,ऐश्वर्य, एवं देवत्व तो इन्हें आध्यात्मिक प्रौढ़ता का यथोद्दिष्ट साधन बनानेमें ही उपलब्ध होतेहैं। यही अन्ततो गत्वा उसके परमहितैषी अदृष्ट स्वामी का मुख्य प्रयोजन भी है। इसी हेतु उस महान् वरणीय, दुःखनिवारक, सर्वज्ञ तथा दूरदर्शी मित्र ने अपनी विज्ञानज्योति द्वारा उस के उत्थान के अवसरों की रक्षा एवं प्रेरणाप्राप्ति के लिये इन सारे प्रोत्साहनप्रद साधनों से परिपूर्ण दिव्य प्रेरणाओं से भरी चराचर जगत् की असंख्य योनियों तथा जड़ मूर्त्तियों की रचना की है और वह आज भी सूर्यसदृश स्वयं सब जड़-चेतन सृष्टि का साक्षी एवं शुभप्रेरक बना हुआ है। कदाचित् प्रबुद्ध मानव उस परमसखा की अमृतमय महिमा का दर्शन करने में समर्थ हो सके और अपना ही शाश्वत अभ्युदय एवं निःश्रेयस द्वारा स्थायी कल्याण कर सके॥

मन्त्र का सूर्यपरक अर्थ भी अत्यन्त समीचीन है और अपने आधिदैविक महत्त्व का भरसक परि-चायक भी है। परममित्रभाव से प्रेरित—कष्टहरण में सुदक्ष—तथा प्रकाश और शक्ति का अद्वितीय व्यापक स्रोत स्वकीय बलवती किरणों से युक्त यह प्रचण्डज्योति सूर्य (= मित्रस्य—वरुणस्य—अग्नेः चक्षुः) सृष्टि काल में एक ऐसे विचित्र सर्वव्यापी विश्वचक्षु के रूप में उदय हुआ/अथवा आज भी रात्रि

के घमसान विस्तृत अन्धकार के पश्चात् उदय होता है जिस के अनुपम प्रकाश में सशक्त होकर ही अन्य सभी देवों की आंखें खुलीं/खुलती हैं/अथवा वे प्रकाशित होते हैं और उन का अपना-२ कार्य सञ्चालन भी तभी हो पाता है/अथवा पूर्ण हो पाया। वह अनीक है। कोई भी उस को प्राप्त करने का—सम्यग्रूप से देखने या पूर्णज्ञान प्राप्त करने का साहस नहीं कर सकता। उसकी चराचरभेदक चेतनवत् तेजस्वी किरणों ने द्यु—अन्तरिक्ष—पृथिवी तीनों लोकों को उनकी आवश्यकतानुकूल एवं क्षमतानुसार उत्तम आकर्षण—विकर्षण—एवं प्रकाश से / प्रेरणात्मक शक्तितरङ्गों / तथा विविध धनों से सर्वत्र ओत-प्रोत कर दिया/व्याप्त हो कर चहुं ओर अपना प्रभुत्व स्थापित कर लिया/कर लेती हैं और सौर संसार के समस्त चेतनाऽचेतन व्यापार यथावत् उन की असीम शक्ति से नवीन जीवन पाकर चालू हो गये / अथवा हो जाते हैं ॥

Short Discourse on the Mantra.

(A) The Omniscient Vision of the Great Benefactor and Supremely Kind Lord, always Benevolently disposed like the Truest Friend, and Never Deserting or Disconcerting in bleeding times of affliction and sore misfortunes, brought into planned existence whole armies and legions of different Elemental Powers, both useful and protective, and of living beings with their varying happy propensities of a myriad shades, alongside of other wonderfully large and small objects of every description and telling design in this world, after demarcating and segregating the three Zones of Creation into '*Bhūḥ*, *Bhuvaḥ*, *and Svaḥ*', or, in common terms, let us call them the three creational spheres of 'Dyuh-Loka', comprising bright, starry, Cosmic Bodies of light and self-emanating lustre; dark planetary globes or '*Pṛthvis*'; and the intervening empty ethereal space = '*Antarikṣa*' between the two former belts of cosmic forces-in-movement, and that of the earthly growths and provisions devised naturally to fill it up with, in consequence of the major creative action. All these cosmic as well as discrete and individual works of creation remain even today solid specimens of a lasting wonder in every facet of their strange device, The so-called cosmic waves, or currents of Power Streams from the Cosmic Sphere were quite naturally first to come into existence; for, it was through their agency that the laws of subsequent rise, preservation, and protection of all units of isolatated identity were to be enforced in time to come. Out of their ample conjunctions and frictions, endless processes of throwing up particularly diversified units of creation, which were necessary for linking all of them into one whole vast family, could only then be aptly possible to go on as desired. The minute microcosm, thus, in the long run of creative activity and its up-keep comes to be the infinitesimal replica and specimen of the boundless Macrocosm at large. Everywhere in the Universe, the permeative conjuct Aggregate is altogether the Causative basis of every embodied constituent part and its contingent being, although to an unwary eye the latter may seemingly pose as a separate indepen-

dent entity in itself. This entire neat and deft Structure of the Universe has been wrought very skilfully under the All-penetrative Principles of Science emerging from the Absolute and Unconditioned Wisdom of its Almighty Architect, Who, first of all, amidst Lofty Divine Visions, powerfully flung the inert and ineffective particles of slumbering Matter, as it were, into a wild reeling rage, and churning jig-throes of birth-pains; and then followed and sprang forth the countless series of Divine Marvels and Positive Images of universal goodness, service, and sacrifice (*deva gaṇa*), one in the wake of another, belonging to the several unique categories of lifeless material objects, or living beings, and pigmy savants of human virtues, each demanding a dizzy attention for its own high worth, above all. In a thoroughly planned scheme of that Shrewd Creator, there is nothing Created by Him, which may either be wholly perilous, wasteful, or un-cooperative in the total life of the universe, as a whole. Poison, or other harmful and destructive elements released naturally by material and physical forces are intrinsically more prone to general and collective good than to particular harm; besides, the over-all supernatural provision is always successfully and dominantly engaged in counteracting and reducing their lethal action on life. In poisonous creatures and such other objects, like snakes, & their entire supply of poison is drawn from outside atmosphere. Death & poison do certainly exist in Nature; but they are nowhere found to be an inevitable constituent of life. Death, disease, poison, & such other distressing things cannot be altogether eliminated & annihilated out of existence, and their effects under discordant conditions of the various health–building elements & bodily factors in disarray, form an inescapably bitter experience of all living beings. Nevertheless, after a brief spell of their passing influence & impact, they are again discarded as foreign matter undesirably imported by the living body in question, because they never happened to be a vital element of life itself. According to the laws of Survival upholding the creation,all natural objects and forces in existence continue to bear within their particular spheres of activity their'godly'nature& quality of serviceable usefulness as long as they survive; unless, under unfavourable circumstances of an imbalance they are driven to deviate into a perverse behaviour in contrast to their genuine nature in utter self-defence,or, maybe in habitual disregard of natural laws of life. Creatively helpful elements that elegantly support the continuance of the Whole Vast Divine Vision, are also the harmonious factors which are immortal; and nectar-like, they rear the unbloomed bud of life on earth, too. Verily, it is these life-integrating sources that are cherished in human memory as the illustrious gods in charge of man's well-being on earth,or the mighty saviour deities in everlasting love and endless service of mankind as well as other forms of life. On the contrary, however, whatever agent, action,or trait goes against it and persists in contravention

of the laws of creation as a whole and its welfare is denigrated as darkness, death, poison, damn'd devilry,or similar other vile names. Hence, in this environment of the world having an instrumental value, and brought about with a view to forging a genuine self-advancement of the soul, or, in other words, for a high fulfilment of human destiny, a covering preponderance of cognate means of goodness as well as powerful superiority over all kind of evil challenges infesting life, is a necessary condition for its safe conduct & prosperity, With this no negligible end in view, in the very beginning, innumerable legions of species of Divine Missionaries of Universal Good-will and Kind Deed (*devagaṇa*), including animate, inanimate, and stationary .objects alike, along with their leading good-natured fellow-companions, especially gifted with superior intelligence, a dare-devil initiative, and unlimited love of the old and the new alike, were brought into being in a serial sequence of their relative significance. The Kind, All-permeating, Ever-inspiring Creator, thus, munificently filled up '*Dyāū-loka*', the supreme sphere of all light and brilliance, and simultaneously the 'Planets (*Pṛthivi-loka*) possessed of a productively fertile soil upon them and the rare boon of rich subterranian treasures within their interiors, as well as '*Antarikṣa*, the immediately enveloping space above them, with armies of unfailing allies, dedicatedly protective, good-natured, and posted everywhere for the envisaged universal good. How immensely great and love-endued are all these unsought obligations on the part of our most adorable Lord Protector, indeed ! Can we ever hope to requite His Boundless Compassion and Debt of Kindness which we owe to Him ? Ah, are those Eyes not utterly shorn of a discerning vision, being blind to recognise and wisely appreciate this most gracious benefaction from their dearest Eternal Well-wisher as open and explicit as a burning blaze of fire aflame, or the sun-shine all aglow before them; and are deluded to feel that no such Trusted Heart is any way visible, or obvious to them ? O Sensible Man ! Open thy eyes intelligently to see these incessant streams of Divine Boons & Loving Gifts, ever flowing from thy Lord's Unfathomed Love, and visualising to thyself in everything every moment, in every breath of thy life, the fond,close touch of thy Guileless Loving God's hand, try to accustom thyself of a transcendental ecstasy and Divine Bliss in the inmost recesses of thy yearning heart. (I)A minute & careful observation of the many working forces and objective phenomena of the world discovers to us a srange and queer mystery about them. This mysteriousness itself is covered by a wealthy variety of richness with beauty and power. It is in one respect traceable in the contours and dimensions of an object; in its colour and complexion, in another; in the the dainty taste and flavours of its juice and pulp; quite different from it in its wholesome usefulness; and so on;—in how many shades does its unaccountably vivid strangeness come to be experienced ! Again, further still, on how exten-

-sive a scale is their remarkable spread-out, too; and how marvellous and astonishing, indeed, their successive re-appearance with stream-like re-birth after every cycle of existence (*pravāha-rūpa-Astitva*) by means of recurring reproduction in unison with the forceful processes of time and amenable season, as devised by the Supreme Creative Intelligence and Almighty Omniscient Science of the Grand Wizard, after all ! Higher still, what purer essence of variegated wonder of lights accosts us eerily arranged in fantastic combinations in '*Dyaū-loka*' in the far-off space above;—magic-like capturing, singular, artistic charms of '*Antarikṣa*' over the head, not very far away from home;—as well as the nearer fascinations of earthly powers, beauties, scenes, landscapes, &c.,—the consummate lively uniqueness of all of them blended together with all sorts of living creatures, their mobile limbs, feet, and wings, and other local attractions of their natural history and importance;—yea, the over-all Diversity in a general reign of Unity, and the presence of an unimaginable beauty of Oneness, so impressive, immortal, and unforgettable, amidst multiple prevailing Differences, pointing to their own distinctively marked assertive identities !! At the mysterious roots of this dumb-founding queer world lie embedded Divine Laws, the outcome of Absolute Knowledge and Wisdom, whose imperious sway enabled Dead Matter to give birth to the ideal 'Trident' of Universal Security and Well-being, resting on the ultimate Triumph of Truth-Beauty-and Goodness. Otherwise, in the absence of their constantly prodding direction, this dazzling multifaceted glory dancing in its dull lap would have been totally impossible. On a more physical and rather geographical plane, it is a Common-sense observation that even in this Solar family of ours, if the central existence of the Sun with his mighty beams of light, lustre, and life along with a lot of other blessed celestial influences had been altogether missing from it, the very induction of its concurrent mystic fascination in this multitudinous cluster of creation would perhaps have remained a mere dream. The same truth holds good in the case of the rest of the universe as well, which stretches far, far beyond this mini-system whirling around only one of a million Suns in it. The fact deserving our closer attention, however, is that the abiding constitution of these well-set, relentless Eternal Laws, controlling and whipping up the whole puzzling Workship of Creation from its unseen background has automatically sprung from Inert Matter itself, completely fails to convince human reason. The rise of this most systematic and shrewdly organized determination as well as Creative Scheme in order to be possible, convincing, and veritable, must rationally proceed from some Sun-like Supremely Inspiring Fountain of Really Boundless Knowledge and Wisdom—the *nonpareil Para-Brahmātmā*, or the Omniscient Principle of Supreme Consciousness.

(U) A more profound and thought - provoking exposition of the adjectival

compound term, '*Jātavedasam*' (=the fountain - spring of all the noble wealths and excellences in the world, preceding the substantives '*devam*' and '*Sūryam*' (=the most Worshipful Creator and Divine Architect) in the fore -going (16) th. hymn is adequately further supplied here through the use of other enlightening terms : (1) *Cakṣuḥ*=Vision, or the Revealing Eye; (2) '*Agneḥ*' = of the god of Intelligence, Wisdom, and far - sighted Imagination; (3) '*Mitrasya*' = of an entirely trustworthy, sincere, loyal, and unfailing friend; (4) '*Varuṇasya*' = of a true Saviour who never fails in devotion through thick and thin; rock - like constant in all weathers; (5) '*Sū rya Ātma*' = the Universal Spirit in his role as the Supreme Benefactor and Arch - Architect of everything in the world;—carrying forward the sense of the two earlier *Upasthāna Mantras* of transcendental communion or intuitive divine intimacy during moments of and through abstract meditation, in this third one as well.

There are people who being engrossed in the mental mists of short - sighted and un-imaginative ignorance, and consequently, at any rate, incapable of conceiving the presence of an Omnipotent Sovereign Creator and Architect with His Unsurpassable Bloom of Divine Majesty (*Uttama Jyoti*) behind the overwhelming mass of this Wonder - Work of the Universe, believe and pronounce that they do not perceive and find any such unseen guiding power in the world; as such, how can they pin their faith on its unproven existence, if at all; moreover, will not such a belief be mere superstition and a plausible fallacy, after all ? For a correction of this erroneous attitude, a reasonable argument and convincing explanation as given through this prayer to the Almighty Lord is really needful, and, at the same time, a highly elucidating and enlightening piece of learning as well.

In the practical field of senses, too, direct perception alone is not always the only determining proof for acquiring or testifying exact knowledge; nor can it ever be. Generally, far more conclusive and decisive strings of veracity lie in the subtle edge of human intelligence, the unerring faculty of quick reasoning and clear conclusion, and the inner vision of right discernment, developed by a careful observor, in any case. Often, if this intuitive eye is wanting, direct perception of a fact or truth gets not only blurred and defective but is even pushed into its extreme inversion; for which reason an exclusive dependence on it will certainly prove dismayingly inadequate and unhelpful in solvieg many of our closely pricking problems of life to our complete satisfaction as well as in conformity with respectable expectations in society. What is neebed , in fact, is that man should carefully and thoroughly acquaint himself with the supernatural faculties of his life as well as

the natural ones and the irresistible though invisible Divine powers upholding this greater world in which he has been stationed to play his specific role, both so blessedly obtained by him along with the Inner one, which is imperceptibly working for and beautifully guiding and moulding his whole life as also his immediate physical organs to their best comforts and joys, by means of his sharpened intellectual probes, and re - establish a rational firm faith in his own bright transcendental origin as a spirit, far out of the reach of unthinking dreary Matter. Man is, in truth, the chief god among all other power-based armies of highly serviceable heavenly envoys employed by the Supreme Creator throughout the threefold spheres of Creation, the Outer Space, the Intervening Void, and the multi-purpose Planets posted as Factotums of Nature, by virtue of his intuitive *differentia* of spirituality and the unmatched powers of reason linked with it as its finest pinions for soaring up unto the prime heights of its inward majesty, and on the basis of this exclusive superiority alone is entitled to the rare privilege of being addressed as *Indra* (Supreme Majesty), *Surendra* (the Chief of the gods), *Devendra* (The Ruler of the noble and the good), and so on. Otherwise, Sure enough, in his animal flesh and bones, even among the brutes, in respect of his physical prowess he happens to be no better than a fragile, feeble, powerless poor little jumbo of animated fickleness, on the whole,with far less bodily defences than others about him. Of course, in consequence of, and by dint of his shrewd handling of the mediocre modes of intellect and mid - way powers of semi - intuitive faculties, he does come by brittle worldly prosperity and eminence as pleasant guerdons of his beguiled labours but. then, like all other earthly things, his gains always remain sadly precarious and transitory throughout their uncertain tenancy. A stable supremacy, pre-eminence, and lasting gleam of goodness is undoubtedly established across the baffling clutches of time, only when the lights of human distinction are desirably switched on to spiritual disciplines and their reassuring maturity, above all other attractions and interests; and that presumably under all circumstances, is the Main Directive Principle set up for man's adoption by his dearly Benevolent though Invisible Supreme Master. It was with a view to fulfilling this lofty aim that the Great Trustworthy Queller - of - Woes and the Far - Sighted Omniscient Friend - of - All by His Masterly Strokes of Divine Prolific Fancy brought forth into active play these multitudes of living creatures as well as other feats of Nature, albeit in a lifeless garb, invariably vibrating with subtle influences, on the one hand, and replete with all sorts of inspiring traits of a mobile or immobile charm, on the other, as proper means of brightening the opportunities and heartening the oft -

confounding course of his high ascent; and even today, like the Grand Old Patriarch Sun, Our Supreme Master continues to be the Universal Eye - Witness as well as Intimate Inspirer of all the living and the lifeless alike. Would that Man, aroused out of the infatuating clasp of his own perverse learning, were able to realize the Immortal Majesty and Divine Glory of his Great Saviour and Eternal Friend, and, thus, were blessed to build up his own unassailable haven (& heaven, too,) of consummate prosperity (*Abhyudaya*) as well as the final Spiritnal Beatitude, *Niḥs'reyasa* while he yet, has nerve and time to repair !

This Mantra may have another suitably appropriate interpretation, though of a medium and somewhat less transcendental value, entirely with reference to the sun in purely physical eontext, throwing an ample flush of elucidating light on its importance in that regard.

Impelled by a graciously friendly spirit and attitude of fraternal fellowship, this great celestial sentinel, the sun, wonderfully adept in dispelling most troubles and trepidations, a peerless universal fountain - spring of light and glorious lustre, arose like the first dazzling all-witnessing Cosmic Eye / or even to-day mounts up the horizon / fully armed with its deep-piercing dominant beams, and dispelling the wide-spread blinding gloom of the Night; in whose unprecedented golden bloom all other power-incarnate gods or agencies of Nature opened / or are able to open/ their discriminating eyes / or have their being with their respective useful functions, too, now faithfully started / or brought into full active swing. Nothing can venture to reach him, though his access to everything is easily ensured; nobody dare to look into him closely, or have a full view, or knowledge, of him by whatever means at his sweet disposal. With his all-conquering majesty, he remains inaccessible to all approaches in the world. His powerful rays, roused to a Semi-conscious quality as it were, and able to penetrate all movable as well as stationary and immovable things,filled/or even now saturate/the Three Spheres of Creation, including *Dyu-loka*, *Pṛthvi*, *antarikṣa*, in accordance with the need and capacity of each one, every nook and corner from one end to the other, with his best lustre and light, / riches, / enlivening energy-waves of power, and pervaded / or permeate everywhere to establish his regal sway; and a whole Creative chain of motion, local movements and hectic business in the world started / or takes on afresh with the quickening spur of a new life duly received from their mighty rejuvinating impact.

[१८] ओ३म् तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतञ्जीवेम शरदः शत ७ शृणुयाम शरदः शतम्प्रब्रवाम शरदः शतमदीनाः स्याम शरदः शतम्भूयश्च शरदः शतात् ।। ——(यजुः० ३६–२४) ।।

दध्यङ्ङाथर्वण ऋषिः । सूर्यो देवता । भुरिग् ब्राह्मीत्रिष्टुप् छन्दः । धैवतः स्वरः ।।

पदान्वयः — ओ३म् (संज्ञा–अव्ययपदं–प्रणवमन्त्रः) । तत् (सर्वनाम–परोक्षार्थकं–प्रथमपुरुष-प्रथमाविभक्तावेकवचने रूपम्) । देवहितम् चक्षुः=(देव+हितम् पदयोश्चतुर्थीतत्पुरुषो नित्यसमासः) । 'चक्षोः' पदस्य विशेषणं/प्रयोजनार्थकं क्रियाविशेषणं वा पदमिदम् । चक्षुः=(संज्ञा–नपुं०–प्रथमैकवचनम्) । पुरस्तात् (कालवाचकमव्ययं क्रियाविशेषणपदम्) । शुक्रम् (संज्ञा–पुंल्लिङ्गे द्वितीयैकवचनम्) । उत्+चरत् (उदुपसर्गपूर्वाच्चर धातोर्लेटि प्रथमपुरुषैकवचने रूपम्) । [वयन्तम्] शतम् (संख्यावाचिविशेषण-पदम्–नपुंसकेद्वितीयैकवचनम्) । शरदः (संज्ञा–स्त्रिलिङ्गे द्वितीयाबहुवचनम्) । पश्येम (क्रियापद–विधिलिङि ह्युत्तमपुरुषे बहुवचने रूपम्) । [तं] शतं शरदः (पूर्ववत् क्रियाविशेषणम्) । जीवेम (क्रिया-पदमुत्तमपुरुषबहुवचनस्य लिङि रूपम्) । [तमेव] शतं शरदः (यथापूर्वम्) । शृणुयाम (आख्यातं लिङ्घु-त्तमपुरुषबहुवचनम्) । [तमेव हि] शतं शरदः (पूर्ववत्) । प्र+ब्रवाम (प्रोपसर्गपूर्वं क्रियापदमुत्तमपुरुष-बहुवचने लिङि रूपम्) । [येन वयं पूर्णरूपेण खलु निश्चयेन] शतं शरदः (पूर्ववदेव क्रियाविशेषणपदम्) । अदीनाः (संज्ञा – पुंल्लिङ्गः – नञ्समासः – प्रथमाबहुवचनेरूपम्) । स्याम (परस्मैपदविधिलिङि ह्यस् धातोरुत्तमपुरुषबहुवचनान्तङ्क्रियापदम्) । भूयः (विशेषणं–प्रथमैकवचनम्) । [ततः] च (समुच्चयार्थकम-व्ययम्) । शतात् (संज्ञा – नपुं० – पञ्चम्येकवचनमूपम्) । शरदः (संज्ञा – स्त्रीलिङ्ग – पञ्चम्यां विभक्तावेकवचनम्) । [ह्येवमेव स्यात्=भवेत्] लुप्तक्रियापदम्–प्रथमपुरुषैकवचने रूपम्) ।।

पदभावामृतम् — ओ३म्=हे सर्वपरोक्षविज्ञानार्हन् प्रभो ! हे ब्रह्माप्रभृति सर्वेभ्यो विशदोत्तमज्ञानप्रद ब्रह्मज्ञानाकर अनादिगुरो !! हे सर्वज्ञपावनशुक्रपते !!! अतोऽधिकं प्रथमे मन्त्रेऽपि द्रष्टव्यम् ।।

हे सभी परोक्ष तत्त्वज्ञान के स्वामी परमपूज्य प्रभो ! ब्रह्मा से लेकर सभी को तत्त्वज्ञान प्रदान करने हारे ब्रह्मज्ञान की खान अनादि गुरु देव !! हे सर्वविज्ञाता शुक्रपते भगवन् !!!

O Lord of all Unseen and Hidden Knowledge of the First Realities, and Most Adorable Divine Majesty ! O Great Primordial Teacher of all mankind ever since the advent of—*Brahmā*, its first great progenitor and preceptor, and a Limitless Mine of all Fundamentals of Wisdom and Spiritual Summits.!! O Omniscient Past-Master of Purity and High Initiative !!!

तत् — तत् परोक्षार्थे प्रयुक्तं सर्वनाम । नपुंसके प्रथमैकवचने रूपम् ।। 'तदिति परोक्षे विजानीयात्' । अदृश्यमानमिन्द्रियातीतं वा दिव्यं चक्षुः । तद्यत् सामान्यरूपेण परोक्षमपितु तत्त्वज्ञानेन ध्यानेन च सर्वसाक्षिवत्सर्वत्रैवोपस्थिततत्वाद्धि सुलभमेव । तज्जातवेदसं प्रज्ञाप्रेरितं दिव्यज्ञानम् (चक्षुः) ।।

तत् सर्वनाम परोक्ष अर्थ में प्रयुक्त होता है । नपुंसक लिङ्ग की प्रथमा विभक्ति का एकवचन में

रूप है। तद् का अर्थ सदैव परोक्षार्थक ही जानना चाहिए। जो दिखाई न देने वाला अथवा इन्द्रियों की पहुंच के बाहर है वह दिव्य ज्ञानस्वरूप ज्योति। वह जो साधारणतया प्रत्यक्ष नहीं परन्तु सत्यज्ञान एवं ध्यान द्वारा सर्वसाक्षी के समान सर्वत्र ही विद्यमान होने से निश्चय ही सुलभ तथा प्राप्तव्य है। वह सर्वव्याप्त प्रज्ञाप्रेरित तथा जातवेदस् रूपी अग्नि = दिव्यज्ञान (चक्षुः) ॥

That (Divine Absolute Vision) which is Invisible, or beyond the reach of senses. Ordinarily, though out of the Ken of physical eye (or even all sense organs), yet by means of true knowledge as well as intuitive meditation easily realizable by a Seeker with positive certainty owing to its Omnipresence like an All-Witnessing and Ever-Wakeful, Observant, Eternal Eye. That All-permeating Divine Holy Wisdom, immanently inspired by Absolute Intelligence / and appreciable only through its Superb Creations by its Junior Counterpart in Man.

(१) **देवहितं चक्षुः** — 'देवहितं' पदं 'चक्षो'र्वाऽपि 'शुक्रं' पदस्य विशेषणं स्यात्। इदमु'च्चरत्' आख्यातपदस्याऽपि क्रियाविशेषणं भवितुं शक्नोति॥ (१) अत्र तच्चक्षुर्यद्देवहितं / देवेभ्यो हितं वर्त्तते / देवान् प्रति वा हितकामं विद्यते। सर्वथैव जीवेन्द्रस्य मनुष्यस्य हितसाधकमस्ति। देवेषूत्तम-देवस्य जीवात्मनः / सकलेन्द्रियाणां वा / परंसाहाय्यकेन्द्रमिति॥ (२) **देवहितञ्छुक्रम्** — शुक्रं पवित्रज्ञानभण्डारं यद्देवेभ्य उत्तमसुखोन्नतेःसाधनमस्ति। उत्कृष्टतममाध्यात्मसारं दिव्यानन्दप्रदायकञ्च देवप्रदत्तं श्रेष्ठप्रेरणामूलं ज्ञाननिधिम्। विशुद्धात्मबलप्रवर्त्तकं त्रिभिरग्निभिर्युक्तं ज्योतिर्वा॥ (३) **देवहितमुच्चरत्** — देवानां हितसाधनाय प्राददत्। सर्वेषामुच्चैरादर्शैः प्रेरितानां सुभगानां जनानामत्यन्तकल्याणायेदमागमञ्ज्ञानं ददौ ददाति वा॥

(१) **देवहितं चक्षु** = 'देवहितं' पद 'चक्षु' अथवा 'शुक्र' पद का भी विशेषण हो सकता है। 'उच्चरत्' क्रियापद का भी क्रियाविशेषण होना सम्भव है॥ वह दिव्यचक्षु अथवा दृष्टि या अमृतमय ज्ञान जो देवताओं के लिए सदा हितकर है / अथवा देवजनों और विद्वानों के प्रति हित की कामना से प्रेरित रहती है। सर्वथा हर प्रकार से जीवश्रेष्ठ मनुष्य की हित साधिका है। देवों में उत्तर देव और अधिनायक जीवात्मा की / अथवा जो समग्र इन्द्रियों की सर्वोत्तम सहायता का आश्रय है॥ (२) **देव-हितञ्छुक्रम्**=अथवा पवित्र ज्ञानरूपी शुक्र के भण्डार को जो दिव्य स्वभाव वाले देवगण के उत्तम सुख और उन्नति की प्राप्ति का साधन है। उत्कृष्टतम अध्यात्मसार तथा दिव्यानन्दप्रदाता श्रेष्ठ प्रेरणाओं से भरा ज्ञानसागर जो परमात्मा द्वारा ही दातव्य है। विशुद्ध आत्मबल की प्रवर्धक तथा तीनों प्रकार की प्रेरक अग्नियों से प्रकाशमय उत्तमज्योति को॥ (३) **देवहितमुच्चरत्** = कृपा द्वारा देवों के हित-साधन / जीवात्मा के कल्याण / के लिए प्रथम ऋषिहृदयों में प्रकाशित किया/करता है। उच्च आदर्शों से प्रेरित ऐश्वर्यशील सारे मनुष्यों के आन्तरिक एवं बाह्य पूर्णकल्याण के निमित्त सत्यज्ञान की खान वेदों की पुण्य ज्योति को दिव्यतापूर्ण हृदयों में अवतरित किया/करता है॥

(1) *Devahitam Cakṣuḥ* =The '*Deva-hitam*' compound word may be taken as a qualifying adjective either of '*cakṣu*', or of '*S'ukra*' respectively. It may as well modify the verb '*Uccarat*' as an adverb also. In the present context, it would mean that Divine Vision, which is always benevolently and bountifully disposed towards

the well-being of all godly lives in the world. The Kind Eye which is in all respects resolved to be the unfailing benefactor of man, whom it has raised from the very beginning to the highest status of the Crown of living beings. The one Preter-natural Eye, which forms a divine nucleus of all requisite help and aid for the Finite Soul, who is the accredited Captain of the other Creatures as well as the bodily senses given to him; / or the guiding visual organ that is intended to be a Co-ordinating liaison leader in all cogent action over other remaining organs of the body. Or, (2) *Deva-hitam S'ukram* = A fountain of unique power outflowing from the centre of Pure Wisdom and Knowledge, which is the Surest Source as well as means of happiness for all good people of a gentle nature. The most inspiring Treasure of Truth as well as Wisdom worthy of being gifted by the Omniscient Lord, directly endowing the seeker with spiritual mysteries of the highest essence and leading to the attainment of Divine Bliss in its ultimate realization. A fuller intuitive enlightenment, consequent upon a careful ignition of the Three Internal Self-possessed Fires (Brilliances), which with all certainty enhances the most genuine Soul-power in man. Or, (3) *Devahitam Uccarat* = Very graciously for the benefit and total good of the mystic soul / or all those who choose to tread a noble and gentle path of life, radiantly informed the pious hearts of the earliest *Ṛṣis* with revelations of the Purest Virtue and Precept. Inspired, / or still inspires / Vedic Truths (in capable human hearts) as a veritable Mine of True Learning for the inward as well as outward consummate accomplishment of all people who naturally feel attracted by the higher glories of life, and are constantly goaded with faith and reason by its lofty aims, ideals, and constructive hopes.

(२) **चक्षुः** = (अ)सर्वज्ञतापूर्णपरमात्मनो ज्ञानदृष्टिः । 'अभीद्धं तपोमयं' ज्ञानबलम् । 'भर्गः' स्वरूपं दिव्यतेजः । 'मित्रस्य + वरुणस्ये'ति परमस्नेहवद्बन्धोर'ग्नेश'चानन्तज्ञानवतश्च यो ऽनुग्रहः सः । सर्वप्रकारेणोत्तमस्यास्माकं सर्वहितसाधकस्य परमज्ञानोदधेश्च परमेश्वरस्य क्रान्तदर्शिनी तपोमयी पावनी च ज्ञानदृष्टिः ॥ (इ) विश्व चक्षुरिव सूर्यः । प्रकाशशीलं सर्वप्रदर्शकं नेत्रज्योतिर्वा ॥ (उ) प्रज्ञानज्योतिः-समेता प्रज्ञा । सत्यद्रष्ट्री ऋतम्भरा च पूर्वेषाँ विदुषां योगिजनानां वा मेधाविनी बुद्धिः ॥ पूर्वमन्त्रेऽपि 'चक्षुः' पदस्य सविस्तरं व्याख्या कृता । भूयस्तत्रावलोनन्तु कर्तव्यम् ॥

(अ) परमात्मा की सर्वज्ञ सर्वसाक्षी ज्ञानदृष्टि । भली-भांति 'उद्दीप्त तपोमय' ज्ञानबल । 'भर्गः' स्वरूप अनन्त दिव्य तेज । मित्र और वरिष्ठ सखा के समान परमस्नेही का तथा अग्निरूप अनन्तज्ञानवान् विद्वान् हितैषी का अनुपम अनुग्रह व दयादृष्टि । सव भांति उत्तम और हमारे सर्वकल्याणकारी परमज्ञानोदधि परमात्मा की दूर-दर्शी, तपोमय, और पावनी ज्ञानचक्षु ॥ (इ) जगच्चक्षु के समान तेजस्वी सूर्य अथवा प्रकाशगुणयुक्त तथा सब कुछ दर्शन कराने वाली नेत्र की ज्योति ॥ (उ) स्पष्ट एवं प्रत्यक्ष ज्ञानधारिणी प्रज्ञाशक्ति । सत्यानुभूति एवं ऋतम्भरा गुणोपेता प्राचीन विद्वानों अथवा योगसिद्ध महात्माओं की मेधावी बुद्धि ॥ पूर्व मन्त्र में भी 'चक्षु' पद की विस्तृत व्याख्या की गई है । पुनः उसका अवलोकन लाभदायक होगा ॥

(A) The All-Witnessing Omniscient Vision, or the Divine Eye of the Absolute Perfect Wisdom. The Fundamental Primordial Thought-Power of the Universal Spirit, fully aflame under profound cognition at work. The Divine Splendour and Majesty of Absolute Vision related to Absolute Purity (All-Conquering Refulgent *Bhargaḥ* Power). The heartiest love and affectionate compassion on the part of a very intimate brother or friend and Saviour (*Mitrasya+Varuṇasya*) who is, at the same time, verily an Endless Ocean of Wisdom (*Agneḥ*) as well. Always generously bent towards all, an Ever sanctifying, and eternally far-sighted Vision of Wisdom, in a word, the Friendliest One in all respects, the Securer of all our values and earnest interests, as well as the First Fountain-head of all cherished human knowledge in the world. (I) The Sun, like a great outshining celestial Eye in the heavens. The physical eye-sight, which is the one lone source of viewing and seeing all things welcome or otherwise around us. (U) The inward light of the mind, or the intellect in particular, with its far-reaching and penetrative rays of deep thinking and contemplation. The incomparable sagacity of ancient Seers of Truth and acute Scholars who were standard-bearers of Reality in its ultimate and genuine discernment. The term '*Cakṣu*' has already been amply explained in the foregoing mantra, and again a reference to it should yield further information.

(३) **देवहितम्**—शुभ्रबुद्धिसज्जनेभ्यो देवेभ्यो निरन्तरं यदत्यन्तशुभकामं परमसुखसाधकञ्चास्ति तत् (अ) दिव्यगुणकर्मस्वभावयुक्तानां धर्मात्मनां विदुषाञ्चैश्वर्यवर्धको बृहस्पतिर्ब्रह्मवेति । देवेभ्यो विद्वद्वर्गेभ्यश्च वाऽन्तःकरणादीन्द्रियेभ्यो हितकारिदेवो बृहस्पतिः ॥ (इ) देवेभ्यो ज्ञानेन्द्रियेभ्यो वा हितसिद्धयर्थं सुखसम्पादनाय वा । मनसि शान्तिं धैर्य्यञ्चोत्पादनार्थं / तयोर्दिव्यवृत्तिसारयोः सुस्थित्यै प्रवर्धनाय च साधु ॥ (उ) देवेभ्यो हितपूर्त्तये तत्साधकं ज्ञानविज्ञानम् । अस्मिन्संदर्भे चैदं पदं शुक्रं, पदस्य विशेषणमस्ति । देवेभ्यः परं हितं मोक्षानन्दसहितमैहिकसुखप्रदायक विशुद्धं वेदज्ञानम् । पुरा सृष्टयारम्भे खलु, आद्यानामाऽऽप्तर्षीणां पूर्णप्रोद्दीप्तज्ञानं प्रज्ञाचक्षुस्तेषामन्तरात्मनि चाऽवतरितं ब्रह्मज्ञानज्योतिर्वा । देवराजेन्द्रस्य जीवात्मनो वोत्थानाय । तस्य हितदृष्ट्योत्प्रेरित(ञ्चक्षुः) । यथा तेन भूतेन्द्रेण दिव्याऽदिव्यतत्वज्ञानं याथातथ्यं गरिमपूर्वकं प्राप्तुं सम्भवं स्यात् । चेतन-कं-ब्रह्मणः सर्वसुखसम्भावनाय कृतसंकल्प (ञ्चक्षुः) । देवोपपदेन सह हितपदस्य समासोऽयम् । तत्र हितोत्तरपदे तु — (१) 'हि' गतौ वृद्धौ च (स्वा०-प०-अ०) धातो 'नंपुंसके भावे क्तः' (अष्टा० ३-३-११४) इति सूत्रेण क्त प्रत्ययो भवतीति / (२) अथवा 'डुधाञ्' धारणपोषणयोः (जुहो०–उ०–अ०) धातोः क्त प्रत्यये 'दधातेर्हि': (अष्टा० ७-४-४२) सूत्रेण धातोर्हिरादेशः । एवं हितशब्दो निष्पद्यते ॥ प्राणो वै हितम् । प्राणो हि सर्वेभ्यो भूतेभ्यो हितः (शत० ब्रा० ६-१-२-१४) ॥

निर्मलबुद्धि वाले सज्जन देवजनों के लिए जो निरन्तर हितेच्छुक तथा परमसुखसाधक है ॥ (अ) दिव्यगुण, कर्म और स्वभाव से युक्त, धर्मात्माओं तथा विद्वानों के ऐश्वर्य का नित्य प्रबर्धक बृहस्पतिदेव वा ब्रह्म । देवों अथवा ज्ञानीजनों/या अन्तःकरणादि इन्द्रियों के लिए हितकारी सर्वज्ञ परमेश्वर ॥

(इ) देवताओं अथवा ज्ञानेन्द्रियों की हितसिद्धि या सुखसम्पादन के लिए सदा तत्पर/मनमें शान्ति तथा धैर्य्य की प्राप्ति के लिए तथा दिव्यता की साररूप इन दोनों मनोवृत्तियों की स्थिरता एवं वृद्धि में निपुण ।। (उ) देवत्व की हितपूर्ति के लिए पर्याप्त तथा उसके प्रापक साधनरूप ज्ञान विज्ञान । इस सन्दर्भ में देवहितं पद शुक्रं पद का विशेषण बनेगा । देवों के लिए परमकल्याण मोक्षानन्दसहित सांसारिक सुख का प्रदाता पवित्र वेदज्ञान । सृष्टि के आरम्भ में ही आदिम आप्त ऋषियों के सर्वथा पुनीत हृदयों में पूर्णरूप से समुद्दीप्त ज्ञान रूपी प्रज्ञाचक्षु अथवा उनकी अन्तरात्मा में अवतरित ईश्वरीय ज्ञान की ज्योति । देवराज इन्द्र अथवा जीवात्मा के उत्थान के लिए । उसकी हितकामना से उत्प्रेरित (चक्षुः) । जिस प्रकार इस भूतनायक मनुष्य के द्वारा दिव्य तथा अदिव्य ज्ञान की सत्यतापूर्वक प्राप्ति सम्भव हो सके । चेतन शरीरस्थ कं-ब्रह्म अथवा जीवात्मा के सर्वकल्याण की सम्भावना के लिए दृढ़ संकल्पबद्ध (चक्षु) ।।

As an unfailing and constant source of well-being, or means of comprehensive happiness for those really exalted souls who are intellectually pure and well-enlightened in their gentle nature. (A) The Most Exalted Supreme Being, the Lord of all Profundities, and the Paramount Sovereign of this vast Universe, from whom overflows as from a highly trusted Friend a perennial fountain of glory and noble fame for the learned and wise who are righteously devoted to good ways of life, are always charitable towards others and possessed of a nice, gentle nature scarcely ever at war with itself. *Bṛihaspati*, the very root of all Knowledge and the Great Benefactor of the learned and the noble in regard to their lofty advancement as well as the Eternal Grand Initiator of the sub-conscious mind and other human faculties of cognition gifted to man for his immortal heavenly glory and spiritual glow. (I) With a view to providing God-fearing and Grace-loving people, / or the pursuant physical senses of perception within the body / with their durable pleasing, and facile accomplishment of virtues, or proper advancement of their lasting welfare. For imbuing the human heart with inherent peace and fortitude, / or inculcating an eye that may reflect in its survey the well-confirmed two essential qualities of divine quietude and ever increasing gentility of the mind. (U) Wisdom and knowledge as an insuperable means to the highest fulfilment of the well-being and other gentle causes pursued by the noble-hearted people earnestly anchored in divinity, i. e., universal love. In this context, this compound term 'deva-hitam' stands as an adjective, qualifying the substantive '*S'ukram*' in the end of the mantra. The Vedic Wisdom and immaculate knowledge, which is an absolute source of goodness and a sure channel to human blissfulness in '*mokṣa*' along with worldly happiness for all earnest seekers and capable enthusiasts. In the very beginning of creation with the advent of mankind, the penetrative fore-sight of the first-born Consummate *Ṛṣis* with their flame of transcendental intuition full ablaze,/or the radiantly vibrating notes of the Divine Word, heard & realized within the inmost recesses

and responsive strings of their holy souls. For the advancement of the 'junior soul', the chief among all other Created Captains of Nature;/or (the Vision) inspired by a determined resolve to help him on to his full-blest consummation of life, after all. So as to make it possible for this intelligent leader of living beings as well as deities of the lifeless range to gain distinctive knowledge of things, both divine and otherwise, with their varying or wholely veritable truthfulness as it may happen to be, and their real as well as vital importance they bear in life's long and arduous up-hill ascent for man. (The Eye that was) firmly resolved to make provisions of all suitable and possible ways and means of a multiple and total happiness of this Conscious Brother-entity of a Finite Calibre, whose only claim to a glorious Supremacy lay but through its chartered intelligence (*Cetana Kam Brahma Swarūpa Jivātmā.*)

पुरस्तात् — पूर्वमेव सृष्टयारम्भे । अग्रे । पुरो वा सर्वप्रथमम् । मनुष्यसृष्टेरादौ । पुरा वा मानवमैथुनीसृष्टेः प्राक् काले ॥ 'पूर्व' पूरणे (भ्वा०-प०-से०) धातोरच् प्रत्ययः । पूर्वशब्दाद्'दिक्शब्देभ्यः०' (अष्टा० ५-३-२७) इति सूत्रेणास्तातिः प्रत्यये 'अस्ताति च (अष्टा० ५-३-४०) सूत्रेण पूर्व पदस्य पुराऽऽदेशः ॥ पुरस्तात् पुरश्च समानार्थकौ विहितौ – (निरु० ६-१६ द्रष्टव्यम्) ॥

पहले ही सृष्टि के आरम्भ में । पूर्व ही सर्वप्रथम । मनुष्य की उत्पत्ति के आदि में ही पहले-पहल । मानव मैथुनीसृष्टि से पूर्व काल में । अत्यन्त प्राचीन समय में ॥

In the very beginning of creation, to start with. Very early in the past. First of all, before the last phase of Creation followed. Quite early, during the initial stage of Man's appearance on earth. At a quite distant time which preceded even the age of first matrimonial arrangements for human reproduction in the world. Long, long ago in very ancient times, prior to the preliminary inception of men's Earthly Pilgrimage, in fact.

शुक्रम् — शुक्रमाशुकरम् । तेजस्करम् । शुक्रं योगवर्चः / अग्निर्ब्रह्मप्राणिवीजं वा ॥ (अ) अत्यन्तशुद्धकारणरूपमन्तरात्मस्थं पावकञ्च ब्रह्म । सर्वथा परिशुद्धश्चाशुकारी च परमात्मा शुक्रः । अनन्तयशःपराक्रमशीलस्तेजःस्वरूपो भास्करो रविरीश्वरो वा ॥ (इ) वीर्यवलधारकोऽतिपवित्रो वायुः / मार्त्तण्डो / भास्वरो भौतिकोऽग्निर्वा । धनम् । रेतः । उदकम् ॥ (उ) योगिप्रवरं विद्वज्जनं वा । तेजस्विनीं वाचम् । पावकाग्निवत्प्रसन्नं पूतं चित्तम् / आत्मशोधकं ज्ञानं वा । सूक्ष्मपुरुषार्थिशीघ्रप्रज्ञोमनस्विस्थिरसङ्कल्पव्रतः परिशुद्धस्वभावोत्कृष्टज्ञानवाँश्च धीरपुरुषः शुक्रः । शुक्रा तु (शुक्ला) पावका ज्ञानरश्मयो यस्याः सा तेजोमयी वाग् वाणी वा। स्वौजसा समुद्दीप्तं पूतञ्चाऽन्तःकरणम् ॥ 'ईशुचिर्' पूतीभावे (दिवा०-उ०-से०) धातोः 'ऋज्रेन्द्राग्रवज्र ·········· शुक्रशुक्ल०' (उणा० २-२७, २८) सूत्राभ्यां रन् प्रत्ययस्य विधानम् । शुच्यते पवित्रीभवति । शोचते वा पूतीकरोतीति शुक्रं शुक्रो वा । अस्मादेव पक्षेऽन्यतरस्यां लत्वाच्छुक्लं शुक्लो वा भवति ॥ शुक्रं-घृतं-मधु-ओजः-शुभं-ऋतस्य योनिः-सत्यं-पूर्णं-पवित्रं । तेजः -उदकमादीनि समर्थानि पदान्युदकनामसु पठितानि – (निघं० १-१२) ॥ शुक्रं शोचतेर्ज्वलतिकर्मणः (निरु० ८-११) ॥ शोचति । ज्योतते । द्योतते । रोचते तु सर्वे ज्वलतिकर्माणः (निघं० १-१६) ॥

(अ) तेजोऽसि शुक्रमस्यमृतमसि – (शत० ब्रा० १-३-१-२८)। सत्यं वै शुक्रम् – (शत० ब्रा० ३-९-३-२५)॥ (इ) ज्योतिः शुक्रमसौ (आदित्यः)...... ज्योतिर्वै शुक्रं हिरण्यम् – (ऐत० ब्रा० ७-१२)। शुक्रा ह्यापः (तैत्ति० ब्रा० १-७-६-३)। शुक्रः सोमः (ताण्ड्यम० ब्रा० ६-६-९)। अस्यैवैतानि (अग्नेः) घर्मः - अर्कः - शुक्रः - ज्योतिः - सूर्योनामानि – (शत० ब्रा० ९-४-२-२५)। अत्तैव शुक्र आद्यो मन्थी – (शत० ब्रा० ४-२-१-३)॥ (उ) एष वै शुक्रो य एष तपत्येष उ ऽ एव वृहन् – (शत० ब्रा० ४-५-९-६)। तद्वा ऽ एष एव शुक्रो य एष तपति। तद्यदेष तपति तेनैष शुक्रः (शत० ब्रा० ४-२-१-१)। तत्र ह्यादित्यः शुक्रश्चरति – (गो० ब्रा० पू० २-९)। शुक्लं तद्यच्छुक्रं तद्वाचोरूपमृचोऽग्नेर्मृत्योः (जैमि० उप० ब्रा० १-२५-८)॥

शुक्र का अर्थ होता है तुरन्त अविलम्ब कार्य करने वाला। तेज से शीघ्र प्रभावित करने वाला। योगवर्चस् / ब्रह्म / अथवा प्राणिमात्र का उत्पादक-बीज वीर्य॥ (अ) निश्शेष शुद्धि का अमर स्रोत और अन्तरात्मा में प्रतिष्ठित पावक परब्रह्म। सब प्रकार से अत्यन्त पवित्र तथा हर वस्तु का अविलम्ब विधाता शुक्र परमात्मा। अनन्तपराक्रमशील तेजःस्वरूप प्रकाशपुञ्ज ईश्वर अथवा आदित्य॥ (इ) वीरता एवं बल की निधि एवं अत्यन्त शुद्ध वायु तत्त्व / सूर्य / अथवा प्रकाशदायक अग्नि / धन / रेतस् / उदक्॥ (उ) उच्च योगि अथवा ज्ञानी पुरुष को। तेजस्विनी वाणी को। पावक अग्निवत् प्रमुदित शुद्ध-पवित्र चित्त। अथवा आत्मा की शुद्धि करने में समर्थ ज्ञान। सूक्ष्मरुचिसम्पन्न, शीघ्रनिश्चायिका-बुद्धिप्रवीण, मनस्वी, दृढ़निश्चय वाला, उज्जवलस्वभावयुक्त तथा ऊंचा विद्वान धीर पुरुष भी शुक्र ही होता है। श्वेत–शुभ्र एवं पवित्र ज्ञान की प्रभावशाली किरणों से प्रशस्त वाक् शक्ति। उत्तम आध्यात्मिक ओज से भासित पवित्र अन्तरात्मा॥

S'ukram is quick and swift in action; influencing with splendid light. Radiant brilliance of Spiritual Yoga. The Supreme Being; fire; or semen virile, which serves as the seed of reproduction of living. beings (A) The Ever-chastening Presence of the Supreme Universal Spirit, Who is the Fountain-Spring of Unerring Complete Purity, enthroned profoundly in the inmost Kingdom of the heart, and looked upon as an Absolutely Pure and Holy Power and Mighty Quick Disposer of everything in all respects. The All–Powerful Lord,/ or the Sun,/ wielding an unlimited — all-vanquishing sway with a rare, unique Majesty of His own as the most awe-inspiring and insuperable nucleus of Divine Lustre and Enlightenment. (I) The superbly pure element of air and undefiled wind, embodying unequalled power and force/the Sun/or fire—the central source of all enlightenment in the world. Riches, Semen virile in living beings. The up-bracing water. (U) An eminent Yogi of transparent soul; or a man of high learning with a preponderance of chaste ideas in his day-to-day behaviour. Human eloquence with a charming and yet majestic gift of the tongue. Like fire that purifies, a brightened as well as delighting pure heart; or knowledge fairly capable of cleansing the soul. A man of extensive patience and fortitude with a bent for fine inclinations, enriched with a quick and decisive mind, pensively far-sighted and thoughtful, firm in his resolve, and rooted in his gentle

erudition is also regarded as a model human being, or *S'ukra*, for his notable qualities. An elegant power of speech, gifted and beautified with clean-white, bewitching and purifying beams of solid learning. A clean, chaste intuition, radiating and dissolving all round the bloom of the highest spiritual culture & realisation among aspiring souls.

उच्चरत् — (उत् + चरत्)। उदित्युपसर्गः ऊर्ध्वमुत्कर्षेऽत्यन्तार्थे च प्रयुक्तः। 'चरदि'ति 'चर्' गत्यर्थकाद् (भ्वा०-प०-से०) धातोश्छन्दसि लेटि रूपम्। चरति गच्छति वर्त्तते वा। प्रसारयति / आविर्भूतं भवति / अकरोत् करोति वा। व्याप्नोति। जानातीत्येतेऽर्था गृह्यन्ते। गत्यर्थकेभ्यो धातुभ्यो ज्ञानप्राप्तिरपि संज्ञापिताऽस्ति ॥ (अ) उच्चरदित्युत्तमप्रकारेण समाचरत् संस्थितवान् आस वा। तन्नानागुणाकरं परब्रह्म प्रलयोर्ध्वमुत्कृष्टतयाऽतिष्ठत् ॥ (इ) स्वज्ञानं प्रादुर्भावमकरोत् करोति वा। विविधसाधुद्रव्यैरापूरितवान् खल्विदं बृहत्पिण्डसमूहं ब्रह्माण्डम् ॥ (उ) आद्याऽऽप्तर्षीणां हृदयेषु प्रैरयत्। अर्त्तुं / ज्ञातुं / प्राप्तुं गुणं द्रव्यं सत्वज्ञानविस्तारं वा ऽनयत्। मनुष्यस्योत्कर्षार्थं समुचितव्याप्तिमनयत्। तस्य कल्याणाय बहुविधहिताय च दिव्यज्ञानस्य व्यक्तीकरणमनुबद्धरूपमददात् / ददौ सत्यज्ञानविज्ञानयोरिदममितवेदभाण्डारं वेति ॥

उदिति सोऽसावादित्यः (जैमि० उप० ब्रा० २-९-८) ॥

(अ) उच्चरत अथवा उत्तम प्रकार से प्रतिष्ठित हुआ / या था। वह अनन्त गुणों की खान परब्रह्म परमात्मा प्रलय के पश्चात् अपने सर्वथा सौम्यरूप में स्थापित हो जाता है / अथवा हो गया ॥ (इ) अपने सोमरसपूर्ण दिव्यज्ञान को प्रादुर्भूत किया / या करता है। विविध मङ्गलमय पदार्थों से निश्चय ही इस विशाल पिण्ड़समूह ब्रमाण्ड को भर-पूर कर दिया ॥ (उ) आदि में उत्पन्न आप्त ऋषियों के हृदयों में दैवी प्रेरणा द्वारा उदय किया। गुण-द्रव्य-तथा सत्यज्ञान के विस्तार की गति, अनुभूति, एवं प्राप्ति का शुभारम्भ किया। मनुष्य के सर्वथा योग्य उत्थान के निमित्त ज्ञान की व्यापक वृद्धि को समुचित रूप मे संयोजित किया। उस के कल्याण तथा सभी हितसाधनों के लिये दिव्य ज्ञान को प्रत्यक्ष रूप में स्पष्टता सहित प्रत्येक व्यक्ति तक पहुंचाने का अनुबन्ध प्रदान दिया। अथवा सत्यज्ञान एवं विज्ञान के इस अमूल्य और असीम वेदज्ञान के भण्डार को अवतरित किया ॥

(A) Dominated, or prevailed (*uccarat*), inscrutably as the Loftiest Lone Peak over the entire firmament. The Supreme Universal Spirit, in Himself an Endless Universe of Countless Divine Virtues, settles / or settled / down, after the Great and Total Doom, to His own Absolute Honeyed-Quietude and Peace, (I) Revealed / or reveals / His own Divine Knowledge, replete with all the Heavenly Blissfulness so ardently sought after by man. Filled up this vast Universe, comprising hordes of celestial bodies, all indubitably enriched with various pleasantly wholesome objects and other phenomena. (U) Caused to dawn by means of Divine Inspiration in the virgin hearts of immaculately pure *ṛṣis*, who were born in the very beginning of the cycle of human creation. Laid the first happy foundations of an acquisition, progress, as well as realisation of True Knowledge and its expansion, or other qualities and material wealth in the world.

Properly initiated and planned an all-faceted rise and refinement for Man's total advancement, so inevitably befitting him. Graciously so ordained that every individual could have an orderly and successive access to Divine Knowledge in its visible and explicitly intelligible form for all his salutary accomplishments as well as the Final Beatitude. Or, revealed in the human heart a boundless and invaluable treasure of Vedic verities full of transcendental wisdom and scientific truths.

शतम्—शतानि वर्षाणि पर्य्यन्तं मनुष्यस्य प्रकृत्या शतायुर्जीवनम् । स्वाभाविकी जीवनाऽवधिः ॥ प्राकृतिक रूप से मनुष्य का सौ वर्ष का जीवन । एक सौ वर्ष तक सहज स्वाभाविक रीति से अपने-अपने जीवन की उत्तम अवधि ॥

Natural length of human life, extended over a hundred years. Up till a full hundred years. Every one of us for the best duration of his own life-course in a duly natural way.

शरदः — शरदिति ह्याश्विनकार्त्तिकौ शरदृतुमासौ । बहूनिशरदादीन्युपयुक्तर्तुसमेतान्याऽऽयुष्यवर्षाणि पर्य्यन्तम् । दक्षिणायनवृत्त्यनुसारं सूक्ष्मेतरकर्मप्रधानं दीर्घकालिकंजीवनमतिक्रम्य ह्यूर्ध्वमुत्क्रामन्तो वा । नित्योत्तरस्मिन्नध्यात्मयोगोद्यमे प्रवर्त्तमाना वयम् ॥ 'शॄ' हिंसायाम् (क्र्या०—प०—से०) धातोः 'शॄ—दृ—भसोऽदिः' (उणा० १-१३०) इति सूत्रेण अदिः प्रत्ययान्तः शरच्छब्दः । शरदस्तु नित्यस्त्रीलिङ्गे द्वितीयाबहुवचनस्यरूपम् ॥ शृणाति हिनस्तीति वा ऽ स्याम् सा शरद् (ऋतुः) ॥ शरच्छृताऽ अस्यामोषधयो भवन्ति शीर्णा आप इति वा—(निरुक्त ४-२५) ॥

(अ) यद् विद्योतते तच्छरदः (रूपम्)—(शत० ब्रा० २-२-३-८) । शरदेव सर्वम्—(गो० ब्रा० पू०-५-१५) ॥ (इ) शरदि ह खलु वै भूयिष्ठा ओषधयः पच्यन्ते—(जैमि० उप० ब्रा० १-३५-५) । शरद्वै बर्हिरिति हि शरद् बर्हिर्या इमा ओषधयो ग्रीष्महेमन्ताभ्यां नित्यक्ता भवन्ति ता वर्षा वर्धन्ते ताः शरदि बर्हिषो रूपं प्रस्तीर्णाः शेरे तस्माच्छरद् बर्हिः (शत० ब्रा० १-५-३-१२) । स्वधा वै शरद्—(शत० ब्रा०-१३-८-१-४) । अन्नं वै शरद् (मैत्रा० सं० १-६-६) ॥ (उ) शरद् ब्रह्मा तस्माद् यदा सस्यं पच्यते ब्रह्मण्वत्यः प्रजा इत्याहुः (शत०ब्रा० ११-२-७-३२) । शरदुत्तरः पक्षः ··· ··· शरत्पुच्छम् (संवत्सरस्य) (तैत्ति० ब्रा० ३-११-१०-४/३) । शरद्वै वैश्यस्यर्तुः (तैत्ति० ब्रा— १-१-२-७) ॥

वर्षा ऋतु के पश्चात् आश्विन तथा कार्त्तिक दो मासों में प्रचलित शरदारम्भ ऋतु । शरद् आदि ऋतुओं समेत साधारण रूप से जीवन के सौ वर्षों के काल में । दक्षिणायन के मार्ग में लिप्त स्थूलवृत्तिसम्बन्धी कर्मों में फंसे लम्बे जीवन को विताते हुये उस से ऊपर उठ कर । नित्य ही अधिकाधिक शुभसंस्कारवर्धक कर्मों एवं अध्यात्मयोग के साधनों में प्रवृत्त होते हुये (हम सब सचेत मानव) ॥

In the wake of rainy season, the autumnal months of *Ās'vina* (October) and *Kārtika* (November) at the start of Winter Season every year. For a whole normal period of human life lasting a hundred years of usually recurring autumns and winters alike. Rising always above it with intelligent effort, though meeting the challenges of its long course in the midst of engrossing (and often rough) deeds due to its frowning needs, but much more because of our own willing involvement in

the path of gains of a bare physical nature, and a misguided faltering choice of faithless 'gets' and goals as well as the masque we are hardly ever able to cast off in this world. (All of us, nobly aspiring for a sweet, gentle and genuinely splendid course of life), unswervingly occupying ourselves ceaselessly in the far superior channels of spiritual redemption and other transcendental pursuits of a consummate Summit in Yoga.

पश्येम— सम्प्रेक्षामहे। ज्ञानचक्षुर्मय्या प्रज्ञया सह विजानीयाम । तच्छुक्रं ज्ञानस्वरूपं परमात्मानं/वेदज्ञानं वा सम्यक् स्वाध्यायं नयाम । 'दृशिर्' प्रेक्षणे (भ्वा०–प०–अ०) धातोर्विधिलिङ्युत्तमपुरुष-बहुवचने रूपमिदम् । शितिधातोर्दृशेः पश्याऽऽदेशो भवति ।।

भली-भाँति देखें और समझें / ज्ञानदृष्टिसम्पन्न बुद्धि द्वारा जानें उस पवित्र, विपुल, तेजोमय भगवान् को/अथवा वेदज्ञान को पूर्णतया अपने स्वाध्याय में लावें ।।

May with all seriousness see, or take note of, and bring to our proper understanding. With a fine vision and bent of mind for high learning, may we be ever able to reduce to our appropriate cognition. May we zealously study and profoundly deliberate upon the wholly pure and perfectly enlightening Divine Omnipresence of our Maker as well as the Vedic Wealth of Learning.

शतं शरदः — यथापूर्वमेव । समस्त प्राप्तजीवनकाले । सुदीर्घाऽऽयुषः सुखदवर्षेषु ।।

पूर्वव्याख्या के अनुसार ही । सारी प्राप्त आयु भर । भरसक लम्बी जिन्दगी के सुखदायक वर्षों में ।।

As given in the preceding explanation of the phrase. During the entire granted course of our life. Throughout the happy years of a long life, so graciously placed at our free disposal.

जीवेम — वयं जीवितुं समर्था भवेम । उत्तमभाव–कर्म–स्वभावसहितं परमात्मनि श्रद्धापूर्वकं वेदोदधेश्च स्वाध्यायेनोत्कर्षितं जीवनं धारयेम । सदा स्वाध्याययुक्तपुरुषार्थवन्तश्च प्राणान् धारयेमहि ।। 'जीव' प्राणधारणे (भ्वा०–प०–अ०) धातोर्विधिलिङि रूपं धातोरुत्तमपुरुषे बहुवचनान्तञ्च क्रियापदम् ।।

सदा उत्तमभाव–कर्म–स्वभावसहित ईश्वरभक्ति तथा वेदज्ञान के स्वाध्याय द्वारा उन्नत एवं समृद्ध जीवन के स्वामी बनें । सदा स्वाध्यायपूर्ण उद्यमी प्राणों को धारण करें ।।

May we be well capable of leading our lives creditably. May we be quite prosperous lords, which may not only be enriched with the best thoughts, feelings, deeds, and a noble disposition, but also gently exalted with sincere devotion for God and highly fruitful studies of the Vedic boon-treasures of Divine Knowledge. May we be throughout our life-time able to justify our human existence by devoting our time as well as best endeavours to the cause of enhancing all true wisdom and the soul-saving spiritual knowledge of the Vedas.

शतं शरदः — प्रार्थनायां बलोत्कर्षार्थं पुनः पूर्वमेव पुनरावृत्तिर्ज्ञातव्या ।।

प्रार्थना में अधिक बल देने की दृष्टि से पहले की भाँति ही फिर दुहराये गये कालवाची पद हैं ।।

With a view to giving greater emphasis to the prayer, this time-indicating phrase, as previously, too, has been repeated a number of times in the mantra.

शृणुयाम — तमीशं सर्वलोकानां वेदश्रुतिज्ञानञ्च स्वकर्णयोर्दुह्याम । गुरोः सकाशान्नित्यमुत्त-मुत्तमं वेदवाणीं श्रुतां करवामहै । सम्यग्रूपेण शृणवाम ।। 'श्रु' श्रवणे (भ्वा०-प०-अ०) धातोर्विधिलिङ-युत्तमपुरुषबहुवचने रूपम् । 'श्रवः शृ च' (अष्टा० ३-१-७४) इति सूत्रेण 'श्रु' धातोः स्थाने शृ चेत्यादेशो भवति । अन्येषामपि सद्वचस्तुलनार्थं शास्त्रोपदेशान् वा साधुतया विद्याम ।।

अपने कानों में उस सब लोकों के स्वामी परमेश्वर तथा वेदश्रुति के सत्योपदेशों का दोहन करते रहें । दूसरों के सद्विचारों को तुलना के लिये श्रवण करते रहें । वेदविद् गुरुजनों के चरणों में बैठ कर वेदवाणीगत उत्तम-उत्तम आदेशों को अपने कल्याण हेतु सुनें ।।

With unflinching faith, may we always sumptuously saturate our thirsty, longing ears with the songs of the Lord and the Divine Precepts of Vedic Wisdom. May we be willing to hear and bear with others' salient points of view for the sake of a comparative study, at least. By approaching and meekly sitting at the feet of scholars and preceptors of Vedic erudition, may we substantiate our own studies and enrich them with the wealth of Vedic concepts as well as precepts as understood by them for a goodly rich and inspiring life in our earthly sojourn in this world.

शतं शरदः — पूर्ववदेव ज्ञातुमर्हम् ।।

पिछले किये अर्थ के समान ही समझना चाहिए ।।

To be taken as previously explained.

प्रब्रवाम — प्रकर्षेणोत्तमतया ब्रूयाम । सर्वेभ्योऽन्येभ्योऽपि भृशमुपदिशेम / जनेभ्यो हितार्थाय सत्योपदेशान् स्ववाण्या नित्यमेव दद्याम । निज-कल्याणार्थञ्च वेदशास्त्रविहितान्नुत्कृष्टसत्यमार्गान् पश्येम शृणुयाम, अनुचरेम चाऽन्येभ्यो हितसाधनाय तदा तान्नुत्तमपथनिष्कर्षान्नुपदिशेम ।। प्र + ब्रवामेति प्रोपसर्गपूर्वाद् 'ब्रूञ्' व्यक्तायां वाचि (अदा०–उ०–अ०) धातोर्लोटि ह्योत्तमपुरुषबहुवचनान्तं क्रियापदम् ।।

उत्तमतापूर्ण वाणी का प्रयोग करें । अन्य दूसरों के लिए भी यथासम्भव धर्म के मार्मिक तथ्यों का वखान करने में समर्थ होवें । जनता की भरसक भलाई के निमित्त सदा अपनी वाणी द्वारा सत्य-भाषण करते रहें । निजी कल्याणसाधन हेतु वेदशास्त्रों में बताये उत्तम सत्यमार्गों को जाने—श्रवण करें (अध्ययन करें) और उन पर आचरण करें, फिर परिपुष्ट होकर अन्य जनों के हित के लिये उन उत्तम जीवनपथ के सारों का उपदेश भी करें ।।

May we put our gift of speech to its noblest use. May we, to our best capability, explain the essential verities and ideals of life to others around us as well. For the good of other people, may we always use our tongue and talent in the wholesome exposition and furtherance of Truth and Transcendental Reality alone. With an eye upon our own genuine well-being, may we be ever perusing, learning, knowing, and hearing the Revealed Word from others, too, with the Fundamentals

of human existence as well as the most refined and right paths of life as enunciated in the Vedas and other related scriptures (*S'astras*); so that ourselves living up to them and pursuing invulnerably from valid points of personal strength, we may be in a position to offer for others' benefit through our words the central lessons we have learnt in regard to the crucial high-way of life from our studies, experience, and, above all, self-absorption in mystic meditation, after all.

शतं शरदः — पदयोः पूर्ववद्भावार्थोऽत्राऽपि विज्ञेयः ।

पिछले भावार्थ के समान ही यहां भी समझें ॥

The same former sense, as before, is applicable here, too.

अदीनाः —(अ + दीनाः) नञ्समासः । न दीनाः पराश्रिताः खलुहि स्वावलम्बिनो ये ते ऽदीनाः । दीनभावं दूरीकृताः पर्याप्तसुखसाधनस्वामिनः । सर्वप्रकारैर्निर्भयाः स्वतन्त्रनिश्चिन्तसमृद्धजनाः । धनेन-ज्ञानेन-सामर्थ्येन च स्वात्मनिर्भराः सज्जनाः ॥ दीनः पदमिति 'दीङ्' क्षये (दिवा०-आ०-अ०) धातोः 'इण-सिञ्-जि-दीङ्-उषि-अविभ्यो नक्' – (उणा० ३-२) सूत्रेण नक् प्रत्ययान्तं पदम् । अदीनाः स्वाधीनाः सन्ति ॥

जो दीन अथवा किसी अन्य के आश्रित नहीं हैं तथा निश्चय ही स्वावलम्बी हैं वे अदीन हैं । दीनता के भाव से मुक्त और भलीप्रकार सुखमय साधनों के स्वामी । सब तरह निर्भय और निर्भीक, स्वतन्त्र निश्चिन्त तथा समृद्ध जन । धन-ज्ञान-और बल सामर्थ्य द्वारा आत्मनिर्भर सज्जन लोग । जो दीन नहीं, वे स्वाधीन होते हैं ॥

Those, who are not indigent and poor, nor reliant on others' help, but, possessed of some sufficient surety of means of living, happen to be self-reliant and hopefully confident of their modest position in life, at least, are known to be the people, who are out of the impact of poverty and indigence. Free from the clutches of insufficiency and prosperous masters of the means of their happy living as well as well-being. Well-to-do men, living in the lap of an all-embracing liberty, freedom and fearlessness on all counts, and as free from want as from nibbling care. Self-reliant, nice people, confidently, rooted in their own dependable powers, ingenuity, knowledge, and other material resources. Those who have not to depend on others for their help are really men of self-reliance and true freedom in life.

स्याम — भवेम । असाम ॥ क्रियापदम् । 'अस्' भुवि (अदा०-प०-से०) धातोर्विधिलिङि उत्तमपुरुषबहुवचनम् ॥

हम होवें । हम बनें ॥

May we be, in essence. May we emerge. on the whole.

भूयः — प्रचुरम् । अतिशयम् । पुनस्तस्मादधिकाधिकं प्राप्नुवन्तः । अदीनभावादुत्तरस्यांस्थित्यावतिशयेन धनिनो बहुशक्तिवन्तश्च भवेम वयम् । विपुलधन-ज्ञान-बलोत्कर्षसहिताऽवस्थायां सुखिनो ऽसाम । सर्वप्रकारैरतिश्रेष्ठं शतवर्षेभ्योऽपि दीर्घतरमाऽऽयुर्भुजेमहि । द्वयोरर्थयोर्भावो ग्राह्योऽत्र ॥ 'बहु' शब्दादति-

शायने 'द्विवचनविभज्योपपदे तरबीयसुनौ – (अष्टा० ५-३-५७) इति सूत्रेण 'ईयसुन्' प्रत्ययो धातोश्च 'बहोर्लोपो भू च बहोः' (अष्टा० ६-४-१५८) इत्यन्यसूत्रेग 'भू' चाऽऽदेशो भवति' ।।

उस से भी अत्यन्त अधिक प्रचुरता की स्थिति । उस सामान्यतया नियमित मानव जीवन के पश्चात् भी । उससे भी नित्य अधिक और अधिकतर प्राप्त करते हुए । केवल सामान्य अदीनतामात्र की स्थिति से भी आगे बढ़कर । अत्यन्त धनी तथा बहुत योग्यतासम्पन्न हम होवें । हम विपुलधन-ज्ञान-और वल में उत्कृष्टतासहित सुखी अवस्था में जीवन व्यतीत करें । किंवा सौ वर्षों से भी अधिक नितान्त सुख की एवं सब भांति उत्तम-श्रेष्ठ और दीर्घ आयु प्राप्त करें ।। अभीष्ट भाव दोनों ही अर्थों में ग्रहण करने योग्य है ।।

Far more than merely that much. The state of abundant prosperity—always better and higher still—rising and achieving better and nobler goals of life than before, even beyond the normal and naturally ordained span of human life on earth. Ever advancing further and further onwards from the mere fold of sufficiency in things that give an eternal gleam of native happiness to human life, albeit through the ephemeral and mortal media of the physical senses, as such. May we be plentifully possessed of all the desirable wealth and real riches of life, and yet conquering fresh and richer fields of ever surpassing personal abilities in the world; our entire race of life constantly imbued with the elating airs of all-round plentifulness, high learning, and no less unbeaten strength of every buoyant sort. Or, may we be blessed with a longer life of utmost health, prosperity, as well as happiness even beyond the normal length of a hundred years of well-disciplined living, so kindly granted to human beings, on earth. The meaning as suggestively implied herein should be extended to both the senses of the term.

च — समुच्चयार्थकमव्ययपदम् । पूर्वकथनस्यानुकर्षणेऽर्थोपसंग्रहे च प्रयुक्तम् । अपि ।। 'चेति समुच्चयार्थः । उभाभ्यां सम्प्रयुज्यते' । (निरु० १-४) ।।

पदों अथवा क्रियाओं को एक भाव में जोड़ने वाला अव्यय पद है । पूर्व कहे हुए और प्रथम स्पष्ट किये भाव को आगे बढ़ाने तथा पिछले कथन का उपसंग्रह अथवा उपसंहार करने में प्रयुक्त होता है । 'भी' अर्थ में भी प्रयोग किया जाता है ।।

A conjunctive term, used for joining words, phrases, or two verbs or sentences in one process of thought. It is used in further developing an already expressed idea, and leading it on to what is still to be said in conclusion. Its English equivalents are : And; as well. It is sometimes used to convey the sense of the term, 'also', too.

शतात् शरदः — परः शतं शरदोऽपि । शतेम्भो वर्षेभ्यः परस्तात् शतस्य वर्षाणामूर्ध्वमपि दीर्घसंसिद्धजीवनमुच्चरेम् ।। शतादिति नित्यनपुंसकस्य शत-शब्दस्य पञ्चम्यां विभक्तावेकवचने रूपम् । शरदस्तु स्त्रीलिङ्गे पञ्चम्येकवचने रूपम् । शतानि वर्षाण्यतिक्रम्य द्राधीयोजीवनसुखमैश्वर्यंभूयस्त्वञ्च-भजामहे ।।

एक सौ सरदियों (वर्षों) से परे भी। सौ वर्षों की नैसर्गिक आयु से भी आगे। सौ बरसों से भी ऊपर लम्वे पूर्णतयासफल जीवन को वितावें। सौ वर्षीय सामान्य आयु को भी पार करके और अधिकदीर्घ जीवन, सुख, तथा ऐश्वर्य की पराकाष्ठा को प्राप्त होवें।।

Even further than a full century of autumns (years) happily recurring in our normal course of life. Beyond the natural length of a hundred years of age for man. May attain to, or be blessed to enjoy, a long life of fuller accomplishments, faring happily well for even over a hundred years of normal age.

[स्याम]— ततोऽप्यधिकं भवत्कृपया भगवन्तो भूयाम ।।

आप के अनुग्रह से हम उस से भी कहीं अधिक भाग्यवान् एवं सुखी होने में समर्थ होवें।।

By virtue of Your Gracious Kindness, we may capably continue to enjoy your favours of fortune & excellence even more substantially richer than ever before.

संक्षिप्त मन्त्रोपदेशः — (अ) उस परम कृपालु क्रान्तदर्शी और जीव के नित्य अनन्य सखा, सर्वज्ञ एवं सदा हितसाधक प्रभु ने मनुष्यों को दिव्य शरीर एवं अन्य समुन्नत अन्तर्वृत्तियों का विधान करने के साथ-साथ उन के जन्म से पूर्व ही उन के सर्वसुखों तथा पूर्ण उत्थान के चिरहितसाधन पवित्र सत्यज्ञान का भी उत्तम माध्यम प्रदान किया। अपनी सर्वविद् एवं व्यापक सर्वज्ञता की महती और दयालु ज्ञानदृष्टि से यदि वह इस चेतन धर्म की अमिट अनिवार्यता को न देखते तो मानव–शक्तिधारी चेतन जीवात्मा का वास्तव में हनन ही होता / और उस की अत्यन्त पूर्त्ति किये बिना भी उन की अद्वितीय महानता भी सिद्ध न हो पाती। ज्ञान, जिस का अर्थ 'ठीक-ठीक सच्चा बोध ही है केवल चेतन ही का अलौकिक धर्म है। उस की सम्पुष्टता ही उस की परमाश्यकता है। अत: उस की प्राप्ति का समुचित और सर्वोत्तम विधान किये बिना जगत् का विश्वव्यापी विधान ही अधूरा रह जाता। हर स्वतन्त्र किन्तु अल्पशक्ति वाले जीव के लिये उस का देना तथा लेना दोनों ही उस की अल्पता की सीमा के बाहर की शक्ति का काम था। सृष्टि की अन्तिम वास्तविकताओं के साथ-साथ उस की अभिव्यक्त साम्प्रतिक वास्तविकता का पूर्णतया एवं सत्यता पर आधारित ज्ञान ही उस की एकमात्र महोषधि हो सकती थी और वही चेतनदेव जीवात्मा की ज्ञानतृष्णा को बुझाने व तृप्त करने में सार्थक भी हो सकता था। इस कोटि का सामासिक ज्ञान तो परमात्मा की विक्रान्त दृष्टि ही क्षुब्ध जीव को प्रदान कर सकती थी और उसी ने मनुष्य सृष्टि के साथ-साथ जहां उस की विचित्र प्रभायुक्त बुद्धि का और अन्य दिव्य-क्षमतासम्पन्न इन्द्रियों का विधान किया, वहां उस उच्च उड़ान वाली मेधावी-प्रज्ञाशक्ति के सम्पूर्ण हितसाधन हेतु उत्तम आगम ज्ञान का भी सुन्दर द्वार खोल दिया। इसके अभाव में यह एक स्वयंसिद्ध तथ्य है कि अल्प पुरुषरूप मनुष्य की विधिवत् उच्चता एवं निर्मल स्वच्छता तथा पवित्रता की सम्भावनाओं का उदय ही निर्मूल हो जाता है। अपनी विशालहृदयता से ही उस परमहितैषी वरुणदेव ने अपने एकमात्र चेतन सखा के अत्यन्त अभ्युदय के निमित्त सर्वप्रथम ज्ञान और सच्ची तेजोमय सत्यता का वरदान तथा उसकी उत्तम प्राप्ति के लिए अपेक्षित सभी साधन भी उसे निश्चित रूप से प्रदान किये जिससे संसार के कालिमारञ्जित व्यावहारिक वातावरण में अपने मौलिक स्वभाव को न भूलकर जीव पुनः मोक्ष द्वारा अपनी निजी जाज्वल्यमान निर्मलता सहित दिव्य-पवित्रतम आनन्द का यथाशक्ति

अधिकारी बन सके। इस निष्पक्ष, पवित्र, और सत्यता से भरे प्रथम ज्ञानभण्डार में ही उसे अपने जीवन का अन्तिम तथा सर्वश्रेष्ठ लक्ष्य भी प्राप्तव्य था क्योंकि इस संसार रूपी सु-वर्ग और भरसक आकर्षक विषकुम्भ से बचाकर ही उसे अपने शाश्वत हित की ओर अग्रसर करना अभिप्रेत था। सर्वज्ञ ब्रह्म के असीम और अत्युदार अनुग्रह द्वारा ही यह सब कुछ सम्भव हुआ। इस अनुपम वरदान को सौ वर्ष की सामान्यतया नियत आयु पर्यन्त आपस में मिल बैठ कर निर्द्वेष सद्भावनासहित भली भांति देखना-समझना जीवन में घटाना-कृपालु गुरुजनों तथा अन्य सहचरों के मध्य दीक्षासहित उसका अमृतसम पान करना और श्रद्धापूर्वक श्रवण-मनन करना तथा स्वयं तृप्त होकर मानवजाति कीं सतत, सुभग, उन्नति पूर्ण सुरक्षा हेतु उसको अन्यों में भी प्रकाशित करते हुये, इस अमूल्य निधि की आवश्यक परम्परा को जीवित रखते हुए, मानवमात्र को हर प्रकार की, धन की–ज्ञान की–बल की यथासम्भव अदीनता का अभयदान करने में समर्थ होना ही मानव की परम महानता का द्योतक हो सकता है। इतना ही नहीं। इस सच्ची 'माया'= ज्ञानोदित विस्मयकारी वैचित्र्य के अनुसरण से साधारणतया शक्तिहीन एवं ज्ञान-बल के क्षेत्र में सर्वथा दीन और पराश्रित मानव अपने पुरुषार्थं तथा प्रज्ञा-बल से सौ वर्ष से भी अधिक आयु तक इस पृथ्वी का तथा अन्य अलौकिक शक्तियों और धनों का अखिल स्वामी बन सकता है। अन्यथा पाशविकता मात्र का जीवन ही उसे सदा सन्तप्त करता रहता है ॥ (इ) उस जीवमगंलाकांक्षी विधाता ने इस विशाल संसार को और छोटे स्तर पर हर जीवधारी के सुन्दर शरीर एवं उसके अनेक लाभदायक गुणों को रच कर उन्हें सबको अपना अपना वीर्य-प्रताप प्रदान किया है जिससे वे समस्त सामूहिक जीवन की उपादेयता में अपना अपना सहयोग देने की क्षमता सहित अपने निजी जीवन की शक्तियों का उत्तम से उत्तम विकास करने में भी समर्थ हो सकें। मनुष्य को भी स्वभावतः ही उसके समस्त जीवन का सार महान् शक्ति-प्रदायक शुक्ररूपी वीर्य्य सत्त्व मिला है जिसके संयम द्वारा वह अपनी अखिल मानवोचित शक्तियों एवं विशेषताओं का पूर्ण विकास करता हुआ अन्त तक सौ वर्ष के उद्यमीं तथा सुलक्षित जीवन को चक्षु-शक्ति, जीवन-बल, व कार्यक्षमता आदि पूर्वक श्रवण और वाग्विभूतिसहित स्वतन्त्रता की सुखद अवस्था में बिता सकता है। इससे भी वह अपनी सामान्य आयु की अवधि को और अधिक बढ़ा सकता है तथा उसे पूर्ण स्वाधीनता, निष्कण्टक स्वामित्व, एवं विविध उत्तमता का स्रोत बनाता हुआ विश्व के व्यापक विधान में अपना अद्वितीय योगदान देकर भविष्य की सन्तानों के लिए एक उज्ज्वल आदर्श जीवन के रूप में प्रोत्साहन का केन्द्र बन सकता है। ब्रह्म + चर्य = वीर्य रूपी ब्रह्म महान् सत्वसार शुक्र की रक्षा बिना, मनुष्य सदा दीन–हीन–मलिन तथा क्षीण ही रहता है और फिर उसे पराश्रित होना ही पड़ता है। मानव जीवन की यथोचित उत्कृष्टता, सफलता, विकासपूर्ण उपादेयता तथा प्रेरणाप्रद सम्पन्नता हेतु ब्रह्मचर्य-पालन द्वारा देवत्व की सफल सोपान शुक्रसम्बन्धी दीक्षा ही 'ब्रह्मविहितं शुक्रम्' अर्थात् पवित्र वैदिकज्ञाननिधि सहित एक उत्तम एवं सुनिश्चित नैसर्गिक साधन है। इस के कुत्सित अभाव में जीवन की सभी प्राप्त शक्तियों के उच्चतम विकास के अवरुद्ध हो जाने से जीवन ही अपनी समस्त भावी सम्भावनाओं सहित पङ्गुवत् निष्प्रभ, अधूरा, और निम्नश्रेणी का रह जाता है ॥ (उ) जीवश्रेष्ठ मनुष्य को प्राप्त जीवनकाल में अपने बुद्धिबल एवं सुदीक्षित पुरुषार्थ द्वारा अपनी

उच्चतम विकास की सीमा व मर्य्यादा तक पहुंचाने वाले सभी उत्तम साधन विधाता एवं उस के करुणा-प्रेरित विश्वविधान से मिले हुए हैं। सारे जगत् का ही सृजन इसी निमित्त के आधार पर किया गया है कि अन्य सब के साथ-साथ सृष्टि का शिरमौर मानव अपनी श्रेष्ठतम मर्य्यादा तक ऊपर उठे और अपने मूल अस्तित्व तथा गौरव को पहिचाने, जिससे उस की नित्य अन्तर्निहित शाश्वत आनन्द की चेतनामय कामना की तृप्ति सम्भव हो सके। तद्गत अचूक साधन विभिन्न ज्ञानेन्द्रियां, कर्मेन्द्रियां, तथा बुद्धि–मन–चित्त–अहङ्कार संयुक्त अन्तःकरण भी उस की उसी प्रसुप्त–सी इच्छा को पूर्णतया जागृत करने के लिए ही दिये गए हैं। संसार का विस्तृत पग-पग पर रोचक प्राङ्गण भी उसी दीक्षा के प्रयोगशाला के रूप में रचा गया है। अन्तिम मर्य्यादा तथा ध्येय का निरूपण भी बुद्धिमानों के सम्मुख उस से अधिक प्रेरक तथा ग्राह्य रूप में वेदज्ञान के आगम तथा निगम दो कक्षों में प्रस्तुत किया गया है। प्रज्ञाविकसित मननशील तथा प्रौढ़बुद्धिसङ्गत मनुष्यों के लिये वेद के अन्तः प्रेरणाभरे उपदेश और अमर प्रभायुक्त विज्ञान संसार के अच्छे से अच्छे आकर्षण अथवा पदार्थ वा पदार्थों से किसी भांति भी कम आकर्षक नहीं हैं। अपितु जैसे अविद्या में प्रतिष्ठित और क्षुद्रवृत्तियुक्त माया के छलभरे आडम्बर की अपेक्षा वास्तविक सत्य-सदा अधिक विस्मयकारी होता है वैसे ही शाश्वत सत्य में प्रतिष्ठित ज्ञान-विज्ञान की प्रभा संसार के बड़े से बड़े रोचक तत्त्व से कहीं अधिक बौद्धिकप्रकाशवर्धक तथा आश्चर्ययुक्त होती है। कदाचित् मानव मस्तिष्क आज पुनः उस हिरण्यमय कालातीत विज्ञान-मुक्तावलि-रत्नमाला का गंभीरता पूर्वक सम्यगवलोकन करता हुआ उन रत्नों में निगूढ़ मधुरजीवनरस का पान करे और फिर पारस्परिक श्रवण-मनन सहित विद्वानों की सङ्गति में तथा प्रशस्त गुरुजनों से उन की गम्भीरताओं पर विचार–विनियम द्वारा उन के चिरकालिक महत्त्व को अपनी वाणी में घोलता हुआ आगे आने वाली पीढ़ियों के उत्थानार्थ दिव्य पैतृकसम्पत्ति के समान अपने समृद्ध जीवनकाल की समाप्ति के पश्चात् विश्व की उत्तम अनमोल धरोहर के रूप में छोड़ने में समर्थ हो सके! इस प्रकार मानव धर्मों के धर्म सत्यधर्म की अटूट परम्परा द्वारा ही मानव के कल्याण की स्थापना एवं उस की ज्ञानपिपासा की सन्तुष्टि भी हो सकेगी। जहाँ संज्ञान तथा प्रज्ञान मनुष्यजाति का सर्वोपरि गौरवस्तम्भ है, वहां दिशा और काल की सीमाओं से अनवरुद्ध विज्ञान अकेला सकल पार्थिव सम्पत्तियों की अपेक्षा चेतन जीव का अनन्त सहयोगी एवं निस्सीम साधुपथप्रदर्शक सखा है जिसे परमहितैषी सर्वज्ञ – सर्वशक्तिसम्पन्न विश्वविधाता ने भोले जीव के भविष्यनिर्माणार्थ उस के अविच्छिन्न साथी के रूप में दिया हुआ है। इस को अपना नित्य सत्सङ्गी बना कर ही मानव न केवल आयु की कथित सीमा का सशक्त उल्लंघन कर सकता है अपितु वाञ्छित प्रचुरता की ओर बढ़ता हुआ अपनी सामान्य शक्तिसीमा का भी भरसक अतिक्रमण करने में सगौरव सफल होने की दिव्य क्षमता बढ़ा सकता है। इस श्रेष्ठतम ज्ञानयोग के माध्यम से ही समष्टि-रूप मनुष्यजाति तथा व्यष्टिरूप प्रत्येक मानवजीवन का असीमविकाससिद्ध, अमितकल्याण सम्भव है। अन्यथा अनिर्वचनीय दिव्य सम्भावनाओं से परिपूरित जीवनयात्रा स्वर्ग्य सुखों का आधार न बन कर तामस और असत्य नारकीय दुःखों से भरा पार्थिवभार बन कर ही रह जाता है। उपासक को उचित है कि प्रार्थना तथा प्रयत्नसङ्गत पुरुषार्थ दोनों के सन्तुलनसहित प्राप्त जीवन-वरदान से यथाशक्ति अमृतरसपान करने का वेदोक्त मार्ग सम्पादित करे॥

Short Discourse on the Mantra.

(A) That All-Kindness, Omnisciently Far-sighted and Benevolent Lord Creator, and the most Trustworthy and Truest Friend of the fickle, finite, and fallible soul, while gifting men with a Supernatural bodily mansion as well as other highly evolved faculties of the mind and the heart, also provided them, even before their physical appearance on the stage of this world, with the best means of mastering the knowledge of Truth and the Ultimate Realities beneath the discrete Surface of this phenomenal manifestation of the Creation at large, as the most propitious and secure media of their multi-faceted joys as well as a complete fulfilment of life, which was soon to be hopefully entrusted to them. Had He not long before envisaged and foreseen with His Exalting and Kind Vision arising out of an All-knowing and All-pervading Omniscience, this indelible necessity of the conscious entity in action, it must truly have led to an irrecoverable damnation, and virtual death of the aspirant soul in the otherwise intellectually powerful and advanced human body; moreover, without its utmost completion, man's singular superiority in both these respects, too, could not have been fairly maintained. Sense perception and higher knowledge, which really means a true, pure, and precise comprehension of things and principles working behind them, is a characteristic inherent trait of a conscious entity alone. A thoroughly solemn growth of its life, at all costs, no less than its brilliant and fragrant flowering should be regarded as its highest need and logical conclusion. Hence, in case a supremely appropriate and richly adequate provision for its accomplishment had been left wanting, the universal structure of the Cosmic Scheme itself would sadly have remained faulty & incomplete. For a free soul, but poorly possessed of lean finite talents, a self-based acquisition of such knowledge, or its dissemination to others would both have meant something certainly far out of its poorly limited & badly limping powers. It called for a much greater Divine Power to perform it. Quite in consonance with the nature of the Ultimate Realities at the back of this multitudinous system of creation, a complete & perfect knowledge of the prevailing reality of its multiple phenomena in the current manifest stage, such as should be based on the thoroughness & unbiased truth, could have been the only over-powering panacea for man's feeble shortcomings on earth; & Divine Succour alone could have proved meaningfully successful in quenching & finally fulfilling the thirst for knowledge, so legitimately clinging to the Earthly Lord of Life, the conscious but finite soul. This kind of comprehensive & absolutely consistent knowledge of everything could never have been possible from any other source except the All-covering, Permeative Insight of the Almighty Wisdom, imparting it through Its Closest Inflatus on the afflicted Soul. And verily it was that Unquestioned Absolute Power, Who, at the time of the first rise of

man on earth, not only richly equipped him with an astonishingly brilliant intellect as well as other necessary supra-mundane perceptive and active faculties, but also opened the Fascinating Eternal Door-way of Divine Revelation and Inspiration for a consummate development of the full-soaring imaginative-cum-Creative Reason in him. In the absence of this wholly uncanny Divine Favour, it is self-evident that this earthly little, weird giant of Human Genius could scarcely have flourished in the way it has done ever since its first majestic 'boom' in the world; and all the fair possibilities of man's Heaven-high rise and refinement—deftly designed deservings, clean spotless chastity of thought, and action, spirit and external responses to others in society, together with an over-reigning affiance and melting charity in him, must have remained unsprouted in his sorely sour and defiant nature. Out of His own Immense and Ungaugeable Generosity, the Ideal Benefactor Lord *Varuṇa*, Who is as much a Bounteous Well-wisher of Mankind in its fair days as in the bleak nights of adversity, fore-seeing the vital urgency of a comprehensive as well as cumulative, intellectual, moral, emotional, and volitive exeellence of the only 'thinking creature' in the sublime order and succession of creation—the finite conscious spirit in man—first of all, chose to gift and adorn it with a definite capacity for all kind of accessible Knowledge and truly trans-illuminating truth, and simultaneously strengthen them as well as with the best possible means of achieving them as best as it could; so that, in this gloom-grabbed environment of physical actions and reactions of the surrounding world, not obviating its original, inherent genius, once again through attainment of mokṣa, and its pristine unblemished state of purity, it may quite capably re-establish its title to the purest of Spiritual Bliss as far as it can. In this first ever treasure-trove of impartial, pure, and high-soaring Divine Knowledge, so richly steeped in perfect truth, man was to discover the final and the noblest destiny of his life's race, too; inasmuch as the guiding aim, was to enable him to evaluate, of course, not by shunning and by-passing, but by disciplined experience as well as gratification, the real nature of this gilded and utterly beguiling though tempting poison-cask, called the World of Senses and its maddening momentary lures, and wisely with wakeful care and caution impel his steps on to the Lasting, albeit Far-off, Halt of Immortality and Virtue, which is never frittered away. It could all be done quite successfully with a faithful vision of life and a true sense of the reality of this world under the Generous Impact of Unlimited Compassion & Wiser Guidance of our Omniscient Lord. Thus, in an affable atmosphere of mutual amity and good-will for a full length of a hundred years' natural and capable course of life, spent in a perfectly healthy and zealous keenness of seeking high Truths and grave Realities of life as well as its far-flung surroundings and nearer firmaments, to enquire into and see for himself the hidden secrets of this rare and incomparable Divine Boon of (Cosmic—Natural—and

Spiritual) Knowledge through Vedic Revelation,—to assimilate it properly; apply its tenets in the practical avenues of life; to listen with sobered and restrained attention to the depths reached and expounded by his kind, learned teachers and exponents, far superior to him, and other compeers, too, who may have their own varying experiences, or views, unlike his own; and, after all, with a view to preserving the continuous happy advancement of the human race itself, promoting it among others for their well-being, and at the same time, safeguarding this vital tradition of an invaluable heritage for all Posterity, to be able to bring to the door of every human being around him, at least, a minimum possible sufficiency of everything amenable to general happiness,—of monetary means,—of right knowledge,—of helpful power and strength,—of a right to live, in short, without a frowning fear of dearth and the ghost of indigent want and penury, will be the genuinely civilized and cultured traits developed by him, indeed, that may well claim to be the proud hall-mark of human worth, greatness, and glory as such. Not only this much to be sure. By virtue of a sincere pursuit of this intellectual wizardry (*māyā*) in its pure connotation, in truth, even an ordinary seeker or zealot of the intuitive magic, though devoid of all the known vestiges of power or pelf, and wholly pitiable, merely surviving on the mercy of his betters in the proud domain of learning, can by means of his incessant efforts and willing industry combined with a shrewd chastening of his psychic forces, effectively exalt himself to the heights of a virtual master of this world as well as other surpassing powers and riches of the higher world for even a much longer run of life easily beyond a hundred years, as well. Otherwise, what better and more refined than the strayed and ever distressed existence of a brute can altogether be in store for him ? (I) The Great Providence and the Supreme Well-wisher of the soul has brought into a useful existence this whole queer world; and having finally created on a much smaller scale beautifully fascinating bodies for living beings, decked with many a useful feature of their own, given them each a special vital strength and particular pride of skill in life,by dint of which,while co-operating with and contributing their respective mite of utility to the life of the whole, they may, at the same time, be able to evolve to their best heights the petty powers of their own individual gifts as well. On man likewise, quite naturally, has been bestowed the vigorous essence of his entire life-force, the fertile seed of all inflexible steel in him, *the semen virile* in its purest condensed form of *S'ukra*, by practising a voluntary disciplined conservation of which a man can quite successfully sublimate all the powers, usually associated with human faculties with rare distinction, and can live a full hundred years' life in conditions of a happy, healthy, and untornmented long age, retaining his normal eye-sight, energetic bodily endurance, capacity for hard work, power of hearing,

his singular gift of fearless speech, and other assets of an Unailing body and mind in their full youthful swing up to the last. Somuch so that he can still further increase the longivity of his life, and turning it into a constant source of unfailing self-reliance, unchallenged mastery, and various other indubitable excellences, may, by his uncommon loyal devotion to Cosmic Laws, carve out for himself an immortal niche in the history of his race; and thus by means of his ideal life become an attractive centre of inspiration for grateful future generations of men in this head-on rolling world. Without carefully nurturing and safe-guarding *Brahma* (= *S'ukra*) + *Carya* = the great divine principle or essence in the form of sublimated and well-conserved pro-creative energy (*Virya*,/or *S'nkra*), a man is generally renegaded(much before he would like it,of course,)to a sinking life of enfeebled insecurity, lack-lustre destitution, dusky and dubious impiety, and early impoverishment of all native powers with him. For a wholly befitting advancement, cherished exalting success, progressively mature usefulness, and inspiring all-round prosperity of human life, a willing and dedicative discipline of this stable energy in man, which glowing through celebacy always proves to be a highly conducive channel to the positive growth of every gentle virtue and refinement, is a perfectly natural approach with its own promising high sureness and certainty of effect, under all circumstances, without doubt. In its unwarrantable absence, the fullest development of all the powers normally received from Kind Nature having been obstructed prematurely in their natural growth, life itself is left poorly limping, shorn of all its due brilliance, defective, half-baked, and of an order much below its promised worth.

(U) Man, the crown of all living beings, during the allotted period of his life, gets from his Omnipotent Divine Guide & His Graciously Prompted Universal Laws all the salutary means & other encouraging factors, which with the help of his refined intellect & cultured industriousness, may appropriately enable him to rise to the highest ascent & reach of his total fulfilment. The entire creation of the animal world has been made to rest on this sole purpose that along with others with him, man, who is indisputably the best of the living lot, should be able to elevate himself to the last degree of excellence that is possible for him, & re-assess his genuine worth as well as lost immortal dignity, so as to ensure the innate possibility of fulfilling his eternally cherished, but presently over-shadowed & for the time-being even subdued, aspiration for a lasting & vibrating Blissfulness. A complete intuitive apparatus, including the internal subtle powers of cognition, will, memory, as well as the self-involving ego—ever alert & steadfast media, which are seldom amiss in their faithful services to the master, adequately equipped with equally ready & devoted outward perceptive faculties & bodily organs of execution as

well, is assigned to him in a package with no other aim but to re-awaken full-throbbingly this almost napping vision in his heart. The extensive training-ground of the worldly surroundings & situations, combined with earthly experiences, too, so attractive and alluring at every beguiling step has been provided as a practical laboratory for this discipline, of course. A visual exposition of the Divine Message in regard to the Ultimate Reach and Aim of life, at the same time, to ensure greater effects was devised in a much more provoking and acceptable form for the intelligent and more thoughtful minds in two traditions of what are termed as *Āgama* (Superhumanly inspired original Divine Utterances of the Vedas) and the *Nigama* (later compositions as a result of subsequent human meditation and serious study of the former Divine Revelation of the Vedas themselves) both comprising the sum total of the Vedic Lore, on the whole. Indeed, for people, who are intellectually highly developed, given to rational thinking, and confirmed in maturity of conclusions, the Truth-oriented Knowledge and Lofty Teachings of the Vedas are in no way less attractive and consistent than the most precious and lovely object or any other possession of the palpable world. Moreover, just as a real and factual piece of Truth is always more interesting and impressive than one born of fiction with a plausible appearance, or empty illusion, rooted in sheer fancy and petty-minded ignorance, so is, in fact, the sublime splendour of Knowledge deeply steeped in Eternal Truth, invariably far more striking and fascinating in comparison to the most appealing phenomena of physical Nature. How blessed, indeed, would it be, if human mind, profoundly visualizing these timeless & invaluable peart-strings of Nectar-like Divine Drops of Wisdom, could see & relish in these golden precepts the Fundamentals of a solemnly sweet spring-tide of life inherent in them; & so, amidst mutual acquisition & deliberation, through sincere discussions & reviews on their vital profundities with dedicated learned teachers of a true vision, dissolve their undying essence in its own inspired speech, & be able to leave behind, at the close of its rich tenure of a fruitful life, something as the world's noblest treasure in trust by way of an ancestral spiritual heritage for the rightful accession of the coming generations to their due lofty ascents in the end ! Only in this manner, a feasible satisfaction of the human thirst for higher knowledge & the foundation of a truly humane & compassionate welfare-state based on universal well-being on earth will be possible through a world-wide conviction in the religion and tradition of truthfulness, which is in all reality the one imponderable gist of all human dogmas as well as science, religion, philosophy, thought, word, & deed, after all. If, therefore, a constantly advancing & reliably substantial stock of Learning happens to be the highest criterion of human glory & greatness above everything else, the Truth-fostering. Science alone, outstripping the narrow

bounds of Time & Space, in comparison to all other earthly possessions, is the most steadfast & unbetraying companion & limitlessly Unravelling Guide & Friend of the Innocent, Enquiring Spirit, enjoined upon it by its Supreme Benefactor, the Omniscient & Almighty Providence to help upraise its stately future even during its bleak days, while on earth. By willingly adopting the light of truthfulness as a permanent counsel in every sphere of his life, a man can courageously cross not only the ordinary limit of his age, but also gradually moving ahead towards the peak of his desired plenty, augment his general capability for success with distinction, after boldly overcoming the drags on his common manly strength. Certainly through the medium of this highest Discipline of True Knowledge, known as *Jñāna-Yoga*, alone will it ever be possible, fulfilling & positively materializing the best dream & hope of all human hopes as well as dreams, that the symphony of an Extensive Universal Choir of Well-being, which will itself be an inevitable fruit of a harmonious evolution of the life-stuff of human race, as a whole, as well as the individual unit under it, will be happily achievable on Earth. Otherwise, in its ill-boding absence, man's journey of life,—so richly & indescribably full of divine possibilities & promises of gold, instead of hopefully becoming the spring-source of well - deserved heavenly blessings & joyous angelic smiles, is bound to be despairingly turned into a dead-weight of gloomy woes, & a veritable load of mere clay with little reprieve. As such, it falls due to every devoted aspirant & seeker of Divine Mercy that he should, as far as his powers permit, build up for himself a path strictly and faithfully in tune with the Vedic precepts, & while striking a proper balance between devout prayer and perseverant effort, entitle himself to the blessed opportunity of drinking deep at the Nectar-Spring of Divine Bliss in this very gifted span of mortal life.

अथ ब्रह्मगायत्री-गुरुमन्त्रः ॥

[१८] ओ३म् । भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥ [ऋ० ३-६२-१०/

यजु० ३-३५; ३६-३/साम० उत्तरा० अ० १३-खण्ड ४-मं० ३ वा अखिल सूक्त ६००-मं० १] ॥

विश्वामित्र ऋषिः । सविता देवता । ओ३मिति एकाक्षरा दैवी गायत्री छन्दः । दैवी वृहती (चतुराक्षरा) व्याहृतिमात्रेषु । मध्यम: स्वरः ॥ तत्सवितुरादिशेषेमन्त्रे त्र्योविंशत्यक्षरा त्रिपदी निचृद्-गायत्री छन्दोऽस्ति । षड्जः स्वरश्च ॥

पदान्वयः — ओ३म् (संज्ञा-प्रणवमन्त्रः-अव्ययपदम्) । भूः-भुवः-स्वः-(संज्ञाः-महाव्याहृतयः-अव्ययपदानि) । सवितुः (संज्ञा-पुंल्लिङ्गे षष्ठयेकवचने पदम्) । देवस्य (संज्ञा-पुंल्लिङ्गे षष्ठ्या

एकवचनेरूपम्)। तत् (परोक्षार्थकं सर्वनाम–नपुंसके द्वितीयैकवचनं रूपम्)। तत् सवितुः पदयोः समासो वा। वरेण्यम् (विशेषणपदम् – द्वितीयैकवचने रूपम्)। भर्गः (संज्ञा–नपुंसके द्वितीयाया एकवचने रूपम्)। धीमहि (उभयपदक्रियापदम्—आत्मनेपदलिङि उतमपुरुषबहुवचनेऽभ्यासलोपे रूपमिदम्)॥ 'यः' (यत्सर्वनाम्नः पुंल्लिङ्गे प्रथमैकवचनम्)। नः (अस्मत्सर्वनाम्नः षष्ठीबहुवचनेऽन्यतरस्यांरूपम्)। धियः (संज्ञा–स्त्रीलिङ्गद्वितीयाबहुवचनम् रूपम्)। प्रचोदयात् = प्रोपसर्गपूर्वं + चोदयात् (उभयपद क्रियापदम्–आत्मनेपद-लेटि प्रथमपुरुषैकवचने रूपम्)॥

पदभावामृतम् — ओ३म्□ = हे सर्वज्ञ शुक्रपते सवितृदेव○ ! हे परमहितैषिन् नित्याऽगणितोपकारकारिन् प्रभो !! हे नित्य-शुद्ध-बुद्ध-मुक्तस्वभावैकाक्षर ओ३म् !!! अतोऽधिकं यथैव पूर्वस्मिन् प्रथममन्त्रे व्याख्यातम्। तत्रैव सुविस्तरार्थं द्रष्टव्यम्॥

हे सर्वज्ञ पवित्र ज्ञान के भण्डार सविता देव ! हे परमहितैषी सदा असंख्य उपकार करने हारे प्रभु !! हे नित्य-शुद्ध-बुद्ध-मुक्तस्वभाव एकाक्षर ओ३म् !!! शेष जिस प्रकार पूर्व प्रथम मन्त्र में दिया है। विस्तृत अर्थ वहीं देखें॥

O Lord Creator, the Omniscient Fountain-head of all Pure Wisdom and Knowledge ! O our Illustrious Master and Eternal Benefactor, always kindly disposed to shower upon us, Thy vassals, Thy Bounteous Blessings, Boons, and Benefactions without number !! O our Wholly Adorable Lord, the Highest Deity invoked by the Changeless Mystic Syllable, OM, Who is All-Eternity, All-spotless Purity, All-Wisdom, and All-Bliss, rolled together in Thy Unique Self !!! For further detail, a reference to the foregoing First hymn is to be made, wherein a deeper insight is available.

भूः – भुवः – स्वः — भूरिति सत्यस्वरूपो विराट् सर्वज्ञेश्वरः। आदित्यसदृशोऽनादिवर्णाऽकारश्चेतनं ब्रह्मतत्त्वम्। सर्वस्रष्टाऽखिलदुःखविनाशकश्च सर्वशक्तिसम्पन्नेश्वरः॥ भुवरित्युकारो हि प्रजापतिः सर्वोत्पादकोनियामकः पालकोविधिवद्धारकश्चानन्तरत्नधातमः परमात्मा वा खलु। मकारस्तु स्वः सर्वानन्द-घनपरब्रह्माऽत्यन्तसुखविधायकश्च सच्चिदानन्दमयजगदीश्वरः। वेदमाता सावित्री वा। परमात्मनो ब्रह्मणो गुणविशेषाननुवदन्त्यस्तिस्रो महाव्याहृतयः॥ इतः पूर्वे तृतीये मन्त्रे सप्तव्याहृतीनां व्याख्यायामपीमानि पदानि द्रष्टव्यानि॥

सत्यस्वरूप, विराट्, और सर्वज्ञाता परमेश्वर का नाम भूः पद से अभिव्यक्त होता है। आदित्यवत् आद्यक्षर अकाररूप अविनाशी चेतनब्रह्म सत्ता। महान्विश्वस्रष्टा, सकलदुःखभञ्जक तथा सर्वशक्तिमान् विभु परमात्मा॥ उकाररूप चेतनपुरुष और प्रजापति ही निश्चयपूर्वक सर्वोत्पादक, विधाता, पालक, नियमितरूप से धारण करने हारे, और अनन्त उत्तम धनों के स्वामी ही भुवः रूप सर्वेश्वर हैं। मकाररूप आनन्दघनस्वरूप परब्रह्म एवं अत्यन्त सुखों के दाता सच्चिदानन्द प्रभु ही स्वः हैं। अथवा वेदमाता

□ 'ओमित्येकाक्षरं ब्रह्माऽग्निर्देवता ब्रह्म'त्यार्षं, गायत्रं छन्दः॥ (नारायणोप०)॥

○ देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान।
इमाञ्च विश्वा भुवनान्यस्य महद्देवानामसुरत्वमेकम्॥ (ऋ० ३–५५–१९)॥

सावित्री शक्ति । परब्रह्म परमात्मा के तीन विशेष गुणों की वाचक व प्रकाशक यह तीन महाव्याहृतियाँ कहलाती हैं ।। इस से पूर्व तीसरे मन्त्र में सप्तव्याहृतियों की व्याख्या के अन्तर्गत इन तीनों पदों की व्याख्या देखें ।।

'*Bhūḥ*' is the All-Truth, Omniscient, and Supreme Lord of all that exists. The Immortal and Everlasting Supreme Conscious Principle, in the form of the First Spoken Word, or better still, the First Manifested Divine Syllable of '*A*' (in Sanskrit), say the Universal Prototype of the Sun in all its comprehensive attributes and governing properties, on the whole. The Supreme Unsurpassable Creator of the Universe, the Allayer of all miseries and distresses, and the All-pervading Omnipotent Spirit of God. '*Bhuvaḥ*' is the more creative vowel-sound of 'u', (or 'oo'), representing the super conscious Active Factors and the Benign Master of the whole Created World,—its Originator, Controller, Guardian, Ultimate Support as well as the Holy Divine Source of all the best riches in the world, all rolled up in One Grand Paternal Will. '*Svaḥ*' finally, also represented by the letter 'M' is the All-Bliss Entity of Absolute Consciousness, not only an Endless Ocean of Blissfulness in itself, but also a Perpetual Fountain-spring of the Purest Joy & Perfect Spiritual Bliss to others among its unhappy Earthly subjects in the world. Or also the Holy Father and Divine Dispenser of All knowledge (*the Veda*), which means the Primaeval Power at the root of all Wisdom, its leading sources as well as Innate Inspiration (*Sāvitri*). These Three marvellously significant Vedic terms, called *Mahāvyāhṛtis* (mystic terms, wonderfully conveying particular Divine Concepts), worthy of our constant contemplation, are meant to imply and expound to the vigilant mind three Chief Attributive Characteristics of the Almighty Divinity presiding over this Limitless Expanse of Creation. For further detail in regard to these three comprehensive and highly pregnant terms a close reference to their respective discussions under the earlier foregoing mantra (3) wherein seven similar *vyāhṛtis* have been dealt with, is advisable.

सवितुः — (अ) यः सुनोति / सूयते / सुवति / वोत्पादयति / सम्प्रेरयति वा सकलं जगत् स सर्वस्रष्टा–सर्वपालयिता सविता परमात्माऽस्ति तस्य विश्वरचयितुर्भगवतः । सत्यप्रेरणाहेतोरैश्वर्यप्रदायकस्य/सूर्यस्य वा । प्रसवति जनयति सकलं जगदैश्वर्यञ्च प्राणिनां तस्य समस्तज्ञानप्रसवितुरादिजनकस्य ।। (इ) भौतिकस्य सूर्यस्य वा । अन्तर्यामिभावेनोत्कृष्टगुण-कर्मसु सर्वलोकानां नित्यप्रेरकस्य । विश्वकर्मा सन् सुनोति विविधविश्वविरचनानि करोतीति तस्य सर्वविधातुः । अध्यात्मयोगोत्तमगतिप्रापकस्य तेजस्वि-सोमदेवस्य । सकलैश्वर्य-कीर्त्ति-ज्ञान-ज्योतिर्वृष्टि-स्वादुरसानां सम्विधायकस्य सर्वेश्वरस्य / (इ) सूर्यस्य / आदित्यस्य परिवहनिमित्तस्य वायोर्वा ।। (उ) विद्वज्जनस्य विशाम्पतेर्वा । सर्वे त्रयस्त्रिंशद्देवा वर्त्तन्ते यस्य प्रजासु तस्य देवाऽधिदेवस्य ।। (१) 'षु' प्रसवैश्वर्ययोः (भ्वा० / (२) अदा०–प०–अ०) / (३) 'षूङ्' प्राणिगर्भविमोचने (अदा०–आ०–से०) / (४) 'षूङ्' प्राणिप्रसवे (दिवा०-आ०–से०) / (५) 'षुञ्' अभिषवे (स्वा०–उ०–अ०) / (६) 'षू' प्रेरणे (तुदा०–प०–से०) वा धातो'र्हे कृत्यतृचश्च' (अष्टा० ३-

३-१६६) इति सूत्रेण योग्यकर्त्तरीत्यर्थे तृच् प्रत्ययो भवति / पदस्य षष्ठ्येकवचने रूपमिदम् ।। सविता–त्वष्टा–विष्णुः–विश्वानरः इत्यादीनि समर्थकानि पदानि विहितानि–(निघं० ५-६)। वायुः–इन्द्रः -पर्जन्यः–वाचस्पतिः–सविता–वातः–प्रजापतिः–अग्निः–अप्येतानि पदनामसु पठितानि (निघं० ५–४) ।। सविता एव सवितः । यथा—'इममेव ऽ अग्निं सवितारमाह । सर्वस्य प्रसवितारम् । मध्यमं वोत्तमं वा पितरम्' –(निरु० ७–३१) । 'सविता सर्वस्य प्रसविता' ··· ···· 'आदित्योऽपि सवितोच्यते ।' – (निरु० १०–३१, ३२) । देवस्त्वष्टा सविता सर्वरूपः पोषति प्रजा रसानुप्रदानेन । बहुधा चेमा जानयति । इमानि च सर्वाणि भूतान्युदकान्यस्य । ०–(निरु० १०–३४) । अन्यच्च – "विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे । विनाकमख्यत्सविता वरेण्योऽनुप्रयाणमुषसो विराजति" – (ऋ० ५-८१-२) — अस्योपरि — 'सर्वाणि प्रजानानि प्रतिमुञ्चते मेधावी कविः क्रान्तदर्शनोभवति । कवतेर्वा । प्रसुवति भद्रं द्विपाद्भ्यश्च चतुष्पाद्भ्यश्च । व्यचिख्यपन्नाकं सविता वरणीयः । प्रयाणमनूषसो विराजति ।।' – (निरु० १२–१३) ।।

(अ) सविता वै देवानां प्रसविता – (शत०ब्रा० १-१-२-१७) । सविता वै प्रसवानामीशे –(ऐत० ब्रा० १-३०) । प्रजापतिर्वै सविता–(ताण्ड्यम० ब्रा० १६-५-१७) । वरुण एव सविता–(जैमि०उप०ब्रा० ४-२७-३)। वेदा एव सविता–(गो०ब्रा०पू०१–३३) ।। (इ) आदित्य एव सविता–(गो०ब्रा०पू० १-३३) । वायुरेव सविता ····चन्द्रमा एव सविता ·· (गो० ब्रा० पू०१-३३) ।। (उ) पुरुष एव सविता (जैमि०उप० ब्रा० ४-२७-१७) । प्राणो वै सविता –(ऐत० ब्रा० १-१६) । मनो सविता –(शत० ब्रा० ६-३-१-१३) । यज्ञ एव सविता – (गो० ब्रा० पू० १-३३) । सविता राष्ट्रं राष्ट्रपतिः (तैत्ति० ब्रा० २-५-७-४) । तद्वै सुपूतं यं देवः सविता पुनात् – (शत० ब्रा० ३-१-३-२२) ।।

(अ) इस जगत् के स्रष्टा तथा सब के पालक परमात्मा और विश्व के रचयिता भगवान् की, जो उत्पन्न करता है / इस का सत्त्व निचोड़ता है / प्रेरणा करता है और ऐश्वर्य प्रदान करता है, समस्त संसार को । उस जगदीश्वर की जो सदा सत्यज्ञान और धर्म की प्रेरणा करता है और ऐश्वर्यों का देने वाला है ।। (इ) अथवा सूर्य की । उस आदि-जनक तथा पिता की जो समस्त ज्ञानों और विद्याओं का प्रसवन करने हारा, जगत् का उत्पादक, तथा प्राणियों व अप्राणिभूतों के / अथवा भौतिक सूर्य के / विभिन्न ऐश्वर्यों और महानताओं का एकमात्र कारणरूप स्रोत है । उस त्रैलोक्य के नित्यप्रेरक स्वामी की जो अन्तर्यामी हो कर शुभ गुणों और कर्मों में उत्तम प्रवृत्ति प्रदान करता है । उस सर्वोच्च विधाता की जो विश्वकर्मा रूप से सारे विचित्र विश्व की विविध रचनाओं को रचता है । उस तेजोमय ज्योतिः-स्वरूप सोम देव की जो अध्यात्मयोग में उत्तमस्थिति प्राप्त कराता है। सूर्य की सम्पूर्ण क्रियाओं के आधार रूप वायु तत्त्व की ।। सभी ऐश्वर्य–कीर्त्ति–बुद्धि–ज्योति–वर्षा–एवं मृदुरसों के प्रभर्ता तथा सर्वेश्वर की/ आदित्य की ।। (उ) दिग्गज विद्वान्/अथवा नरेश की । समस्त तैंतीस कोटियों के देवगण जिस की प्रजा हैं उस देवाधिदेव की ।।

(A) Of the Great Architect and Merciful Guardian of this world and all that is to be found therein; yea, the All-Stimulating Majesty of the Supreme Designer and Creator of this Universe, Whose Benign Will alone builds and brings forth; extracts the best; exalts and inspires; and lends a celestial grandeur and

glory to all things in this vast Creation of awesome, wondrous feats. Of the Divine Lord of our planet, / or of this superbly refulgent Sun, / Who always prompts us inherently to right wisdom as well as righteousness; and leads us to all kinds of excellences and splendid exploits of utmost worth in life. Of the First Ever Source of life, / or this physical world's Grand Patriarch, the Sun, / Who, in truth, gives rise to all Knowledge and different fields of learning, conceives of these entire galaxies of astounding fine creations, and finally rules over all living and non-living beings as the sole bestower of their varying worth, beauty, and force in each one's respective sphere of existence. Of that Ever-prompting Master of the Triple World, Who helps and inspires sincere leanings towards fine virtues and good deeds intuitively in the hearts of men. Of that Mighty Law-giver and Dispenser, Who as a Universal Arch-Architect, designs and shapes the various manifest phenomena of a beautifully admirable and dumfoundingly wonderful Creation of His own Dream. Of that Kindliest Deity of all deities, '*SOMA*', so mercifully disposed and steeped in His Pure Divine Love that He is All-Light-and-Loving Enlightenment in Himself, and showers them readily and bountifully upon those, who deftly pursue the intuitive spiritual path for a lofty transcendence of their human limitations on earth. (I) The paramount force of the Elemental Wind, which fundamentally engenders and causes the entire course of activity in the Sun. Of the Sovereign Lord and Grand-Master as well as Disposer of all splendour, fame, intelligence, light, plenty and rain with, dainty, soft juices of a wide variety. Of the Sun. (U) Of a man of outshining learning; / or an earthly monarch, too. Of the Grand Marshal-in-Chief, to all the thirty-three categories of '*devas*' who loyally bow to him as His subjects and sworn vassals-in-arms.

देवस्य — (अ) सम्यग्दीव्यति / दीव्यते द्योतते वा / सुखानां हेतुर्भवति वा तस्य दिव्यज्योतिर्मयस्येश्वरस्य परमात्मनः / अन्तर्यामिनोऽमितस्य विश्वव्यापकस्य । विद्या—ज्ञान—बलैश्वर्य—तेजसां स्वव्याप्त्या नित्यप्रेरकस्य महतः पितुः । योगगम्यध्यायितुमर्हस्य च सर्वपूजनीयस्य । विश्वेभ्यो नितरामाऽऽनन्ददायकस्य / उत्तमाऽऽध्यात्मयोगेन प्रापणीयस्य समाधिपतेः / एतदाध्यात्मोत्कृष्टतमार्थे निर्वचनम् ।। (इ) मध्यमगौणार्थेऽपिवाऽन्तरिक्षस्थदेदीप्यमानस्याऽऽदित्यस्य ।। (उ) शरीरे वा क्रान्तदर्शनस्य सूक्ष्मप्रज्ञाबलस्य / विद्या-विज्ञानक्षेत्रे तु समवेत पौरपृष्ठभूम्यां वा मेधाव्युच्चविद्वद्वरस्य ।। (१) 'दिवु' क्रीडा-विजिगीषा-द्युति-स्तुति ....कान्ति-गतिषु- (दिवा०-प०-से०) / (२) 'दिवु' परिकूजने (चुरा०-आ०- से०) / (३) 'दिवु' मर्दने (चुरा०-उ०-से०) वा धातोरच् प्रत्ययान्तः शब्दः ।। देवो दानाद्वा / दीपनाद्वा / द्योतनाद्वा / द्युस्थानो भवतीति वा / यो देवः सा देवता / -(निरु० १-१५) ।। पूर्वस्मिन्-पञ्चदशमे मन्त्रे ऽपि पुनर्द्रष्टव्यम् ।।

(अ) जो भली भांति उद्दीप्त होता है, प्रकाशवान् है, प्रकाश प्रदान करता है, अथवा अनन्त सुखों के दाता उस परम ज्योतिः स्वरूप सर्वेश्वर परमात्मा की । अन्तर्यामी, और सर्वत्र व्यापक की । अपनी

सर्वव्यापकता द्वारा विद्या-ज्ञान-बल-ऐश्वर्य तथा तेज की सदा प्रेरणा देने वाले महान् पिता की। योग द्वारा प्राप्य और ध्यान करने योग्य सब जगत् के पूज्य आराधनीय देव की। जो निरन्तर सब को आनन्दविभोर करने का अद्वितीय ठिकाना है उस उत्तम अध्यात्म योग द्वारा प्राप्तव्य पूर्णसमाधि के वरिष्ठतम स्वामी की। यह अध्यात्मिक, उत्कृष्टतम लाक्षणिक अर्थ में निर्वचन हुआ ।। (इ) अब मध्यम स्तर पर गौण वाच्यार्थ में भी अन्तरिक्ष में स्थित जाज्वल्यमान सूर्य की ।। (उ) अथवा शरीरस्थ सूक्ष्मविषयसमर्थ और क्रान्तदर्शिनी प्रज्ञा शक्ति की। या सामाजिक पृष्ठभूमि में विद्या एवं विज्ञान के क्षेत्र में मेधावी उच्च प्रवर विद्वान् की ।।

(A) Of the Almighty Universal Spirit, the Supreme Master of all that He surveys as well as Perfect Brilliance in Himself, Who superbly outshines and divinely excels everything else, and is the Ultimate Source not only of brilliance and enlightenment of others, but of all their myriad joys and pleasures as well. Of the Great Power that ls immanent and resides in the heart of everything, permanently pervades everywhere, and rests beyond all bounds and material confines of Time and Place. Of our Exalted Heavenly Father, Who through His Omnipresence always inspires us with divine promptings for high learning, pure knowledge, power, glory, and fame. Of the Most Adorable Deity and the Holiest of the holy, Who deserves our utmost spiritual devotion, inasmuch as He is accessible to and attainable only by an intuitive upgrading of the human consciousness through such traescendental practice of yoga alone. Of the Supreme Lord of Pure Abstraction and Disinterested Absoluteness (*Samādhi*), Who rests as the One Unexceptionable Fountain of Real Blissfulness for all and for ever; but at the same time most responsively rushes out to the more refined mystic approaches made by powerful yogic efforts, because they are akin to His own Lasting Graces. This much at the subtlest Spiritual level of the suggestiveness. (I) and (U) Now, at the intermediate and secondary level of the common meaning also, the term connotes the outshiningly brilliant majesty of the Sun-god traversing the high skies. Or, in the body, of the subtlest Faculty of Reasoning, enthroned on the finest tower of the human brain with a right royal sway in the domain of thought, and gifted with a rare foresight as well as fecundity of introspection.

तत् —तदिति यथा पूर्वमन्त्रे खलु परोक्षार्थे ग्राह्यमेव। तदिन्द्रियातीतं विख्यातं वरेण्यं काम्यमुत्तमं भर्गः स्वरूपं वयं धीमहीत्यर्थः। तत् + सवितुः पदयोः समासो वा। तस्य खंब्रह्मणः सवितृदेवस्य योऽदृश्यमानं यथाविहितं भूर्भुवः स्वरिति वरेण्यं भर्गः स्वरूपमस्ति तद्। द्वावप्यर्थौ समीचीनौ स्तः ।।

वह। उसको/या उसकी पावन अदृश्य आभा को। निश्चय ही पूर्वमन्त्र के समान परोक्ष अर्थ में यहाँ भी प्रयोग हुआ है। इन्द्रियों की पहुंच के बाहर और प्रसिद्ध उस सर्वोत्तम, वरण करने योग्य, तेजोमय, परमात्मा के स्वरूप का हम ध्यान करते हैं। अथवा तत् और सवितुः पदों का समास मानकर अर्थ होगा — उस महाकाशरूप सर्वव्यापक, खं ब्रह्म, परमपवित्र, सविता देव के यथाविहित अदृश्यमान

भूः – भुवः – स्वः रूपी परमकमनीय तेजस्वी भर्गः स्वरूप की आराधना करते हैं । दोनों अर्थों में भाव की सुन्दरता का बाहुल्य प्राप्य है ॥

That. With that Attribute of Invisibility. Of that Invisible Nature. As in its use in the preceding hymn (18), here too, undoubtedly, this demonstrative adjective is to be taken as signifying the sense 'Invisible'; 'beyond all perception by the physical eye / or, for that matter, all other physical senses'. We devoutly meditate upon the Most Illustrious and Refulgent Divine Lustre of GOD, which is the best Ideal, highly worthy of human choice, but always beyond the reach of man's physical faculties. Or, taking the two close-set terms, '*tat*' and '*Savituḥ*' as forming a compound, the first half of the hymn should be interpreted as follows : 'We deem and endeavour to approach and realize in our meditation the Most Wizardly, Loveliest and Luminous, Ether-like Celestial, and All-pervasive, Divine Wisdom (called, '*Bhargaḥ*') of that Immanent as well as Omnipresent Lord of ours (*Kham Brahma*), the Holiest *Savitā Deva*, Who is already Cryptically conceived in His Invisible Essence under the three mystic terms, *Bhūḥ-Bhuvaḥ-and-Svaḥ*. Of that Limitless Ether-like All-pervading Supreme Presence and Power, Which is the Absolute Sovereign of an All-belittling Universal Existence, All-out Stunning Might and All-dwarfing Everlasting Joy and Bliss. A high excellence and beauty of intuitive devotion is deducible in both these interpretations as given here.

वरेण्यम् — अतिश्लाध्यं सुन्दरञ्च । कमनीयं वरितुमर्हम् । वरणयोग्यम् । सर्वथाप्राप्तुमर्हम् । अन्तरात्मनि गुहायां प्रानिषीददत्यन्तंध्यायितुमर्हम् । अतीवश्रेष्ठं प्रवरं वरणीयमत्युत्कृष्टतमं वा । स्वर्ग्यं परमानन्दं प्रशस्यं भर्गःस्वरूपम् ॥ 'वृञ्' वरणे (स्वा०–उ०–से०) धातोः 'वृञ एण्यः' (उणा०–३–९८) इति सूत्रेण एण्यः प्रत्ययान्तः शब्दः । "सविता वरेण्यो०"(ऋ० ५–८१–२) इत्यस्योपरि निर्वचने 'व्यचिख्यपन्नाकं सविता वरणीयः प्रयाणमनूषसो विराजति' । —(निरु० १२–१३) ॥ आपो वै वरेण्यम् ……अग्निर्वै वरेण्यम् …… चन्द्रमा वै वरेण्यम् …… (जैमि०–उप०–ब्रा० ४-२८-१) ॥

बहुत प्रशंसा के योग्य एवं अत्यन्त सुन्दर । कामना करने योग्य अथवा वरण करने योग्य । वरने में हितसाधक । हर भाँति प्राप्तव्य । अन्तरात्मा में विराजमान एवं हृदयगुहासीन श्रद्धापूर्वक ध्यान द्वारा उपासनीय । अत्यन्त श्रेष्ठ प्रवर, उत्कृष्टतम चयन योग्य अथवा सर्वोत्तम । सब कुछ त्याग कर ग्रहण करने योग्य । स्वर्गजन्य परमानन्दप्रद भर्गः स्वरूप सर्वज्ञाता को अनुकूल वा प्रसन्न करने में सार्थक ॥

Highly Commendable and extraordinary in its appeal. Worthy of our aspiration as well as choice. Very fruitful and suitable for one's adoption, Fittest for our selection and attainment by every possible means. Seated and enthroned in the innermost recesses of the heart and worthy of our devoutly neat and chaste worship through abstract meditation therein. Entirely lofty, noble, and exalting. Excessively elating, achievable, and overtoppingly best, demanding our discreet acceptance at the cost of every other beguiling thing or temptation. Elegantly

capable of attracting the attention and winning the Divine Favour of the Omniscient Wisdom that is eternally overflowing itself in Heavenly Currents of Blissfulness of the most consummate hue.

भर्गः — **(अ)** तेजःस्वरूपम् । पापान्धकारनाशकं तेजः । देदीप्यमानमखण्डज्ञानज्योतिर्वा । निर्विकारं 'क्लेशैरपरामृष्टं' निर्गुणं "शुद्धमपाविद्धं" परमात्मस्वरूपम् । समभिपरिपक्वविज्ञानबीजम् । सततं संतमसो विनाशकं भ्राजन्तञ्च सवितारम् । 'भर्जति पक्वं भवतीति भर्गः प्रजापतिस्तेजो वा' तम् । भृज्जन्ति दुःखानि पापानि च येन यस्माद्वा तन्निष्कपटमर्य्यम-स्वरूपं, क्लेशभञ्जकं महत्तैजसं रूपम् ॥ **(इ)** आदित्यस्य सर्वोपकारिप्रकाशं वा ॥ **(उ)** मेधाविजनस्य धर्मयुक्तस्य च महात्मनः परमार्थजुष्टांप्रज्ञाप्रभाम् ॥ (१) 'भ्रस्ज' पाके (तुदा०–उ०–अ०) / अथवा (२) 'भृजी' भर्जने (भ्वा०–आ०–से०) धातोर्वा 'सर्वधातुभ्योऽसुन्' – (उणा० ४-१८९) इति सूत्रेणाऽसुन् प्रत्यये 'अञ्च्यञ्जियुजिभृजिभ्यः (असुन्) कुश्च्' – (उणा० ४-२१६) इत्यन्येन सूत्रेण धातोर्जकारस्य गकाराऽऽदेशः । संज्ञायां घञि् वा प्रत्ययेऽपि कुत्वं स्यात् ॥

(अ) अग्निर्वै भर्गः (शत० ब्रा० १२-३-४-८) । गायत्र्येव भर्गः (गो० ब्रा० पू० ५-१५) । भर्गो देवस्य कवयोऽन्नमाहुः (गो० ब्रा० पू० १-३२) । श्रीर्वै भर्गः (जैमि० ब्रा० ३-२५८) ॥ **(इ)** वसव एव भर्गः ''प्राच्येव भर्गः''''वसन्तो भर्गः (गो०ब्रा० ५–१५) । इन्द्रियं वै वीर्यं भर्गः (शत० ब्रा० पू० ७-३-३-१) ॥ **(उ)** आदित्यो वै भर्गः''''''''चन्द्रमा वै भर्गः (जैमि०उप०ब्रा० ४-२८-२) । ऋग्वेदो वै भर्गः (शत० ब्रा० १२-३-४-९) । वाग्वै भर्गः (शत० ब्रा० १२-३-४-१०) । त्रिविदेव भर्गः (गो० ब्रा० पू० ५–१५) ॥

(अ) तेजोमय स्वरूप को । पाप तथा अन्धकार के नाशक तेज को । प्रकाशवान् अखण्डज्ञानज्योति को । निर्विकार, निर्गुण, क्लेशरहित, और पाप से सर्वथा मुक्त पवित्र परमात्मस्वरूप को । सब प्रकार से परिशाश्वत विज्ञानमूल को । सर्वदा तमनाशक तेजस्वी सविता को । जिस में पक्कापन स्वाभाविक है उस प्रजापति अथवा तेज को । उस निष्कपट, न्यायकारी, अर्यमास्वरूप, क्लेशभञ्जक तथा महा तैजस रूप को जिस के द्वारा / अथवा जिसके कारण / पापों एवं दुःखों का निर्मूलन होता है ॥ **(इ)** अथवा सूर्य के सर्वोपकारी प्रकाश को ॥ **(उ)** धर्माचरण में सदा प्रवृत्त मेधावी विद्वान् महात्मा परमार्थभावयुक्त उत्तम सूक्ष्मबुद्धि को ॥

(A) On the refulgent, radiant lustre. On the Supra-mundane Brilliance that expels darkness and devilish vice alike. On the Radiantly Inviolable Beams of Wisdom and fair knowledge. On the Graciously Glorious Refulgence of God Almighty, which is always virgin-like undefiled of all evil shades, immutable, colourless as well as without eclipse, or decline. On the Divine Source of Ever-lasting Wisdom and Intelligence in all fields of learning in the world. On the unfailing gloom-dispeller, the Illustrious Demiurge of Heavens, Phoebus or *Savitā*, as He may often be invoked by different names. On that Kind Custodian of His hapless subjects, or His unique and mellowed Majestic Splendour, which always so gracefully beams forth in its countless Mellifluous Caresses. On the rich exubera-

nce of Heavenly Gold and Brilliance, which is at once Divinely Just and without petty prejudices; toned up to High Absolute Justice, and alleviating the ills & pains of others in a thousand ways; in truth, by / or on account of / which an endless lot of misery as well as malignity is clean swept off the firmament of this world. (I) On the Earthly beneficial enlightenment brought about by the Sun's unparalleled glory of sunshine. (U) On the subtly brilliant and penetrative intellect of a high-souled and highly learned man with firm leanings of a righteous and altruistic nature, who constantly tries to engage himself in noble living and generous doing in the world.

धीमहि — (वयम्) ध्यायेम / सम्पोषयामो वा / ध्यानं युञ्जीमहि / कुर्महे वा / ध्यानावस्थायां तत्परंसान्निध्यं प्राप्नुयाम / दधीमहि वा ॥ अत्र लोपो ऽभ्यासस्य 'बहुलं छन्दसि'– (अष्टा०-७-४-७८) इति सूत्रेण दकाराभ्यासस्य लोपे डुधाञ् धारणपोषणयोः (जु०-उ०-अ०) धातोर्लिङि ह्युत्तमपुरुषबहुवचने छान्दसरूपमिदम्। पक्षे छान्दसो लकारव्यत्ययो ऽपि स्यात्। लडर्थे लिङः प्रयोगश्चेदिति ज्ञातव्यम् — 'छन्दसि व्यत्ययो बहुलम्' – (अष्टा० ३-१-८५) प्रार्थनायां विधिलिङ्गि रूपमपि साधु। समुदारभावनार्थाय द्वयोरर्थयोर्ग्रहणं समीचीनम्। याच्ञांकुर्वीमहि / उपास्महे वा। 'छन्दसि उभयथा' – (अष्ठा० ३-४-११७) सूत्रेण सार्वधातुकस्याऽऽर्धधातुकमिति। ततः '(शपो) बहुलं छन्दसि (लुक्)'- (अष्ठा २-४-७३), इति सूत्रेण शपो लोपः छान्दसः। आर्धधातुके च 'आतो लोप इटि च' – (अष्टा० ६-४-६४). सूत्रेण धातोराकारलोप ईत्वञ्चेति। 'छन्दसि सर्वेविधयो भवन्तीति वा महाभाष्यवार्त्तिकेन॥

हम ध्यान करें / अथवा निश्चयपूर्वक सुदृढ़ करते हैं। ध्यान को जुटायें / अथवा जमाकर धारण करते हैं। ध्यान की अवस्था में दिव्य तत्परता एवं सच्ची उपासना को प्राप्त करें / अथवा ध्यानपूर्वक इस धारणा को हृदय में धारण करें॥

May we meditate upon; / or with positive concentration, we do contemplate upon. May we set ourselves seriously about realising the mystically significant Grandeur of Divine Wisdom in our life;/or we hereby steadfastly become aware of God's Astounding Greatness. Through a quiet intuitive quest, may we attain to a Transcendental Unravelling of the Truths and Mysteries of an Ever-Vigilant Cosmic Intelligence behind this apparent Phenomenal Diversity issuing out of, and also working for, One Synthetic Whole; / or may we self - consciously apprise ourselves of the *a priori* Conscious Cause, which holds everything in its Relentless Laws, eternally yoked to the Divine Scheme of a Universal Well-Being.

यः—(सः) योऽस्माभिः सम्प्रार्थितोऽस्ति। यस्तु भूर्भुवः स्वः सविता चास्ति स विश्वप्रेरकः सर्वज्ञानेश्वरः। यः स्वयं यज्ञरूपः सन् यज्ञभावोत्साहहेतुको ऽप्यस्ति। यद्ब्रह्मनाम्ना सच्चिदानन्दः संज्ञायते सः॥ 'यद्'/यत् सर्वनाम्नः पुंल्लिङ्गे प्रथमैकवचने रूपम्। सर्वनामत्वात् त्यदादिषु सामान्य–वाचकेषु पदेष्वस्य गणना क्रियते। त्यद्–तद्–यद् ब्रह्मणोऽपि त्रीणि नामानि भवन्ति। 'यजति सर्वैः पदार्थैः सङ्गतो भवतीति यद्॥' 'शृ–दृ–भसोऽदिः' प्रत्ययो भवति। (स तु) 'त्यजि-तनि-यजिभ्यो डित्'—(उणा० १–१३०, १३२) सूत्राभ्यामदिः प्रत्ययो डित् भवति। तेन 'यदि'ति सम्पद्यते॥

हम सब सदा भलीभांति जिससे सुख की प्रार्थना करते हैं। जो भूर्भुवः स्वः तथा सविता–

स्वरूप है वह सर्वप्रेरक तथा सर्वज्ञ त्रिलोकीनाथ। जो स्वयं यज्ञरूप होते हुए दूसरों में भी यज्ञ की उच्च भावना को प्रोत्साहित करता है। वह सच्चिदानन्द परमात्मा जो सर्वोत्कृष्ट ब्रह्म नाम से जाना जाता है।

He who is always earnestly solicited by all of us for our lasting happiness of life. That Omniscient and All - inspiring Immanent Lord of the Triple World, Who, being Omnipresent, Omnipotent, as well as the One Ceaseless Fountain of Blissfulness in Himself, is also the Mover of this whole Cosmos and the Eternal Prompter of mankind no less, & Who Himself being inherently disposed tothe Discipline of Duty, Amity and Charity (*yajña*), fosters the same high and healthy spirit of restraint and self - control in others, too. The Ultimate Principle of Consciousness and Absolute Bliss, Who is generally invoked as *BRAHMA*.

नः—अस्माकम् । सर्वेषामपीहेच्छुकोपासकानाम् । सर्वेषां ह्यस्मत्सज्जनानाम् ।। अस्मत्सर्वनाम्नः षष्ठीबहुवचने विकल्पपक्षे रूपम् ।।

हमारी / हम सब की / संसार में अपने जैसे सब इच्छुक उपासकों की। हम सभी सदाचारी लोगों की ।।

Our. Of us all. Of all seekers and devotees of yours in this world. Of all the nice, good, and gently - behaved people amongst us.

धियः—सद्बुद्धयः / शुभकर्माणि वा / श्रेष्ठप्रज्ञाः / धर्मयुक्तान् व्यवहारान् वा / परमोत्तमा मेधावत्यः शुद्धबुद्धीः सर्वथासुखदकृत्यानि च । मानवानां प्रकृष्टतमगुणोपेतानि, 'निश्चयात्मिकाप्रज्ञा' प्रेरितानि च 'धर्मनिष्ठधारणावन्मनश्चाऽध्यात्मिकाग्निसमेतानि प्रमुखान्यन्तर्ज्योतींषि ।। 'ध्यै' चिन्तायाम् (भ्वा०-प०-अ०) धातोः (अष्टा० ३-२-१७८) 'ध्यायतेः सम्प्रसारणञ्चेति क्विप् प्रत्यये वार्त्तिकसूत्रेण सम्प्रसारणञ्चापि भवति ।। धीः-शची-शक्तिः-ऋतुः-व्रतम्-कर्त्वमित्यादीनि समानार्थकानि कर्मनामानि पठितानि – (निघं० २-१) । धीः-माया-केतः-क्रेतुः-चेतः-चित्तम्-क्रतुरादीनि प्रज्ञानामस्वपि विहितानि – (निघं० ३-९) ।। "धियो विश्वा वि राजति ।" – (ऋ० १-३-१२) इत्यस्योपरि निर्वचने 'केतुना कर्मणा प्रज्ञया वा / इमानि च सर्वाणि प्रज्ञानान्यभिविराजति ।' – (निरु० ११-२७) । अन्यच्च 'धीभिः कर्मभिः' (निरु० १२-३०) । "ये सुकृतवः शुचयो धियंधाः" ='ये सुकर्माणः शुचयो धियं धारयितारः' – (निरु० ८-७) अपि । नानाधियो नानाकर्माणः (निरु० ६-६) ।। वाग्वै धीः (श० ब्रा० ४-२-४-१३) ।।

सत्यबुद्धि । विचारों / अथवा शुभ कर्मों को । उत्तम प्रज्ञाओं अथवा धर्मयुक्त व्यवहारों को। पवित्र मेधावती सूक्ष्म बुद्धियों और हर प्रकार से सुख देने वाले कर्मों को । मनुष्यों की उत्तमगुणों से परिपूर्ण निश्चयात्मिका प्रज्ञा, धर्मनिष्ठ भावों और प्रवृत्तियों वाला मन- तथा आध्यात्मिक अग्नि से युक्त चित्त व अन्तःकरण की प्रमुख ज्योतियों को ।।

A mind readily capable of discerning and discriminating truth. Right ideas / or good deeds, Commendable intelligence and intellect / or charitably righteous

actions and practical responses to others. Pure and subtly penetrative Reason, and Acts that invariably lead to and result in complete happiness. The conspicuous Lights of the sub - conscious Intuition in men gracefully embellished with other high human qualities, and comprising the supreme internal faculties of a rationally decisive and discerning intellect and a loyal heart that is firmly set in feelings and attitudes of responsive piety and practice, and also aglow with an inward spiritual blaze, illumining the pure gold of their total 'being' with a mystic effect, on the whole.

प्रचोदयात्—प्रोपसर्गपूर्वं (प्रकर्षेण)+चोदयादिति क्रियापदम्=प्रेरयेत् । साधुतमाय कल्याणाय संस्करोतु । सम्यग्रूपेणोत्तमे धर्माचरणेऽत्युत्कृष्टभावेषु च संस्थापनाय नित्यं प्रवृत्तं करोतु येन सर्वेभ्यः पापाचारेभ्यः सुखन्निवर्त्तयाम वयम् । स्वकृपया सर्वदा प्रकर्षेणोन्नयतु यथा वयमपि खलु सुखिनश्च ब्रह्मविदो भवेम ।। प्रोपसर्ग पूर्वाच् 'चुद्' सञ्चोदने (चुरा०-प०-से०) धातोर्लेटि प्रथमपुरुषैकवचने रूपम् ।।

प्रेरणा करे । उत्तम इष्ट कल्याण के निमित्त प्रोत्साहन द्वारा शुद्ध करे । भलीभांति उत्तम धर्माचरण में तथा अत्युच्च विचारों और भावनाओं में जमे रहने के लिए सदा प्रवृत्त करे जिससे सारी पापवृत्तियों एवं पापाचारों से हम सुखपूर्वक शीघ्र ही बच सकें । अपनी महती कृपा से नित्य हमें भरसक उन्नतिशील बनाए जिसके फलस्वरूप हम भी निश्चित रूप से सुखी तथा ब्रह्मज्ञानी होने में समर्थ हो सकें ।

May abundantly inspire us, May lead us by His aptly Kind Promptings on a pure and clean path of virtuous traits, which seldom ever fail to ennoble human vision and life on earth. May He adequately and constantly guide our tremulous steps higher and higher into supremely gentle thoughts and feelings as well as increasingly righteous conduct in life, so that we may be easily saved from a whole chain of evil propensities and their crooked, ill - boding practical off - shoots on our part, By His Good Gracious Kindness, may He always arouse us to a nobler and brighter summit of life, so as to enable us to be really happy without impediment, and in the end, with His Blessings, no doubt, enjoy Eternal Divine Bliss as well.

संक्षिप्त मन्त्रोपदेशः — (अ) संसृत सृष्टि के अटल विधान और प्राणिमात्र विशेषकर मनुष्यकी जीवन शैली को यदि तत्त्वतः देखा जाए तो इस सारी क्रियाकलाप का तथ्य, प्रयोजन, अथवा सार तीन गतियों में लक्षित हो जाता है । प्रारम्भ, मध्य एवं अपवर्ग । किसी भी वस्तु का आदि होता है—फिर उसका प्रौढ़ मध्य होता है, यदि तु उसका उचित विकास अनर्गल रूप से अवरूद्ध नहीं होता और अन्त में उसका समापन भी आदि एवं मध्य के अनुकूल ही होना स्वाभाविक तथा सुनिश्चित ही होता है । प्रत्येक प्रारम्भ की हुई क्रिया के लिए निमित्तक ज्ञान तथा उसकी परिपूर्त्ति के लिए साधनों की अपेक्षा रहती है । इनमें ज्ञान बल और सहज भौतिकशक्तिबल मुख्य हैं । मध्य तक

आते २ अन्त तक पहुंचने के बीच सफलता का अनुभव अपने साथ सुख की भावना का उत्पादक होता है। हर ज्ञानपूर्वक आरम्भ किए हुए कार्य में नियोजित पुरुषार्थ के साथ विजय, सफलता, तथा तदनुकूल सुख की भावना नित्य सम्बद्ध रहती है। इसके विपरीत किसी भी अपेक्षित साधन के आंशिक किंवा पूर्ण अभाव के कारण पूर्ण विकास की क्षीणता होने की स्थिति में निराशा, विफलता, तथा दुःख की हताश भावना की प्रतिक्रिया भी चेतन जीवन का एक स्वाभाविक स्तर ही होता है। इस प्रकार प्रत्येक छोटी–बड़ी चेष्टा वा योजना की सुखद सफलता की सम्भावना के लिए (और जीवन भी तो एक महती गम्भीर योजना ही है !) अन्य गौण भौतिक सामग्री के साथ-साथ पूर्ण ज्ञान-बल तथा पर्य्याप्तदक्षता-बल की अत्यन्त आवश्यकता होती है। सफलता में अर्थवत्ता तथा इच्छा की पूर्ति और कमनीयता का आनन्द निहित होता है जबकि विफलता में निरर्थकता और हानि का दुःख शेष रहता है।

जगत् ज्ञान द्वारा तथा पूर्णविज्ञान की उत्तम सहायता सहित रचित और प्रबन्धित है। सृष्टि के आदि से ही इसमें परमज्ञान तथा परमशक्ति की महत्ता रही है। आज भी है—और इसके अपवर्ग तक आगे भी रहेगी। अन्धा अज्ञान (जड़ता) तथा अन्धा बल (अचेतन अथवा पाशविक बर्बरता) सदा ही अपनी-अपनी अनियमित विभिन्न स्थितियों में समष्टि और व्यक्ति दोनों के लिए दुःख-ह्रास - और अवाञ्छनीय विनाश के माध्यम बने रहे हैं जिससे उन्हें मुक्त करने के लिए दिव्य अखण्ड ज्ञान तथा दिव्य, सुदीक्षित, सन्तुलित व सृजनशील, पावनी शक्ति निरन्तर ही विधानपूर्वक यज्ञ-साधन में लगे हुए हैं। अविद्या और पाशविक निरङ्कुशता दोनों ही अन्धकार की ऊपज हैं और उसी के सहचर होने के नाते उसके ही घातक प्रभाव के प्रवर्त्तक तथा प्रवर्धक भी हैं। इस समस्त सुनियोजित तथा सुव्यवस्थित सृष्टिप्रपञ्च की प्रगति सदैव उसकी सुनियन्त्रित एवं उदार उन्नति से उसी भांति निबद्ध है जैसे कि इसमें पाई जाने वाली प्रत्येक वस्तु की चाहे वह प्राणधारी हो अथवा निष्प्राण जड़ पदार्थ ही क्यों न हो। इस समग्र दिव्यताप्रधान नाटक का एकमात्र सर्वोच्च ध्येय ही उदारतापूर्ण सर्वोदय एवं उच्चतम सर्वाङ्गीण विकासयुक्त कल्याण है। इस सर्वश्रेष्ठ शिखर पर पहुंचने के लिए सुशिक्षित एवं सुदीक्षित और सूक्ष्म सामर्थ्य से सुसज्जित प्रज्ञाबुद्धि तथा संयत और सधे हुए पैरों की आवश्यकता एवं महत्व से इन्कार नहीं किया जा सकता। इस रहस्यमय महत्व को समझ लेना ही जीवन के रहस्य को जान लेना है। उचित विद्या व ज्ञान के दुर्भाग्यपूर्ण अभाव में अथवा उसके कलुषित विकारभावों में स्वार्थ सिञ्चित सङ्कुचित दृष्टिकोण मनुष्य को अपने गर्वान्वित सामूहिक उदारतापूर्ण व्यवहार से गिरा देता है और फिर उसके पतन, विनाश तथा सर्वतोमुखी दुःख व क्लेश का कारण बन जाता है। अतः मानव जीवन की आधारशिला की सत्यज्ञान को प्रौढ़ता एवं परिपक्वता सम्यग् बल और साधकसामर्थ्य, तथा निःस्वार्थ भाव से सिञ्चित मधुर त्यागमय उदारता के अडिग पाषाण-खण्डों पर ही जमाने से व्यक्ति तथा समाज दोनों का एक साथ स्थायी कल्याण सम्भव होता है। सर्वतोमुखी व्यापक सुख व शांति की सुदृढ़ स्थापना के निमित्त यह अनिवार्य है कि मनुष्य अपने निजी कल्याण, सुख, शान्ति को उदार हृदय से सर्वहितसाधन का एक सहायक अङ्ग बनाये और अपने चहुंओर वायुमण्डल की स्वच्छता तथा अहिंसात्मक सद्भावना में ही अपनी उन्नति और शान्ति व सुख का दर्शन करे। मानवमात्र की सम्भावना को आज के युग में यदि अधिक आशाजनक न भी मानें तो

कम से कम विचारशील, बुद्धिमान्, तथा मेधावी वर्ग की शिक्षा-दीक्षा-एवं कर्म की जड़ें जब तक इन उद्दीपनशील सिद्धान्तों एवं आदर्शों पर सुदृढ़ रूप से आधारित नहीं की जातीं तब तक संसार के विस्तृत प्राङ्गण से अथवा व्यक्ति तथा गृहस्थी के निर्बल द्वार से दीनता, दुःख, निराशा, दरिद्रता, अशान्ति और वैमनस्य का निराकरण नहीं हो सकेगा, और अधिकाधिक उनकी जड़ें पक्की होते रहने की स्थिति में मानव मस्तिष्क का अनुकरणीय विश्वकल्याण अथवा अनेक जातियों व देशों की समाजों के लोकतान्त्रिक कल्याण का स्वप्न दिन के आशाजनक जागरित स्वप्न बनने की बजाय निराशा का स्रोत निशाकालीन स्वप्न बन कर केवल जनचर्चा का विषय ही रह जाएगा। जीवन का मार्मिक विज्ञान रखने वाला श्रोत्रीय उपासक सन्ध्या-सङ्गम में भी अपने सर्वाधार प्रभु से इन्हीं तीनों-उत्तम प्रज्ञा कर्त्तव्यकर्मदक्षता, तथा पवित्र उदारता—की संयोजक शक्तियों की याचना करता है। जिस प्रकार एक नन्हा निर्बल शिष्य अपने सारहीन नन्हे से जीवन को विशुद्ध विशालता एवं व्यापकज्ञान के साम्राज्य में परिणत करने के लिए उत्तम व्याप्तज्ञानबल से सम्पन्न महान् गुरु से सहायता चाहता है उसी प्रकार प्रभु-भक्त भी अपने जीवन-बीज को एक विशाल लाभकारी अश्वत्थ में परिवर्त्तित देखने की इच्छा—सहित अपनी सर्वथा उचित कामना की सिद्धि के हेतु अपने परमकृपालु सविता देव से वह शक्तिसार मांगता है जो उसे अपनी उच्चतम गौरवमय स्वरूपप्रतिष्ठा तक ऊपर उठाने में सर्वथा समर्थ हो। जिस अक्षुण्ण, अमृत, सर्वशक्तिसम्पन्न प्रिय स्वामी से याचना करना चाहता है, प्रथम उसके स्वयं वास्तविक स्वरूप को, उसकी अपार शक्ति को उसके अनन्य गुणों सहित स्मरण करता है। वह कहता है—"भगवन्! दयालुदेव!! आप तो अद्वितीय हो। केवल आप ही अकेले एकाक्षर ब्रह्म सत्ता हो। शेष तो सभी परिवर्तनशील और क्षीणता से ग्रस्ताभ हैं। इसीलिए आपका ही सब पर विभुत्व एवं अधिपत्य भी निस्सीम है। आप की नियत की हुई मर्य्यादाओं का अतिक्रमण कौन कर सकता है? आप को हम सब ओ३म् एवं ब्रह्म नाम से स्मरण करते हैं। आप सदा सच्चिदानन्दस्वरूप हो। आप ही भूः - भुवः - स्वः की त्रयी विराट् शक्तियों को धारण करते हो! आप ही ब्रह्मा - विष्णु - और महाशिव की अपरम्पार शक्तियों से विशिष्ट सर्वदेवाधिदेव हो। पूर्णज्ञान - उदारकर्म - तथा शिवमय अत्यन्त आनन्दघन रूप भी आप की ही महः - जनः - तपः की मध्यवर्त्ती सामर्थ्यों द्वारा उन की झांकी का ही दिग्दर्शनमात्र कराता है। सृष्टि विस्तार के पश्चात् आप की यही तीनों शक्तियाँ एक अद्भुत सोम-त्रिक के अमृतमय कलेवर सहित संसार के उद्धारार्थ सत्यं—शिवं—सुन्दरम् के रूप में वेदोपदेश द्वारा मनुष्य जीवन के उत्कृष्टतम उद्देश्यों का सतत निर्देशन करती हैं और प्रलयान्त में ही पुनः अपने उद्गम में लीन होती हैं। पृथिवियों, अन्तरिक्षों, एवं द्युलोक से समन्वित यह सकल संसार आप की ही अनुपम शक्तियों का निर्माण कार्य तथा कौशल है। नित्य सोम और शिवस्वरूप होने के नाते अपनी सर्वव्यापकता के द्वारा आप सदा तीनों लोकों को और उन में जो कुछ है उसे सभी को सम्प्रेरित करते हो जिससे सब का सामूहिक और व्यक्तिगत जीवन अपनी २ सफलता प्राप्त करता हुआ निश्चित ध्येय की ओर बढ़ता रहे। हम आप के इस सर्वज्ञ तथा सर्वप्रेरक पावन सविता स्वरूप को नित्य ध्यान में लाते है / लावें और चाहते हैं / इच्छा करें कि जिस प्रकार त्रैलोक्य में आप की उत्तम प्रेरणायें अपने महान् यशस्वी तेज, पावकता, तथा पापभञ्जक प्रभावों से हर प्रकार के दुःखद दुरितों का सफाया करती रहती हैं उसी प्रकार (हमारी आप से विनम्र विनय और प्रार्थना है कि) हमारी

सीमित बुद्धियों और प्राय: निरङ्कुश मन द्वारा सम्पादित कर्मों को अपनी पावनी प्रेरणा से विशुद्ध-शक्तिमय बना दीजिए जिससे कलुषित पापमय वृत्तियां व हेय पापाचार सदा के लिए हमारे जीवन से निष्काषित हो जायें और हम सब आप के अनुगृहीत भक्तजन निरन्तर शुद्ध और पवित्र विचारों व कृत्यों का आश्रय लेकर जीवन को सफल तथा उत्कृष्ट सिद्धियों द्वारा मधुर एवं सुखकर बनाते हुये अपने अन्तिम लक्ष्य मोक्षगत ब्रह्मानन्द को प्राप्त करने में समर्थ हो सकें । इत्यो३म् शम् ॥

(इ) दिव्य चेतन ज्ञान और जड़ प्रकृति के संयोग से संसार की सृष्टि का विधान है । अत: यह द्वन्द्वों से भरपूर है । शरीरबद्ध जीव हर द्वन्द्व के अधीन अपना जीवन मापन करता है । उस के सम्मुख आन्तरिक व वाह्य दोनों प्रकार के अनेक द्वन्द्वात्मक आकर्षण आते रहते हैं और अपना-२ वलपूर्वक प्रभाव डालते हैं । इन सभी द्वन्द्वों के पारस्परिक दो विपरीत छोरों में से एक की ओर उस के मन व बुद्धि अपनी स्वाभाविक प्रकृति तथा क्षमता के अनुरूप ही प्रवृत्त होते हैं और प्राप्ति अथवा निवृत्ति के लिए वैसा ही प्रयत्न व कर्म्म अस्तित्व में आता है । मनुष्य के जीवन में उदय-पतन, आशा-निराशा, सुख-दु:ख, तथा सफलता-विफलता का सारा प्रकाश वा अन्धकार उस के विचारों एवं भावनायुक्त कर्मों पर ही निर्भर रहता है जिन का केन्द्रीय उद्गमस्थल स्वयं बुद्धि है और अन्त, मन के सक्रिय माध्यम द्वारा कर्म में होता है । अत: जहां बुद्धिगत विचारों एवं निर्णयों के परिमार्जन के हेतु उत्तम सत्यज्ञान व शिक्षा की अपेक्षा और अनिवार्यता रहती हैं वहाँ कर्म्म की निर्मलता के लिए मन एवं उस से सम्बन्धित भावनाओं के परिशोधनार्थ जिन के अन्तर्गत ही समस्त कर्मव्यापार प्राय: किया जाता है, नित्य दीक्षा, सन्तुलन, तथा तप-रूपी अनुशासन का कल्पनातीत महत्त्व होता है । सद्गुरु-सत्सङ्ग-सौभाग्य, तथा ईश्वरीय प्रेरणा का आन्तरिक प्रभाव इस अर्थ में क्रान्तिमय सिद्ध होता है । इस कारण ही जगत् में जीव के समुचित इष्ट एवं सर्वाङ्गीण विकास हेतु दो सहायक शक्तियां अतुल वल रखती हैं । एक उस की स्वयं अपनी अन्त:करण सम्बन्धी बुद्धि व मन की संयुक्त नियामक शक्ति और दूसरी सर्वोपरि प्रेरक तथा नित्यशोधक दिव्यसवितृ-शक्ति जिस के प्रभाव से — जिस की पावन कृपा से — मिट्टी, सोना—और कोयला भूगर्भ में हीरा बन जाता है । सर्वज्ञ और सर्वशक्तिमान् जगत्स्रष्टा परमात्मा अचेतन प्रकृति की अन्धकारमय जड़ शक्ति का नियामक और एकाकी शासक है, यह तो बड़ी सरलता से बुद्धिसङ्गत हो जाता है । परन्तु वह चेतन जीव का उपास्य स्वामी क्योंकर है और उसे सम्प्रेरित कैसे कर सकता है यह थोड़ा कठिन प्रतीत होता है । मन्त्र में इस का सुगम्य उत्तर विद्यमान है । मनुष्य को अन्य पशुवर्ग से पृथक् करने वाली तथा उसे सब प्राणधारियों से उत्तम बनाने वाली दो विशेषतायें अर्थात् सूक्ष्म ज्ञान की अनवरत ग्राहक बुद्धि तथा स्वतन्त्र कर्म करने में समर्थ मन उस के रचयिता ने वरदान रूप केवल उसे ही प्रदान की हैं । परन्तु फिर भी क्या उस सर्वशक्ति-विधाता का इन दोनों शक्तियों पर कोई प्रभाव नहीं रहता ? नहीं, ऐसा नहीं है । हम सब जानते हैं कि मन अपनी सारी विद्युतीय गति सहित ज्ञान द्वारा सम्पुष्ट बुद्धि के अधीन ही रहता है । बुद्धि की दुर्वलता ही उसे उद्दण्डता तथा दुष्टता में प्रवृत्त कर देती है और तब वह उस हीन बुद्धि का भी शासक व नियामक बन जाता है । तब उस की निरङ्कुश उच्छृङ्खलता ही दु:खसाधक प्रयासों एवं कर्मों का कारण हो जाती है । बुद्धि की स्वस्थता ज्ञान-विज्ञान की सत्यता तथा पवित्रतासहित उस की विश्वस्त शक्ति से सम्वद्ध रहती है । जैसा ज्ञान उसे मिलता है वैसी ही उस की वलवती प्रवृत्ति हो जाती है

जो मनोवल को साथ लेकर आगे कर्म की अधिष्ठात्री बन जाती है। जब सर्वहितैषी परमात्मा का निर्मल सत्यज्ञान उस पर अपनी प्रेरणा द्वारा प्रभाव डालता है तो वह नित्य-शुद्ध-पवित्र सत्यता से समुज्ज्वल होकर प्रकाशित हो उठती है जिस के सम्पर्क में आने से सूर्य के सम्मुख उस के व्यापक प्रकाश में चन्द्रमा की फीकी ज्योति के समान मन की ज्योति भी शक्तिहीन व निश्चल हो जाती है और वह उस शान्त दिव्यता द्वारा प्रेरित प्रज्ञा का दास तथा अनुगामी वन जाता है ॥ इस प्रकार उस सर्वज्ञ सविता देव की प्रेरणायें सत्यज्ञानमय प्रोत्साहन से परिपूर्ण बुद्धि को सूर्य की सर्वभेदी किरणों के तुल्य ही नित्य प्रभावित करने में समर्थ होती हैं। जीव की सारी गति-विधियां उस की वौद्धिक स्वतन्त्रता एवं उस के अपने सम्पादित कर्मफलरूपी संस्कारों द्वारा सम्भव होती हैं। उन प्रवल संस्कारों की क्षीणता पर उसे स्वयं अपने वरदतम स्वामी-हितैषी-और परम सखा का प्रेरणापूर्ण स्पर्श तथा अनुग्रह विभासित होने लगते हैं। निस्सन्देह चेतन और अचेतन चाहे अल्प हों किंवा विशाल दोनों ही उस सदा सर्वप्रेरक चेतन सच्चिदानन्द परमाऽऽत्मा द्वारा वशीभूत हैं और उस के विश्वहितोन्मुख विधान के वाहर कदापि नहीं जा सकते। यही उस का सवितापन है। हां, उस की प्रेरणाप्रद कृपा का आश्रय लेते हुए हम अपनी अल्पसामर्थ्य को विशालता देकर महानता प्राप्त कर सकते हैं—यह भी एक अमर सत्य है ॥ (उ) हर प्रकार से अपनी विशेष विचित्रता रखता हुआ भी मानव अपनी विशिष्ट शक्तियों – बुद्धि-मन-शारीरिक वल (सामर्थ्य नहीं), सङ्कल्प, आदि – की अत्यन्त सीमित परिधियों से इतना दवा हुआ है कि उस की वास्तविक स्थिति पराधीन ही नहीं, अपितु दयनीय भी प्रतीत होने लगती है। इस नैसर्गिक स्थिति के मूल में छुपा हुआ है मानव का उसके पुरुषार्थरूपी नीव पर आधारित, सुनियोजित, भावी, अहिंसात्मक, नैतिक एवं आध्यात्मिक पूर्णविकास का दैवी प्रयोजन ! एक ओर तो उसकी स्वकल्पित आशायें तथा आकांक्षायें उसके चेतन आत्मतत्व का गगन-स्पर्शी चित्र प्रस्तुत करने में हिचकिचाती नहीं, और दूसरी ओर पार्थिव भूमितल से चिपके उस के असहाय पग उसे अपनी वेवसी एवं क्षीणता का पग-पग पर स्मरण कराते हुए निराशा के अगाध सागर में आए दिन डुवकियों का अपरिहार्य अनुभव कराते रहते हैं। मानव दिन में और रात में, स्वर्ग के – सुख के – ऐश्वर्य के – अपनी अमर विशालता के, मीठे स्वप्न वड़ी सरलता से देखना प्रारम्भ करता है और अपने पुरःसर विजेताओं की उत्तर अथवा उत्तम सफलता को देख कर प्रोत्साहित भी होता है। किन्तु ज्यों २ जीवन का अनुभव बढ़ता है त्यों २ जगत् की कठोर असार विडम्बना अपनी क्रूर ठोकरों सहित उसे जीवन की निस्सहाय दीनता का चल-चित्र दिखा कर आतंकित ही करता जाता है। वह सोचने लगता है—क्या मेरे इन प्रिय स्वप्नों में कुछ सार–कुछ तथ्य–किञ्चिद् भी वास्तविकता है ?—मैं क्या हूं ?—क्यों यहां हूं ?—क्या इस अनन्त दुःख के भव-भवंर में नित्य इधर से उधर और ऊपर से नीचे ले जाने वाले घातक थपेड़ों से उलझते रहना ही मेरा एकमात्र भाग्य है ? यदि ऐसा है भी, तो मेरी सामर्थ्य तथा साहस, ज्ञान तथा बल की शक्तियाँ भी तदनुकूल ही होनी चाहिए थीं। पर मेरी यह प्राप्त योग्यतायें तो अत्यन्त अपर्य्याप्त ही हैं। क्या एक अल्प कीटाणु कभी किसी दुर्गम भीमगति वाले भवंर से टकराने में आशा का आंचल सफलतापूर्वक पकड़े रह सकेगा? जब कोई अन्य मेरी देख-भाल करने वाला भी नहीं था, माता-पिता ने मेरा उत्तम पालन-पोषण किया। फिर अनेक आचार्यों तथा गुरु जनों ने भी उदारतापूर्ण अपनी कृपा द्वारा भरसक ज्ञानज्योति

और नैतिक तथा शारीरिक बलों से सम्पन्न किया । मित्रों ने अपने सौहार्द्र तथा साहचर्य से मेरा बल बढ़ाया । राष्ट्र ने भी सदा मेरा हितसाधन ही किया । परन्तु यह सब सांसारिक सुविधाओं के प्राप्य होते हुए भी मेरी अल्पता में तुच्छता की परछाईं बनी ही रही । क्योंकि यह सारी सम्पत्ति बाहर से आने वाली है । पुनः वह भी क्या दैवी प्रेरणा के बिना अल्पसामर्थ्य मनुष्य की ही ऐसी सफल जगद्-व्यापी देन हो सकती है ? नहीं । अन्तरात्मा में बसने वाले, मेरे सदा हितैषी, परम पावक सवितारूप सच्चिदानन्दघन प्रभु द्वारा दिया हुआ प्रेरणास्रोत ज्ञान और आध्यात्मिक बल ही मनुष्य को उस के सम्भावित सर्वोच्च इष्ट धाम तक पहुंचने तथा इस भव - भंवर से पार हो जाने की अचूक सामर्थ्य तथा शक्ति प्रदान करते हैं । तभी सम्भव हो पाता है कि एक क्षुद्र पिपीलिका एक भीमसामर्थ्य हस्ति से टक्कर लेकर उस पर पूर्ण विजय प्राप्त कर सके । मैं भी उसी गुरुओं के आदिगुरु, प्राणदायक तथा शुभप्रेरक, स्वयम्भू, सदाशिवशङ्कर, आनन्दघन त्रिलोकीनाथ सविता देव की उत्तम पावन शक्ति का ध्यान करूं—मन लगा कर स्मरण करूं और उस से मागूँ कि वह अन्तर्यामी रूप से सदा ही मेरे जीवन पथ को अपनी तेजोमयी, पापनाशनी, और परम पावनी प्रेरणाओं से समुज्ज्वल करते रहें जिस से मेरी साधारण बुद्धि सत्यं - शिवं - सुन्दरम् के आदर्य धर्मों में उचित अंश में धारणावती प्रज्ञा बन कर मुझे सर्वथा यशस्वी, निष्पाप एवं उत्तम कल्याणकारी पवित्र कर्त्तव्यकर्मों में ही प्रवृत्त करने में समर्थ हो ।" उपासना में (जिस का सम्बन्ध आधिदैवत कर्म से भी है) सावित्री, ब्रह्मगायत्री, अथवा गुरुमन्त्र के रूप में मानव जीवन के उच्चतम सर्वाङ्गीण विकासार्थ मन्त्रगत इस तपःसमाविष्ट प्रार्थना का अति गम्भीर महत्व है जैसा कि अथर्ववेद* में एक अन्य सूक्त एवं मन्त्र द्वारा निर्दिष्ट किया गया है ॥

Short Discourse on the Mantra.

(A) A close and rational study of the Constitution of this far-flung gigantic Creation as well as its living creatures, particularly the growth of human life in it, clearly points to, & discloses to us, three main currents as its central purposive Key-notes : (1) The Embryonic Inception; (2) an intermediate Mellowed Maturity; & (3) the Final Disintegration and the Process of Dissolution, at last, summing up its entire gamut of Existence. There is always an allotted beginning to every worldly thing, which in due course of time is followed by a dependable mature middle, provided its natural development is allowed an uninterrupted growth, and, in the end, in conformity with its beginning and the middle course of growth, its culmination, too, is no less a natural event. A presence of adequate knowledge about an activity before it is launched and an availability of appropriate means for its desired success are the two requisites that are a 'must' for any act, or scheme. Out of the many valid roads to prosperity, as such, the power of decisive knowledge &

*स्तुता मया वरदा वेदमाता प्रचोदयन्तां पावमानीद्विजानाम् । आयुः प्राणं प्रजां पशुं कीर्त्तिं द्रविणं ब्रह्मवर्चसम् । मह्यं दत्वा व्रजत ब्रह्मलोकम् ।।" (अथर्व० १९–७–७१) ॥

ब्रह्मा ऋषिः / गायत्री देवता / जगती छन्दः ॥

the natural physical strength of the body come out as the most important & crucial ones. Usually, the experience of the initial smiling successes between the first flashes of the advent of the middle strength and the surly, silly approach of the closing end, albeit, of course, redoubled with the proud position and sense of responsible independence, as time turns different corners of an increasingly active life, begins to give rise to a feeling of pleasing satisfaction, and, at best, even to one of confidence and happiness for everybody. With every work begun with a sound knowledge, and carried on with perseverently appropriate industry, an inherent feeling of efficiency, confident success as well as joy is always notably associated. On the contrary, in case an absence or partial deficiency of any one of these salutary requisite means happens to hurt and dwarf one's full growth and prosperity in life, a reaction in the form of a diffident feeling of despair, failure, and sorrow also reflects another natural emotional feature of a conscious being. In this way, for all possible and really pleasing success of every serious effort, whether large, or small, or let us call it a plan, (for, is not Life itself a seriously grave affair and a Great Scheme of Unknown Depths ?) in addition to other secondary material appurtenances, a full-grown might of sound knowledge and an untiring force of adequate competence form a necessary condition that can not be easily dispensed with. True success is always accompanied by fulfilment of some meaningful purpose, the accomplishment of a certain desire, and a pure joy arising out of a sense of beauty, all blended together; whereas failure, on the other hand, invariably brings with it a feeling of painful misery and a lingering sense of useless wastage as well as an unpleasant loss.

It is by dint of an Overpowering Divine Knowledge and Absolute Omniscient Wisdom that this phenomenal world has been brought into an amazing state of existence, and is being currently controlled and conducted as well. Ever since the inception of creational processes, there has been a distinctive primacy of the play of Excellent Knowledge and Supreme Power with Wonderful Initiative in it, — still is, and will continue to do so till the very end of its dissolution. In the past, unintelligent and visionless ignorance, no less than blind, barbarous brute-force in their different, unbridled forms have continued to be the chief source of misery, degeneration, and undesirable destruction of the individual as well as larger communities of men in the world. To preserve the world and human beings, too, from these dreadful foes, however, the Divine Laws of Heaven and other Celestial Powers that are creatively well-balanced and wisely guided by them, are constantly engaged in wiping out the disruptive elements with their strangely constituted remedial powers. Spiritual Ignorance and Beastly Unrestraint are both close kins, even the offspring, of darkness, and its happy-go-lucky comrades, always tending to support & enhance

its cramp and ill-lighted perilous sway. The genuine progress of this whole well-planned and highly organised display of Creation is just as irrevocably linked with its well-regulated liberal refinement as that of any other thing found therein, be it living or inert and lifeless, indeed. The unique *de'nouement* or climax, and the one theme or target, of this Divinity - Oriented Vast Drama is nothing but a generous and compassionate elevation of all on the basis of a Universal Comprehensive Consummation and *Summum bonum*, at last. In order to get at the sparkling pinnacle of this loveliest of all peaks of human splendour, the need and importance of a deftly pruned, foot-path, equipped with its cleanly laid, well-disciplined, keen, and subtle powers, & feet that are maturedly adept & accustomed to the hilly ridges cannot be overlooked. A proper understanding of this central fact of great bearing, indeed, meansan awareness of the real secret & significance of life itself. For want of a duly digested knowledge, or while its dismal perversity lasts, an extremely narrow & self-centred outlook at first degenerates a man from a praiseworthy social behaviour of collective considerateness, and, then, later becomes a despicable cause of his repeated fall, ruin and all-round unfortunate unhappiness. Hence, it is always to be noted carefully and religiously borne in mind that a truly permanent happiness and well-being of the individual and the community both together can possibly be achieved only when the bed-rock of human life is firmly laid on the stable substratum of maturity of spiritual wisdom and right knowledge, appropriate competence as well as sweet generosity, nurtured on an innocent disposition of selflessness. With a view to establishing general peace and happiness in society, it becomes incumbent on everybody that he should make his own individual plesure and peace quite liberally a means and helpful source of common peace and well-being of all about himself. He should even perceive his personal peace and advancement as embedded in the unbiased purity of behaviour and harmless fellow-feeling that should at all costs charaeterise the very atmosphere in which he lives and wishes himself to be happy. Unless the roots of inward and intuitive education of every human soul as well as his actions, (even granting, for the moment, that such a general sweep of thought hardly promises much of practieal hope and possibility in an age like the present one, when personal license disguised and masked-in as every individual's birthright of freedom stalks forth as the supreme law of Nature, we may put in, at least, those who form the intellectual, thoughtful, and intelligent section of society everywhere) and made to rest firmly, well beyond the blind sway of stormy senses and passions of low evil with villainous vices, on these living ideals and nobly enkindling principles, the extinction of scarcity, misery, poverty, discontent, anarchy and ill-will cannot be possible either from the larger compass of the world, or the more helpless threshold of the individual householder and family-man; and if the tabernacles of the latter are anyhow allowed to get increasingly

rooted to their haunts, all the commendable hope of a world-wide human welfare, or community and individual commonweal shall, instead of developing into a lively Day-Dream of a socialist or democratie pattern, be reduced to a nightmarish, ghostly dream at night—a source of sheer dismay and frightful empty despair, and a trite mess for common gossip alone. An enlightened Vedic devotee, fairly steeped in the vital verities of lifc, during his daily spiritual communion, too, beseeches his Almighty Lord for these very triple confluent powers—Purity of Intellect, Distinct Gompetence of Dutiful Deeds, and Undwindling Large-heartedness of the soul. Just as the little weakling of a fresh learner, in order to turn the tiny borders of his puny little life into a wide realm of extensive knowledge and its far-reaching depths, seeks the help of a great teacher renowned for his own width of learning & inspiring sagacity, so does the faithful mystic novice, too, aspiring to see the tiny seed of his otherwise ineflectual life to grow into a mighty useful *'as'vattha'* and wishing to fulfil his worthiest of ambitions, prays to his Supreme Benefactor, the Kindly *Savitā Deva* for a gift of such essential abilily as by all means suffices to uplift human genius to its lofty divine stature of a banyan, at last. At first he invokes the true Genius and the Eternal Sovereign Omnipotence with other manifold Divine attributes of his Dear Lord before whom he is going to place his urgent, sore need. "My Gracious Sovereign and Adored Lord ! You are Ever Without an Equal—the One, and Exclusively only one Superme Conscious Presence, never yielding to any decay !" —Says he. "All others are fallible & subject to change and transformation. That is the secret of your Unrivalled Sway as well as Majesty. Who can dare transgress the normal limits set to all things by you ? We are all blessed to sing your praises as the Great All-Pervasive Supreme Presence, holding the Universe in Its Close Caressing Clasp (*Om Kham Brahma*). You alone are (as nothing else is) the Everlasting Essence of Fundamental Be-ing, Motion, and Blissfulness, all blended in ONE. Distinguished with the inaccessible supreme powers of the First Efficient Creative Cause, the First Heavenly Providence, as well as the Great Well-wisher (*Brahmā-Viṣṇu-Maheṣa or Mahās'iva*) of this manifested world; in truth, You command our adoration as the Loftiest of the lofty and the Holiest of the holy ones. It is really You Who also blend in Yourself the Mysterious Divine Principles of *Bhuḥ-Bhuvaḥ-and Svaḥ* as the three pre-eminent attributes of Your Benign Disposition. During the different phases of Creation, these very Powers of Absolute Wisdom—Absolute Generous Dispensation, & Benevolent Perfect Blissfulness came to be clearly borne out in their universal scopes by the Subsequent Creative feats themselves in their wondrous, more expressive garbs of *Mahaḥ, Janaḥ, and Tapaḥ* (Greatness–Creative acumen–& Substained Thought with penance). After the Creational phase

is over, this very Trio of great and deathless Somic forces originating from You, continues to lend a constant direction to the highest goals of human effort through the Immortal Teachings of the Vedas cryptically summed up in the three noble Ideals of *Satyam,–S'ivam–Sundaram* (Truth, Goodness, and Beauty) for the consummate fulfilment of mankind, and the regeneration of this unhappy world; and it is not before the final dissolution takes its own inevitable course that they are once again absorbed in their Original All-commanding Cause. This whole vast world, constituted as it is of countless, dark planetary globes and brilliant stars thrown apart by an intervening endless middle-space is a veritable Creation and a matchless model of Your Peerless Powers as an Arch–Architect, indeed. Being Perfect *Soma* (Healing Sweetness) as well as Ideal *S'iva* (Goodness) combined in Yourself, through Your Omnipresence, of course, You are always imperceptively inspiring the three spheres of this phenomenal world, &whatever else fills them so strangely; so that the over-all life of the whole along with its parts, passing through their respective facets of collectively as well as individually accumulating success, may steadily move forward on a well-set plan. We do,/or may unfailingly,/meditate upon this Omniscient and All-inspiring *Savitā Aspect* of Your Almighty Genius, Wishing & praying that just as in the triple ranges of Creation Your parent - like spurs with their goading effectiveness (*Teja*), purging sharpness (*pāvakatā*), and evil-dismentling edges (*pāpa-bhanjakatā*)put to rout all sorts of distresses and evils on a large scale, so, too, in our case though on a very insignificant scale, with Your Holy Stirrings Kindly let our minds & unbridled hearts, often easily tempted into vicious courses & deeds, be so wholesomely purified that all evil impulses as well as unwholesome tendencies to impious behaviour on our part, may for ever be expelled therefrom; & all of us, Your grateful devotees, rooted firmly for evermore in pure & pious thoughts, no less than deeds, & with the best fruits & noble disciplines that this mortal earth can provide us with, may carry on a life of heavenly Sweetness & manly Charity for ourselves, &, in the end, be able to attain our Ultimate Destiny—Abiding Blissfulness in a state of paramount Spiritual Emancipation from Earthly Bondage. *Ityom S'am.*"

(I) The Edifice of this world of shifting manifest phenomena is always conditioned by a joint action of the Divine Conscious Word and the Inert Mechanical Matter, both forming its Efficient Cause working upon the Material one. As such, it is steeped in a plethora of what are called 'double opposites, or pairs of extreme contradictories. The embodied soul has to pass its earthly sojourn under the impact, rather restraint, of every kind of such a 'double-opposite'. To man's experience generally spring forth quite a number of mutually contrasting temptations or

situations, internal as well as external, personally touching in the present, or unconcernedly distant or remote, belonging to both pleasant or unpleasant aspects of things around him in their usual form, and have their palpable effects with their repective pinch upon him. Out of the two mutually repulsive and deterrant ends of these pairs of extremes, man's mind and heart tend to incline for choice only towards one, according as his natural propensity and ability happen to be at the time; and therefrom arises the concerned effort or action for either an acquisition of the chosen end, or its avoidance and rejection, whichever the case may be. The entire range of delighting sunshine, or depressing gloom in human life arising from the pairs of Rise and Fall, Hope and Despair, Pleasure and Pain, Success and Failure, &c., solely depends upon every man's own quality of thinking and the emotionalised action or reactions resulting out of it; the central source of all which activity invariably lies in its embryonic form in his own mind for a final summing up, while its conclusion itself takes place in the positive action that follows and yields a definite result for the doer through an interested participation and agency of his active 'will'. Consequently, whereas for a thorough rinsing and cleansing of ideas, a propitious store of true knowledge & intellectual training is essential & indispensable, for eradicating the impurities of action, too, a sober and cultured maturity, balance, and all-round discipline in the form of habitual continence (*tapa*) of the heart as well as the emotions that pertain to it & under whose untamed flow alone all active conduct is often resorted to, has an urgency that cannot be over-emphasised here. In this respect, the quiet influence of a good teacher or preceptor, the illustrious company and association of the good and the noble, good luck, and Intuitive Divine Promptings unfailingly prove revolutionising, on the whole. For this reason, two greatly helpful factors, in the world, bear immeasurable force in accomplishing a desirably adequate & comprehensive evolution of the soul in man. One is man's own joint feculty of the mind & the heart,—the over-all guiding force linked with his intuition; and the other is the Universally Supreme, Internally Prompting and Eternally Purifying, Divine '*Savitā*' Power, under Whose Wizardly influence, yea, by Whose Kind All–Sanctifying glance, a clod of earth is transformed into pure, precious gold, and a worthless piece of coal becomes a dazzling diamond within the darkened Seams of Earth. The fact that the Omniscient and Omnipotent God, the Creator of this endless universe is the unique Ruler as well as Law-giver of the blind forces of inert Matter is not very difficult to understand, in a way; but how He should be the Adorable Supreme Lord of man, himself an unbeaten Master of Intelligence, seems to be a bit taxing, even somewhat revolting, to human imagination, after all. This hymn provides a simple explanation for it. To man exclusively have been gifted, as Special Divine

Boons by his Maker, the two distinctive powers of a Penetrating Intellect, particularly capable of grasping the subtlest threads of knowledge. and a Free Resolute Will, responsible for all chosen courses of decisive action, which altogether distinguish him from other animals and give him the place of pride among all the living beings on earth. But does (and should) He not exercise His Mysterious Sway over these two *differentiae* of humans even now, as He does without doubt over the instinctive urges of other creatures at all times and in all the ways necessary for them ? No; He should, and does, exercise. We all know that human Will (*manas*) with all its magnetic, lightning-might is always subdued and guided by an intellect, well-confirmed in pure wisdom and rational thought. An immaturity of intellect, of course, lures it to the path of villainy, and then it becomes prone to over-rule even its professed master, the controlling mind. Its uncurbed, licentious stubbornness then becomes an undiluted source of flagrantly grievous mischiefs & troublesome acts. A perfect health of the mind is closely linked with a well-digested wealth of knowledge & the wisdom that is nurtured thoughtfully on it. The intellect gets naturally disposed in accordance with the knowledge with which it is generally fed and sustained; & this habitual trend allied with the weight of a sound & strong resolve begins to preside powerfully over all future attitudes & deeds to which a man is required to commit himself under any condition whatsoever in order to adapt himself to it successfully. When through Divine Promptings & Intuitive Inspirations emanating from the Omniscient Providence the essentially true & pure pearls of knowledge shine upon such a steadfast & mellowed Reason, it starts brilliantly irradiating because of the assimilated purity, immortality, & fairness of its own truthfulness; by coming face to face with which, like the moon's pale glimmering in the face of the Sun, the truant light of the human heart, too, faints & fades into utter paleness, he who formerly posed as a rebel becomes a servile slave & faithful follower of the divinely charming & inspiring intellectual lustre. In this manner, like the all-inhering Sun's rays, the permeating Divine Shafts of the Omniscient *Savitā Deva* are perpetually able to reach, influence, & inspire an intellect, which has been ploughed & prepared for the inpours of Truth & Profound Realities behind the betraying scenes of the Visible World. The entire scope of a man's free and natural proclivities and his actual deeds is determined by the impelling impressions, which continue to hang over his head as the lingering fruits of what he has been sowing and doing in the past; and on their waning away, the purged soul is able to feel the ecstatic touch as well as the enthralling Kindness of its Loving Lord. Thus, the living and the lifeless both, be they small or large, are all ultimately, in one way or another, controlled by the All-inspiring Presence of Universal Spirit, generally conceived of as '*Sat-Cit-Ānanda*'; somuch so that nothing can ever transgress or

disobey the laws laid down by it for circumscribing the diverse tardy thrusts of other powers in order to maintain the necessary harmony of the universe. Therein consists His Absolute Supremacy and All-out Dominion, or as philosophically suggested, The Triple Majestic Might of Great Savita. Nevertheless, it is a long-established truth and must be admitted beyond all doubt that by having a loyal recourse to His Unbounded Graciousness even little things may be exalted, get their puny powers invested with a holy touch, and chosen for great effects in their turn.

(U) Despite his many and varied peculiarities, due to the extremely limited scopes these distinctive faculties, e.g., intellect, heart, physical powers, resolution, &c., man is so much pressed down that his real plight is not only one of stark dependence, but even appears to be piteously poor. On the one hand, his eager hopes and longings have little hesitation in presenting to him a heaven-high stature of his wakeful, Exalted Soul, and on the other, his, helpless, tottering feet, perpetually drawn by the trembling touches of the down-right physical advances of the Earth, yet not without reminding him of his wretched finiteness and indigence at every step, bring him almost every day to an irresistible encounter with the sinking blows of a mighty whirlpool of despair. He easily starts, very early in life, during day and at night, too, seeing pleasant dreams of his lasting high eminence, and limitless prosperity; of future goals of joys, and paradise of happiness; & witnessing others about him in relatively better, or even the best, circumstances of life, himself feels encouraged as well. But, as he still hopefully advances in his mixed experiences of life, the Cruel Kicks of a pitiless and delusive mockery of the surrounding world only leave him in an increasingly distressful agony by showing to him ostensibly living and moving scenes of a shallow emptiness of life beyond all cure, indeed. His two-thirds of life by now has slipped away, and he begins to feel that he has learnt something out of it, after all; but continues to woo the delusion and pursue the shadow, as if they formed an inalienable part and stuff of his life. Rarely one in a thousand, while sagacity with its revealing ray of enquiry dawns upon him, seems to question seriously as to what it is that he has learnt, after all, and whisper to himself — "Is there, let me know and find out convincingly, any essence — any substance, — even infinitesimal reality behind these charming dreams, of mine ? What am I ? — Where am I, after all ? —And why, in God's name ? Am I born only to be drifted and thrown up and down, or this way & that, ever struggling for life with the gorging buffets of this sorely grievous Whirlpool of the World ? If it were so, the powers of my strength and courage, my foresight and capability as given to me also should have been in due proportion to my chances. But, sadly enough, the entire outfit provided to me as an equipment for even survival against the deadly talons of Nature is unequal and hardly adequate for the purpose. Will

it be ever possible, say, for a poor wormling to hold out hopefully for long against a seething, hellishly churning pool of ocean-waves ? When there was nobody else to look after me at the very start of my life, the parents responsible for my birth brought me up with their best possible care & affection; thereafter a number of teachers as well as preceptors, too, both living and departed, generously enlightened my natural faculties with their own kind & incomparable beams of learning in their respective spheres of knowledge, ethos, as well as physical skills of the body. My companions and friends, too, added to my otherwise single and uncertain strength by their sincere good faith and helpful co-operation in many an enterprise and public trust. The State itself did not lag behind in doing whatever was in my best interest and needed for necessary welfare. None-the-less, my good luck in regard to all these wordly blessings & facilities could not wash away the predicament of my finite fibres from me, the simple reason being that all this blessedness, though extremely indispensable as well as beneficial, is alien & acquired from outside, at any rate. Again, could even that quasi-blessed human glory & fortune have ever been so wonderful & unexceptionable an achievement of man, this limping pseudo-giant—seldom capable of stalking the earth, in his own right alone, without Divine Promptings to help him for his own future good ? No; it is absolutely unthinkable. Nothing else but Intuitive Divine Knowledge can stand as a rare source of missionary inspiration and spiritual competence instilled into the human heart by his All-time Benefactor, *Saccidānandaghana* Lord *Savitā*, the Fonutain-Spring of Universal Purity eushrined within the soul, and amply impart to man the power and compatibility not only to attain to his loftiest cherished vision of life, but also to have swum across quite valiantly the swallowing waves of the World's Huge Cyclonic Storm. Then, of course, it does become possible for an insignificant 'Ant', so to say, to measure its metal with the iron immensity of an 'Elephant', and even overcome it, at last. Let me, too, meditate and faithfully invoke the Holy Magic of that Supreme Preceptor of all other preceptors of Mankind and its First Life-giving Parent, too, Who always prompts it into ways, which bring about highest human well-being, and Who being Self-existent, Eternal, Undecaying Lord of Bliss, is also the Ever-Benevolent Benefactor of all, and threfore, the Paramount Almighty Custodian of the Three Known Worlds, that He may be pleased to continue enlightening my path of life with His Ever-illuminating, Sin-scaring, and sanctifying intuitive promptings from within me; so that my lean and unsettled mind may be sublimated into an adequately refined, subtle faculty of comprehension in so far as the deeper essence of truth and righteousness is concerned, and in consequence of His Sweet Supreme Graciousness, I may come to have a firm and ingrained disposition for pure thoughts as well as dutiful deeds by all means lending

fair glory to their doer, beneficial to all in the highest degree, and not the least tainted either with evil, or sinfulness". In this highly mystical prayer, often referred to as the *Sāvitri*, or *Brahma Gāyatri*, or *Guru-mantra*, according as the context wherein it is used, there is always a strong, implied suggestion in regard to the devotee's progress of Divine Adoration, and an extremely profound significance attached to this '*tapaḥ*' – oriented hymn, which without the least ambiguity puts forth the highest ideal as well as the most appropriate means to it, both aggregating in a flawless consummation of human life on earth : as has also been fairly clearly indicated in another important hymn in the *Atharvaveda*.⊙

अथ सन्ध्योपासनाद् व्युत्थानादुद्यापने ह्यात्मसमर्पणम् ॥

ब्रह्मगायत्रीमन्त्रस्य मननादधि श्रद्धापूर्वकं परभक्तिभावयुक्तः सन् व्युत्थानवेलायांस्ततः संगृहीतमनसैतेभ्यः शब्देभ्यः समर्पणं कुर्यात् ॥

"हे ईश्वर दयानिधे ! भवत्कृपया ऽ नेन जपोपासनायोगाभ्यासादिकर्मणा धर्मार्थ–काम–मोक्षाणां सद्यः सिद्धिर्भवेन्नः ॥

हे भक्तवत्सल दयासिन्धो विश्वेश्वर ! यत्ते विश्वकल्याणायेक्षणं तदर्थं यत्सृष्टिविधानञ्च तत्सर्वं सर्वथैव पूरितं भवेदिति कामयमानः स्वल्पशक्तित्वादतिदीनताञ्चतोऽहमनेन जप-तपः - सन्ध्योपासनायोगाभ्यासादिसमेतेन कर्म्मणासह स्वात्मानं भवच्छरणं समर्पये। त्वद्दयार्णवैरेव यत्किञ्चिज्ज्ञानं–बलंधनमादीनि पुण्यसञ्चयार्थानीमानि कर्म्माणि च सर्वमेवाऽर्जितं मया पुनस्तुभ्यं समर्पितमिदम्। भवत्कृपयैतानि यज्ञधर्म्यंकृत्यानि नित्यं शान्तिपूर्वकं कुर्वाणस्ते ऽ नुग्रहेण यथाऽऽशुगत्या वयं धर्मनिष्ठामर्थवत्तां सुखार्थतां कामानां पूर्णतृप्तिं स्थिरमुत्कृष्टतमं मोक्षानन्दञ्चेतीष्टचतुष्टयं शीघ्रमस्मिन्नेव जीवनकाले नु सम्पादयेम। एतदेवाऽतिविनीतभावेन भगवन् ! भवदीयानुग्रहं याचामहे ॥

इस प्रकार सन्ध्यान कर्म तथा ब्रह्मगायत्री मन्त्र के मनन के पश्चात् अन्त में उठने एवं सन्ध्यासमापन से पूर्व श्रद्धापूर्वक भक्ति भावसहित इन शब्दों द्वारा एकाग्रमन से समर्पण करें ॥

'हे दयानिधे भगवन् ! सर्वेश्वर प्रभो!! मैं अपनी अतितुच्छ शक्ति तथा दीनता सहित अपने आप को आप की शरण में समर्पण करता हूं। इस भावना न कि आपका विश्वकल्याणविषयक ईक्षण और उसके साधनार्थ अटल सृष्टि विधान पूर्ण होवें, आप की ही असीम दया से अर्जित मुझे जो कुछ थोड़ा सा ज्ञानबल-धन आदि पुण्यशुभकर्मों सहित प्राप्त हुआ है वह पुनः आप के अर्पण है। हम विनीत भक्तों पर आप की सदा ऐसी कृपा और अनुग्रह बने रहें कि शान्तिपूर्वक सन्ध्या-जप-तप-उपासना आदि आध्यात्मिक यज्ञकर्म करते हुए हम शीघ्र अपने उत्तम मनोरथों अर्थात् धर्म की निष्ठापूर्ण सिद्धि, अर्थ की सुखार्थता,

⊙"*Stutā mayā varadā, Vedamātā, / pracodayantām, pāvamāni dvijānām, / Āyuh, prāṇam, prajām, pas'um, / Kirtim, draviṇam, Brahma-varcasam / mahiyam datvā vrajata Brahma-lokam.*" — (*Atharva* : 19–7–71).

Brahmā Ṛṣiḥ : Gāyatri devatā : Jagati chandaḥ: Ekārcam Sūktam.

तथा अर्थवत्ता और कामनाओं की तृप्ति के साथ साथ मोक्ष के स्थायी ब्रह्मानन्द की उत्कृष्टता द्वारा सिञ्चित इष्ट पुरुषार्थचतुष्टय को सफलता पूर्वक इसी जीवनकाल में सम्पन्न करने में समर्थ होवें। यही हमारी आपसे विनम्र विनय और प्रार्थना है ।।"

In this way, at the close of meditation along with an intimate communion with the Lord of our 'being' by means of an intensive contemplation on the *Brahma gāyatri mantra*, and before getting up for a return to the usual, normal engagements of extrovert life, a complete psychological Self-surrender to the Divine Presence in the midst of deep faith and sentiment of exultant devotion ought to be made in these words :

"O my Heavenly Kind Lord and the Supreme Sovereign of all in this as well as the other world ! Well conscious of my utterly poor abilities and in extreme humility on my part, as such, I dedicate & surrender my puny self as well as every thing else belonging to it to Your Loving Pleasure. With full awareness &the feeling that Your Universal Benevolence&the impeccable Law-fostering Cosmic Constitution meant to serve it to thatend under all stipulations, must ever go ahead & flourish, I most humbly tender hereby at Your feet, for Your Sweet Dispensation : myself, my small learning; my poor strength; verily more brittle material means; and,in fact, whatever little else, too, that might be said to belong to me, but, in truth, has been garnered here on earth entirely through the Eternal Sunshine of Your Kindly Graciousness; as well as, of course, the blessed little deeds of virtue that still cling on to me for their recompense. May Your Gracious Will ever continue to bless us, Your humble devotees, so as to enable us, while we peacefully pursue the proper path of humanely worthy and spiritually elating deeds (*Ādhyātmic Yajña Karma*), including soft, intimate prayers; intuitive *Japa* or abstraction in transcendental worship; penance or psychological discipline with self-sestraint; and meditation, to gain rapidly, and without any obstructive lags, in this very life, its full-blown bloom, comprising life's 'four-fold prosperity' in respect of a deep-rooted spirit of charity and righteousness, a happy meaningfulness of all material wealth, a rich sense of gratification derived out of various psychic emotions, and, above all, possibly the *Sine qua non* crowning state, in whieh the soul is at one with Lasting Peace and Divine Summits of Immaculate Blissfulness in mokṣa. This is our sore need, and none save You, O our Benign Father ! can solve it. So our suppliant palms go up in earnest prayer, meekly seeking Your Never-Denied-Care !

अथाऽन्तिमो नमस्कारमन्त्रः ॥

[२०] ओ३म् नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥

——(यजु० अ० १६–मं० ४१) ॥

परमेष्ठी प्रजापतिर्देवा वा ऋषयः । रुद्रा देवताः । स्वराडार्षी बृहती छन्दः । मध्यमः स्वरः ॥

पदान्वयः — ओ३म् (संज्ञा–एकाक्षरब्रह्मनाम-प्रणव मन्त्रः (अव्ययपदम्) । शम् (अव्ययपदम्) + भवः (संज्ञा-पुं०)=शम्भवाय (समस्त संज्ञापदम् – पुं० – चतुर्थ्येकवचने रूपम्) । च (समुच्चयार्थकमव्यय-पदम्) । [मे] । नमस् (अव्यमपदम् -संज्ञा –नपुं०–प्रथमायामेकवचनंरूपम्) । [अस्तु] । मयस् (संज्ञा–नपुं०–प्रथमैकवचनम्) + भवः (संज्ञा–पुं०) = मयोभवाय(समस्तंसंज्ञापदम्–पुं०–चतुर्थ्येकवचनम्) । च (पुनः समुच्चयार्थकमव्ययपदम्) । [अप्येतन्मे नमोऽस्तु] ॥ नमः (संज्ञा–नपुं०–अव्ययपदम्) । शम् (अव्ययपदम्) + करः (संज्ञा–पुं०–प्रथमैकवचनम्) । शं + करः इति पदयोः समासः शङ्करस्तस्य पुंल्लिङ्गे चतुर्थ्येकवचनं रूपम्) । च (यथापूर्वं समुच्चयार्थकमव्ययपदम्) । मयस्कराय (मयस्)=संज्ञा–नपुं–द्वितीयैकवचनम् + करः = संज्ञा-पुं०-प्रथमैकवचनम्) = (इति मयस्करयोः पदयोः समस्तपदम्–पुं०-चतुर्थ्येकवचने रूपमिदम्) । च (समाहारे प्रयुक्तोऽव्ययपदम्) । [अपि मे नमो नमः] ॥ शिवाय (संज्ञा–पुं०–चतुर्थ्येकवचनं रूपम्) । च (अत्राप्यन्वाख्याने पुनरावर्तितमव्ययपदम्) । शिवतराय संज्ञा-पुं०-तरप्प्रत्ययान्तस्य पदस्य चतुर्थ्येकवचने रूपमिदम्) । च (सम्पूर्णार्थोत्कर्षसंयोजकमुपलक्षणमव्यय-पदम्) । [मे वारम्वारं बहुशस्सत्कारपूर्वकं नमोऽभिवादनमस्ति] ॥

पदभावामृतम् —**ओ३म्** = हे सर्वमङ्गलमूल आनन्दनिधे ! हे सदाशिव तापसारक अभद्र-रुद्र!! हे नित्य-शुद्ध-वुद्ध-मुक्त-दिव्य-सोमाऽधिपते परमात्मदेव !!! अनेन खल्वेकाक्षरेणोङ्कारेण पदेन ब्रह्मणोऽगणित गुणाः स्तुतयश्च परिगृहीताः । यथा पूर्वस्मिन् प्रथमे मन्त्रेऽपीषद्दर्शितम् । अभीष्टसूक्ष्मवोधाय तत्रैव द्रष्टव्यम् ॥

हे पूर्ण मंगलधाम आनन्दनिधि प्रभु ! हे सदाशिव कल्याणकारी और अशुभनाशक पापहारी अर्यमा देव !! हे नित्य-शुद्ध-बुद्ध-मुक्त-दिव्य-सोमाधिराज परमात्मन् !!! निस्सन्देह इस एकाक्षर पद ओंकार द्वारा परब्रह्म परमात्मा के अनगिनत गुणों तथा स्तोमों का एक साथ अत्यन्त व्यापकता सहित ग्रहण हो जाता है । वाञ्छनीय सूक्ष्मज्ञान के लिए पिछले प्रथम मन्त्र में थोड़ी अधिक व्याख्या प्राप्त है, उसे वहीं देखें ॥

O our Supreme Lord, a Veritable Fathomless Ocean of Everlasting Bliss, and the Sovereign Source of Absolute Joy and Happiness ! O Eternal Dispenser of All Blessed Goodness as well as the Ideally Just and Illustrious Destroyer of Evil and Impiety !! O Primordial Super-Architect of Eternity, of Purity and Piety, of Learning and Liberality, of Divinity and Heavenly Sweetness of an abiding spirit !!! Etymologically, indeed, the one-syllabled term, Om, includes lofty and concurrent

suggestions of a very comprehensive nature in regard to the numberless attributes as well as adorations of the Supreme Omnipresent Universal Being. In the foregoing and prelimiary first mantra some further desirable detail is available, which should profitably be referred to.

शम्भवाय — यः स्वयं 'शं' सुखस्वरूपो भवति/ नित्यं सुखं कल्याणं वा भावयतीति स प्रजापतिरीश्वरो / विद्वान् वा / तस्मै परंकल्याणरूपाय ब्रह्मणे। सदाऽऽनन्दमूर्त्तये। क्लेशशून्याय चातिशयेन सुखसंवर्धकाय परमेश्वराय। शं+भवःपदयोः समासः चतुर्थीविभक्तौ चैकवचने च रूपमिदम्। शं सुखमया शान्तिश्चाऽऽह्लादकं कल्याणमिति। अभद्रमवरञ्चाऽशांतिञ्च यदपाकरोतीति तदैश्वर्यप्रदोत्तमसुखवाहिनी स्थितिः ज्ञानं / वाणी / सर्वेश्वरो / वरुणो / गुरुर्वा ।। भवः स यो भवति / भावयतीति वा (अन्तर्भाविते ण्यर्थे) 'भू' सत्तायाम् (भ्वा०—प०—से०) धातोरन्तर्भाविते ण्यर्थे कर्त्तरि पचाद्यच् प्रत्ययः ।। शम्। शर्म। कम्। मयः। शिवमित्यादीनि सुखनामसु पठितानि — (निघं० ३-६)। 'शं च नस्कृधि ।।' —(यजु : ३४-८) इत्यस्योपरि 'सुखं च नः कुरु' ह्याचार्यं यास्कस्य निर्वचनव् —(निरु० ११-३०)। अन्यत्रापि (निरु० १२-४५) — "शंनो भवन्तु वाजिनो हवेषु देवताता०' (ऋ० ७-३८-७) / (यजु० ९-१६) इत्येतत्प्रकरणसम्बन्धे 'सुखा नो भवन्तु वाजिनो ···· ···· ह्वानेषु देवतातौ यज्ञे। ···· ···· क्षिप्रमसमद्यावन्त्वमीवाः। देवाऽश्वा इति वा' ···· ···· (अर्थोपलब्धिः) ।।

जो स्वयं शान्तसुखस्वरूप है / अथवा नित्य सुखद कल्याण का विधाता है / उस प्रजापालक / ईश्वर / या विद्वान् / अथवा अत्यन्त कल्याणरूप अद्वितीय ब्रह्मशक्ति के लिए। सदा आनन्दघन शोभन धर्माधार के निमित्त। क्लेशरहित तथा अत्यन्त सुख की वर्षा करने वाले प्रभु के लिए। पूरा पद 'शम्' एवं 'भव' दोनों पदों का समास है और सम्प्रदान कारक में उसके एकवचन का रूप है। शं सुखमय शान्ति एवं प्रसन्नताप्रद कल्याण होता है। अभद्र-अवर-तथा अशान्ति को जिसमें स्थान न हो ऐसी उत्तम सुखद अवस्था / ज्ञान / वाणी / सर्वविधाता / वरुण / अथवा आचार्य गुरु ।।

For that Peerless Supreme Power of Taintless Goodness and Benign Majesty / the Right Royal Custodian of His subjects' proper destinies and well-being / Who is Himself an embodiment of unruffled calm and inward joy / or a thorough man of learning / or the Supernal Benefactor Who is ceaselessly overflowing in ripples of happy boons and circumstance. In high reverence of the Eternal Fountain of Heavenly Bliss, and the precious bed-rock of all piety as well as righteousness, indeed. In humble deference to our Great Lord, Who is free from all evil, sinfulness, and want, and unquestionably the One Ultimate Cause of all human happiness in the world. This whole term is a compound of two words, namely, '*S'am*' and '*Bhava*', grammatically declined in singular number in its dative case. '*S'am*' is exultant peace and quietude with a happy feeling of prosperous well-being. The entire compound term may mean : for the Sovereign Lord of This Universe, / the Almighty Saviour of His people, / the Abstract Principle of Pure Knowledge / an Ideal Teacher or Preceptor / power of speech / or a chaste state of

life, after all, yielding no foster-ground for either wickedness, or low meanness as well as the virus of anarchy to grow.

च —समुच्चयार्थकमव्ययपदम् ।। 'चेति समुच्चयार्थः । उभाभ्यां सम्प्रयुज्यते ।'—(निरु० १-४)।। द्विपदयोर्भावयोर्वा संयोजकाव्ययपदम् । अपि ।।

दो पदों अथवा वाक्यों का संयोजक शब्द है । और । भी । तथा ।।

A conjunction or copulative term used for joining two words, sentences, or statements. And. As well as. Also.

नमः — अत्यन्तसमादरपूर्वकं द्वौ हस्तौ सम्मेल्य विनीतशिरसा योगेनसह सत्कारकर्म्म । शिरसा नमस्कृत्य कृतज्ञताभावाभिव्यञ्जनम् । नमामि श्रद्धया सह प्रकर्षेण विनम्रीभवामि । नमस्ते नमस्कारवचनेन वेति भृशन्त्वा सत्करोम्यहम् ।। 'णम' प्रह्वत्वे शब्दे च (भ्वा०–प०–अ०) धातोर्'भावे'(अष्टा० ३-३-१८) इति सूत्रेण घञ्प्रत्ययान्तो नमः शब्दो व्युत्पद्यते ।। विनतिर्नमनमेव नमः । यज्ञो नमो यज्ञियानेवैनाने-तत्करोति–(शत०ब्रा० २-३-४-२४) । यज्ञो वै नमः (शत०ब्रा० २-४-२-२४) । अन्नं नमः (शत०ब्रा० ६-३-१-१७) ।। नमः – ब्रह्म–वाजः – अर्कः – वर्चः – आयुरित्यादीनि अन्ननामानि–(निघं० २-७) । नमः वज्रनामस्वपि पठितम्–(निघं० २-२०) ।।

अत्यन्त आदरपूर्वक दोनों हाथों को जोड़ते हुए विनयपूर्ण पूजा कर्म । सिर झुका कर नमस्कार करते हुये कृतज्ञता का प्रकट करना । नमस्ते करता हूं अर्थात् विशेष रूप से श्रद्धा व नम्रता का भाव आप के प्रति रखता हूं । नमस्ते अथवा नमस्कार वचन द्वारा मैं आप की भरसक वन्दना करता हुआ अपने को आप की शरण में अर्पित करता हूं ।।

An act of offering reverence to somebody by joining both the palms in an attitude of great respect and deep humility. An expression of gratitude by slightly bending the head in a noble gesture of its acknowledgement. 'I salute to you'; that is to say, offer my veneration and homage with full faith and devotion, in all sincere modesty. By my invocations to you through the gentle term '*namaḥ*', I surrender myself with my best reverence and most sincere adoration for you.

मयोभवाय — यस्माद्दिव्यकारणात्सर्वमैहिकं सुखं प्रभवति तस्मै शान्तसौख्यस्वरूपाय ब्रह्मणे । यः खलु नित्यं मयस्याऽऽनन्दस्याऽऽदिकारणं / तं भावयति चाऽन्येभ्यः / तस्मै सर्वानन्दविधात्रे / अग्नये / सूर्याय / ज्ञानाय / श्रोत्रियवरायोपदेशकाय / स्वामिने वा ।। मयस्+भवश्चेति पदयोः समासस्तस्य चतुर्थीविभक्तावेकवचने च रूपम् । 'मयः' भौतिकं सुखम् । मयः । शिवम् । शम् । कमादीनि सुखनामानि –(निघं० ३-६) ।। भवः='भू' सत्तायाम् (भ्वा०–प०–से०) धातो 'ॠदोरप्' – (अष्टा० ३-३-५७) इति सूत्रेणाऽप् प्रत्ययान्तः सम्पादितः । "आपो हि ष्ठा मयोभुवः ०"–(ऋ० १०-९-१)='आपो हि स्थ सुखभुवः ।'–(निरु० ९-२७) ।। यद्वै शिवं तन्मयः (तैत्ति०ब्रा० २-२-५-५) ।।

जिस अलौकिक तथा दिव्य कारण से सांसारिक सुख और अन्तःकल्याणरूपी कार्य की उत्पत्ति होती है उस शान्तानन्दस्वरूप परब्रह्म के लिए । जो निश्चय ही अखण्ड आनन्द का आदि कारण है / अथवा नित्य उस का अपनी प्रजाओं के लिये सम्वर्धन करता है उस समस्त सुखों के अमर विधाता के

लिये/अग्निदेव के लिए / जीवनाधार सूर्य के लिये /सूक्ष्मतम ज्ञान के लिये/उत्तम वेदज्ञ उपदेशक के लिये अथवा हितैषी राजा या स्वामी के लिये । 'मय' सांसारिक सुख एवं समृद्धि का नाम है ॥

For That Absolute Greatness—The Primaeval Divine Cause—far beyond the reaches of human perception, and the Most Exalted Image of Divine Bliss and Perfect Tranquility, from Whose Immanent Presence spring forth as its natural Effects and off-shoots all the worldly pleasures and joys as well as the higher and subtler intuitive veins of happihess in life. For the First Contriver of all living pleasures, and certainly the Prime Source of Everlasting Happiness, / or the ever-helpful god of Fire, / the Sun-god as a fundamental support of life itself, / the Essential Principle of Knowledge as a vital means of joy, no less than of power, in truth, / the inspired genius of a Teacher or Preceptor, disseminating profound Vedic Truths, and cutting at the roots of ruinous Ignorance disasterously lodged in human mind, / or the mellowed Master of Men, / or popular Ruler, / who feels others' distresses and hardships as though they were his own. '*Mayaḥ*', of course, implies the practical welfare and prosperity of worldly life, which always, if achieved and handled rightly as well as wisely, serves as a fore-runner to the expanding dawn of the Final Beatitude for man.

च (नमोऽस्तु मे) — पूर्वोक्तभावानुकर्षणे संयोजकमव्ययपदम् । समुच्चयेऽर्थेऽपि प्रयुक्तम् ॥

पीछे कहे भाव को ही और अधिक बलपूर्वक आगे बढ़ाने के निमित्त प्रयुक्त संयोजक अव्यय पद । समुच्चय अर्थ में भी उपयुक्त होता है ॥

As well as; And. A copulative conjunction, further carrying on with additional emphasis the sense which has already been previously expressed. It also joins & brings together the two thoughts, the preceding & the following one.

शङ्कराय — आभ्यन्तरिकसुखशान्तिवर्धकाय सोमदेवाय । प्राणिनां सुखप्रापकाय । यः सर्वप्रकारैर्मनोबुद्ध्यात्मेन्द्रियाणां परंकल्याणस्य कारणं भवति तस्मै बहुहितसाधकाय जगदीश्वराय । यः सर्वान्नेव हि सर्वदाऽमृतं सुखं नयति तत्परमानन्दपरमात्मने ॥ 'शम्' सकलसुखशान्तिभावस्तम्+'करः' करोतीति यः स इति द्वयोः पदयोः समासः । तस्य चतुर्थ्याञ्चैकवचने च रूपमिदम् । शमिति वाह्याऽऽभ्यन्तरमाऽऽनन्दकेतनं भवति । तच्छञ्चान्यान् प्रति शीलतः करोतीति शङ्करस्तस्मै सर्वसुखप्रेरकाय ॥ समासे शमुपपदे 'डुकृञ्' करणे (तना०–उ०–अ०) धातोः 'कृञो हेतुताच्छील्यानुलोमेषु'–(अष्टा० ३-२-२०) इति सूत्रेण टः प्रत्ययः ॥

अन्तःकरण को सुखशान्ति प्रदान करने वाले सोम देव के लिये । प्राणीमात्र के सुखचिन्तक और सम्बन्धित सुविधाओं के प्रवर्धक स्वामी के लिए । जो हर सम्भव प्रकार से आत्मा–मन–बुद्धि–तथा इन्द्रियों के उत्तम कल्याण का एक मात्र हेतु एवं आश्रय है उस अपने उदार हितसाधक परमेश्वर के लिये । जो सदा सब का अमर आनन्दरूप मोक्षसुख की ओर मार्गदर्शन करता है उस परमानन्द परमात्मा के लिये । 'शम्' शब्द का अभिप्राय आन्तरिक एवं वाह्य दुःखरहित सुख का धाम अथवा स्थिति है। और स्वभावतः उसी सच्चे सुख को अन्यों के हित के लिये बढ़ाने वाला शङ्कर कहलाता है॥

For the Great Soma Deity, Who bestows immortal peace as well as quiet joy upon human conscience and the alert mind, not far behind it in its earnest quest for an overpowering equanimity in life. For that True Liberator and Benign Benefactor of living creatures, Who has generously provided them all with numerous natural means of safety and pleasing resources of comfort without any prejudice or partiality on His part. For our Benevolent Merciful Great Lord, Who alone most graciously has been our greatest succour in respect of our noblest well-being in every possible way, so far as our aspiring soul, the intellect, resolute 'will', and even physical faculties are concerned. In humble obeisance to that Lofty Pivot of Pure Bliss — Which is also the All-pervasive Conscious Presence at the helm of this boundless Universe — Who, like a Kindly Light-house, invariably never fails to guide, lead on, & inspire the footsteps of seekers on the path of Immortal Bliss, which is, indeed, a hard-won Spiritual Freedom, dancing at our blessed feet in the wake of a full emancipation from the rugged bonds of this wordly as well as the bodily lag. The term '*S'am*' refers to and connotes a condition, seat, or state of inwardly as well as outwardly happy negation of worry, care, and distress, with a leaning for the positively pleasing experience of complete satisfaction and the joy born out of it. Accordingly, he who is naturally disposed to, and practically accustomed of, promoting such chances and situations for others' benefit, for he himself is richly steeped in it, is admiringly known as '*S'aṃkara*'.

च — पुनः प्रयुक्तं समुच्चयार्थकमव्ययपदम् ॥

दुबारा प्रयुक्त हुआ दो वाक्यों को संयोजित करने वाला अव्यय पद है ॥

Again, it is a conjunction, used for joining two clauses.

नमः — श्रद्धयाऽयं सत्कारभावोऽभ्यर्पितो मया । भक्तिपूर्वकमतिप्रीतियोगेन दत्तमनसा च नमस्करोमि । सर्वथाऽभिमानरिक्तबुद्धया तुभ्यमतीवपूज्याय विनीतशिरसाऽऽनतोऽस्मि ॥ 'णम' प्रह्वत्वे शब्दे च (भ्वा०–प०–अ०) धातोर्भावे ऽ कर्त्तरि संज्ञायां घञ् प्रत्ययः । नम्रीभावे नमनमिति नमः । अस्मिन्नेव मन्त्रे पूर्वं ह्येपि द्रष्टव्यम् ॥

मेरे द्वारा श्रद्धापूर्वक उत्तम सत्कारभाव समर्पित है । भक्तिसहित अत्यन्त प्रेमपूर्वक और दत्तचित्त हो कर मैं नमस्कार करता हूं । भली-भाँति अभिमानरहितबुद्धि से सर झुका कर अत्यन्त पूजनीय आप के सम्मुख वन्दना करता हूं । विशेष नम्रता की भावना से प्रेरित अभिवादन ही नमन कहलाता है ।

My best reverence and humble homage are hereby pledged to you. Bound in utmost faith and deep love and with a heart all set in devotion, I pay my sincerest respects to you, O Great Benefactor of mankind ! Mentally well-purged of all the vile trappings of 'ego' and the sorely abashed self, and with a head now bent low in meek submission to the Governor of my soul, I offer my heart-felt adorations to my most adorable Lord and Loving God ! An attitude of selflessly meek submissiveness, aroused by a deep sense of special reverence for somebody higher and

entitled to it, is, indeed, the essential part of this act of veneration accompanied by the expression of the term '*Namah*'.

मयस्कराय — अध्यात्मोत्कर्षसमेतां भौतिकां समृद्धिमपि परिवर्धकाय प्रजापतये। नाना-प्रकारैरसंख्यसुखसाधनानां नियोजकाय जगदीश्वराय, / आदित्याय/नृपतये वा । शरीर—मन: -प्राणात्मनां सर्वसुखप्रविधानहेतवे ।। मयस् + कर: पदयो: समास: । समस्तपदस्येदं चतुर्थ्येकवचनं रूपम् ।। मय: तृप्तिरैहिकं सुखमेव यद् गुह्याऽऽध्यात्ममोक्षानन्दप्राप्तये नितरामभिव्यपेक्षितमस्ति । कर इति 'डुकृञ्' करणे (तना०—उ०—अ०) धातो: 'कृञो हेतुताच्छील्यानुलोमेषु (ट:)' – (अष्टा० ३-२-२०) इति सूत्रेण 'ट:'—प्रत्ययान्तं पदम् ।। मय: । शग्मम् । भेषजम् । शमादीनि सुखनामसु पठितानि—(निघं० ३-६) ।।

अध्यात्मोन्नति के साथ-२ भौतिक सुख की भरसक व्यवस्था करने हारे प्रजापति के लिये । नाना भांति के अगिनत सुखसाधनों के श्रेष्ठ नियोजक जगदीश्वर / सूर्य्य / अथवा नरेश के लिये । शरीर—मन—प्राण—तथा आत्मा सम्बन्धी सभी सुखों के प्रविधानकर्त्ता के लिये ।। मयस् + कर दोनों पदों का समास है । 'मयस्' का अर्थ तृप्तिदायक लौकिक सुख ही है जो गुह्य आध्यात्मिक मोक्षसुख की अनुभूति के पूर्व पूर्णतया अपेक्षित है । 'कर' स्वभावत: परिपक्व व्यवहार का सूचक है ।।

For the Generous Divine Providence, Who for the welfare and happy prosperity of His beloved subjects is ever bountifully disposed to serve them with the best spiritual opportunities as well as plentiful material means of happiness and joy in the world. In all devoutness and with profound devotion to that wonderful Architect of countless Stars and Earths, / or His deputy, the human Sovereign, on earth, / or His Celestial Lieutenant, the Sun in the heavens / Who has in a thousand ways devised numerous sources of joy and immortal glory as well as those of momentary glamour, for His earthly, poor, yearning creatures, whom He is also never tired of tuning into His own well-conceived gentle and holy image of To-morrow. For that Kind, Great Guardian of the world, Who has Most Resourcefully and Munificently provided all the healthy and yet pleasurable aids, required for the full growth of the body, the heart, the life-essence (*prāṇa*), and their master, the 'thinking' soul. The term is a compound of the two words, '*mayas*' and '*Karaḥ*': the former, connoting healthy sense-gratification, and worldly satisfaction in regard to other material cravings, which is absolutely the first requisite step before the still deeper and more consummate spiritual well-being may be in sight; while '*Karaḥ*', the latter term, implies a confirmed natural or habitual action and attitude in respect of a certain tendency.

च [मे नमोऽस्तु] — पूर्वप्रोक्तस्यार्थस्याऽनुकर्षणे पुन: प्रयुक्तं समुच्चयार्थकमव्ययपदम् । तथा । अपि ।।

पूर्वकथित भाव को ही बल देने के लिये फिर प्रयोग किया गया संयोजक अव्ययपद है जो और अथवा भी का अर्थ रखता है ।।

And. Also. A conjunctive term, used, as earlier also, for joining a more

emphatic statement with another already stated immediately before it.

शिवाय — अत्यन्तसुखवर्षकाय परमानन्दमूर्त्तये। सकलकल्याणमूलोद्गमाय। नितरामखिल-मङ्गलमूलाय सदाशिवाय च। भूतगणरक्षकाय सुरसैन्यनायकाय च स्वयं सौम्यस्वभावाय सर्वसुखाभि-रामायेश्वराय / नृपतये / अग्नये / विदुषे वा। सुखदज्ञानमेघसमाज्ञानविनाशकोपदेशकाय। अभ्युदयनिः-श्रेयससम्प्रेरकाय गुरुश्रेष्ठाय ।। (१) 'शीङ्' स्वप्ने' (अदा०-आ०-से०) धातोः 'सर्व-निघृष्व-रिष्व-लिष्व-शिव०' – (उणा० १-१५२, १५३) इति सूत्राभ्यां वन् प्रत्ययो निपात्यते। धातोर्ह्रस्वत्वमपि च निपात्यते। 'शेतेऽसौशिवः। शिव ईश्वरः। शिवं भद्रं सुखमुदकञ्च। शिवो भूमिः हरीतकी वा।। (२) अथवा 'शो' तनूकरणे (दिवा०-प०-अ०) इति धातोस्तयैवौणादिकया रीत्या पूर्वोक्त वन् प्रत्ययो धातोश्च ह्रस्वत्वमपि पृषोदरादिगणवत् निपात्येते। श्यति पाप दुःखं वा क्षीणं करोतीति शिवः ।। स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् – (तैत्ति० आर० १०-११-२)। शिवं-शं-कं-शर्म-मयः सुखनामसु पठितानि पदानि-(निघं० ३-६) ।।

अत्यन्त सुख की वर्षा करने वाले परमानन्दघन महाशिवोदधि के लिये। समस्त कल्याणों के निदान एवं उद्गम शिवस्वरूप अनादि ब्रह्म के लिये। सम्पूर्णतया नित्यमङ्गलमूल सदा हितैषी शिव-शङ्कर के लिये। भूतगणों के रक्षक, देवसेनाओं के सुदक्ष नायक, स्वयं सौम्यस्वभा व एवं परिपूर्णानन्द परमेश्वर के लिये / प्रजापालक राजा के लिये / अतीव सुखदायक अग्नि / विद्युत् / अथवा विद्वान् के लिये। सुखद ज्ञानमेघ के समान अविद्या को मार भगाने वाले धर्मोपदेशक के लिये। अभ्युदय एवं मोक्ष की प्रेरणा देने वाले उत्तमगुरु के लिये ।। सांसारिक सुखों के प्रति जो सोता सा रहता है अथवा पापों या दुःखों को क्षीण करने वाला शिव कहलाता है ।।

For that Supreme Fountain of Divine Bliss and Shoreless Ocean of Ever-flowing Charity in beaming ripples of joys, smiles, and sunshine. For the Over-crowning Principle of Goodness, which is the Primary Source and Everlasting Cause of all good things in the world. For the Ever-benevolent Highest Diety of Positive Virtue as well as Active Goodness, Who is Absolutely the First Prime Cause of all Excellence and Nobility in existence. In reverent, willing homage to our Most Benign Heavenly Lord, Who is All-perfect Bliss and in Himself the Holiest of the holy, the Grand Commander of the Noble, and Kinghtly Forces, earnestly dedicated, voluntarily or otherwise, to the service of the Realm, riding the perilous waves of Time for its Final Redemption; and, above all, the Merciful Protector of all living creatures under the Sun, / or to a Similar Earthly Ruler; popularly admired for his generous preoccupation with the welfare of his subjects,/ the fire-god or electricity, both so well-known for their unforgettable high services,/ or to the man of refined and creative learning devoted to a vigorous regeneration of human life, even across an easy-going present, or, it may be, a confining past, forward to a sober and wholesome future. For the zealous propagator of piety and righteousness of life, who dispels barren ignorance from the minds of people

like a wandering patch of richly laden cloud, raining fecund drops of knowledge down the thirsty ears of his listeners and stirring their hearts and minds both to a new life of productive thought wherever he goes. With the deepest feeling of personal gratitude and veneration for the noblest Builder and Saviour of my life, who inspiringly enriched it with a transcendental advancement, culminating, at last, in the final blissful consummation in '*mokṣa*' for me. Whosoever, indeed, with a stoic indifference rests as much unaware and unconcerned as though he were blissfully asleep to the pests of worldly yearnings and their sordid effects, and deliberately goes on without respite disburdening himself as well as others of a lesser and still lesser load of vice and distress, while, at the same time, resolutely marching forward to the aspired goal of spiritual rehabilitation on earth, is entitled to the honour of being regarded as a *S'iva*.

च — समुच्चयार्थे च पूर्वार्थानुकर्षणे प्रयुक्तं संयोजकमव्ययपदम् ।।

समुच्चयार्थक संयोजक अव्यय पद है जिस का अर्थ 'और' है। अपने पूर्ववर्त्ती और अगले दोनों पदों, वा वाक्यों और उन के उत्तरोत्तर अधिक बल सहित भावों का स्पष्ट संग्राहक होता है ।।

An indeclinable conjunctive term that joins together the preceding and the following terms, or sentences, or clauses and prepares the mind suggestively for a more emphatic expression of the thought already in its grasp.

नमः — वन्द्यब्रह्मवन्दनम् । विनीताभ्यर्चनम् ।। अस्यामेवर्चायां यथापूर्वं विस्पष्टीकृतम् ।।

वन्दनायोग्य परमेश्वर के लिए हार्दिक प्रणाम । विनयपूर्ण अर्चना ।। इसी मन्त्र में जैसा पूर्व सुस्पष्ट कर दिया है ।।

Our heart-felt obeisance and humble submission to our most adorable Supreme Lord. Our lowliest reverent prayers to the Sovereign of our joys as well as inner happiness. Further, as already adequately explained earlier in this very hymn.

शिवतराय — सकलैहिकसुखकारकाच्छिवादप्योत्तरायाऽविकलविशुद्धमोक्षानन्दप्रदाय केवलाय ब्रह्मणे । सकलक्लेशपापपाशेभ्यो निवार्याऽतिशयेन सर्वोच्चमङ्गलकारणाय देवोत्तमाय । शिवोहि स्वयं सर्वमङ्गलानामायतनम् । प्रजाभ्यश्च तेषां प्रभवकारणञ्चैवाऽस्ति । नित्यं स्वोदारप्रकृत्या च युक्तात्मयोगिनां मोक्षानन्दप्रदायकत्वाच्च स एव शिवतरोऽत्यन्तशिवंभावयिताऽपि भवति । तस्मै उत्कृष्टतमपूर्णकल्याणसाधकाय शिवतमाय वा ।। प्रकर्षेऽर्थे 'द्विवचनविभज्योपपदे तरबीयसुनौ' (अष्टा० ५-३-५७) इति सूत्रेण तरप्-प्रत्ययान्तं पदम् । तस्य च चतुर्थीविभक्तावेकवचने रूपमिदम् ।।

सर्वविध सामान्य सांसारिक सुखों की प्रदाता शिवशक्ति से भी अधिक उत्तम विशुद्ध पूर्ण मुक्ति के आनन्द को देने वाले केवल परब्रह्म परमात्मा के लिये । सकल क्लेश तथा पाप पाशों के निवारक और सर्वथा सर्वोच्च मंगलदायक देवाधिदेव के लिए । शिव स्वयं सर्वमङ्गलनिधान हैं और प्रजाओं के लिए भी सर्वसुखप्रदाता हैं । अपनी नित्य उदार प्रकृति द्वारा आत्मजुष्ट योगिजनों को मोक्षानन्द प्रदान करने के कारण जीव का सर्वोत्तम कल्याण करने में समर्थ वे ही शिवतर भी कहलाते हैं । उन्हीं उत्कृष्टतम कल्याणसाधक शिवतम के लिए वारम्बार हमारा हार्दिक नमस्कार है ।।

For the Supreme Universal Spirit, and the Purest Absolute Being—ever enthroned in the heart of men—Who, out of His Boundless Love, even rising above His usual general plenty and variety of divine munificence rewards the spiritually perseverant Yogis with pure blissfulness in recognition of the redemptive consummation of their souls. For the Lord Paramount of the gods and deities, Who not only encouragingly weeds away all disparaging misery and other shackling roots of a vile and vicious origin from His devotees' puzzling path, but also pats them on the back, in the end, with the choicest gifts of a supernatural core. *S'iva* himself embodies all conceivable blessings and virtues of life, which even gods and angels can aspire and long for; moreover, besides these common matetrial mediocrities of Nature that are ordinarily desirable for His human subjects, He also rests as the Most Unfailing Hope and Eternal Sheet-anchor for the more exalting and finer joys and other sublimer blessings that never betray. Hence, the same Supreme Divinity gratefully acknowledged and remembered as the Greatest Friend and Guide of the Storm-hit Soul to its prime un-sullied beatitude is invoked here by the more emphatic attributive term '*S'ivatara*', inasmuch as out of Its All-embracing Love and Large-hearted Disposition, It is eternally inspiring the devoted and self-conquering yogis with an absorbing relish of intuitive blissfulness. Again and again, therefore, we bow our humble heads in deep reverence to that Peerless Supreme Benefactor of ours (*S'ivatama*, as implied), Who, we trust, will see us safely ushered into our Noblest Destiny, at last.

च [वारम्वारं मे नमोऽस्तु ।।] — प्रागेवोक्तस्यभावस्याऽनुकर्षणेऽतिशायनेऽपि अन्तिमरूपेण पुनरावर्त्तितं समुच्चयार्थकमव्ययपदम् । यथापूर्वमर्थः ।।

पूर्वसम्बद्ध विचार की धारणा को ही उस के उत्तम रूप से बलपूर्वक संयुक्त करने के प्रयोजनार्थ अन्तिम बार दुहराया गया संयोजक अव्यय पद है । अर्थ पूर्ववत् ही है । अपने आगे-पीछे के दोनों पदों को मिलाता है ।।

It is the same copulative conjunction, meaning 'and' and repeated here for concluding the thought, by joining the preceding term with the following one, and carrying forward more emphatically the idea contained in the foregoing one to a comparatively greater and more exalting sense as conveyed by the following term. The meaning is without any modification just the same as noted before. Grammatically, it conjoins the word that comes before it substantially with the one that follows.

संक्षिप्त मन्त्रोपदेशः — (अ) शान्ति तथा सुख का दृष्टिकोण मानवसंसार में ही नहीं अपितु समस्त सृष्टि में एक सर्वत्र व्यापक दृष्टिकोण है । विकासशील संगठनात्मक विधि–विधान और नियमों द्वारा अविचल नियन्त्रण की प्रधानता सदा शान्तिमय सुख की स्थिति एवं संवृद्धि के प्रयोजन और उद्देश्य पर ही आधारित होती है । दोनों का अटूट एवं घनिष्ठ सम्बन्ध तथा अन्योन्य आश्रय

चलता है। जितनी नियमता तथा व्यवस्था अपने उच्चतम रूप में स्थापित होगी उसी के अनुकूल एवं अनुपात में और उतनी ही उच्च स्थिति में सुख व शान्ति व्यष्टि और समष्टिगत दोनो क्षेत्रों के जीवनों में समाविष्ट हो पायेंगे। इस के विपरीत इन दोनों जीवन शैलियों के अभाव में अथवा वैकल्पिक न्यूनता में शान्ति एवं सुख का भी उतना ही अभाव अथवा न्यूनता बनी रहती है जिसे दूर करने की ओर अपने को पूर्णतया सुखी व शान्त बनाने की स्वाभाविक इच्छा मनुष्य-मात्र में सर्वत्र और सदा ही पाई जाती है। यदि मानव अथवा समुदाय या जातियाँ यह भली प्रकार समझ लें कि उन के अतिरिक्त अन्यों का भी सुख व शान्तिमय जीवन तथा उस की यथोचित वृद्धि पर उतना ही नैसर्गिक तथा नैतिक अधिकार है जितना कि उन का स्वयं अपना, तो वास्तव में किसी का भी दूसरों से कोई मनमुटाव न हो और सब को ही अपने-अपने पुरुषार्थ के अनुसार सुखद और शान्त जीवन के साथ-साथ उन्नति एवं उचित विकास का भरसक अवसर मिल सके। परन्तु ऐसा होता नहीं। अनुपयुक्त शिक्षा की भयावह विडम्बना के कारण क्या व्यक्ति और क्या मनुष्यसमुदाय तथा जातियां सुख व शान्ति को भी अन्य भौतिक पदार्थों तथा सम्पत्तियों की भाँति अपने ही निजी विशेषाधिकार के अधीन रखने में अपना जन्मसिद्ध हित तथा ऐश्वर्य ही नहीं अपितु सर्वोच्च कल्याण भी मानने लगते हैं। तथाकथित अच्छी-अच्छी शिक्षित बुद्धियाँ शक्ति–धन–ऐश्वर्य–विस्तृत प्रभाव की सम्भावना को स्वार्थपूर्वक हस्तगत करने के लिए जीवन के चतुर्मुखी मौलिक सिद्धान्त को भूल जाते हैं और उस का तिरस्कार सहित परित्याग कर के अपना और सामूहिक समाज दोनों के दुःखद विनाश का साधन सिद्ध होते हैं। जीवन स्वयं विश्वरूपी सुनियोजित संयन्त्र का एक अङ्ग है—एक आवश्यक पुरज़ा है। इस पूरे विशाल संस्थान की सामूहिक परिचर्या एवं स्वास्थ्य की व्यवस्था निरन्तर जिस प्रकार इस के विभिन्न अङ्गों के लिये आवश्यक है ठीक उसी प्रकार इस का प्रत्येक पूरक अङ्ग–प्रत्यङ्ग अपने संरक्षक 'पूर्ण' के प्रति उत्तरदायी है। पूर्ण तथा पूरक दोनों के स्वस्थ अस्तित्व में ही सबका कल्याण निहित होता है। क्योंकि उपादेयता की पारस्परिक एकता में बंधे दोनों सहजीवियों का प्रभाव चाहे वह लाभदायक हो किंवा हानि-ग्रस्त एक दूसरे को प्रभावित किये बिना नहीं रह सकता। हम अपने शरीररूपी छोटे से राष्ट्र अथवा संयन्त्र में ही देखें—किस भाँति एक उंगली की चोट समस्त अङ्गोपाङ्गसहित सारे शरीर, बुद्धि, व मन को; किसी एक विकृत विकलाङ्ग भाग का समस्त जीवन पर कुप्रभाव; और बुद्धि या शरीर की ही अस्वस्थता भिन्न-भिन्न भागों को किस प्रकार पंगु बनाने में सफल हो कर एक प्रकार से जीवन को ही पंगुल बना डालते हैं। दूसरी ओर यदि अङ्गी और अङ्ग सब हृष्ट-पुष्ट, भली-भांति स्वस्थ हैं तो दोनों के सम्बद्ध जीवनों में कितने उल्लास, शक्ति, तथा उत्कृष्टतम विकास की सम्भावनायें बढ़ जाती हैं। अस्तु! कहने का तात्पर्य यह है कि जिस प्रकार विश्व की उत्पत्ति और उस का विधिवत् व्यवस्थित सञ्चालन एक महान् चतुर्मुखी सिद्धान्त एवं दीक्षा के अन्तर्गत होते हैं उसी प्रकार और उस के अनुकूल ही मानव जीवन भी जो उस का एक अभिन्न अङ्ग ही है चार लक्षणों से अविरल सम्बन्ध रखता है। यदि इन की पूर्ति होती है तो जीवन और विश्व का मार्ग एक हो जाने से दोनों को—व्यक्ति और समष्टि को पूर्ण स्वास्थ्य (दूसरे शब्दों में सुख व शान्ति), उन्नति व स्थायी श्रेष्ठता और कल्याण का श्रेयस्कर प्रकाश प्राप्त होता है;—यदि नहीं, तो अस्वस्थता (अर्थात् दुःख व दुष्टता), ह्रास, अनिश्चित

उद्दण्डता, तथा हिंसा और नारकीय जीवन की असामाजिक दुर्व्यवस्थारूपी अमावस्या की रात्रि ही जीवन को हड़प लेने में समर्थ हो जाती है ।।

मानव अस्तित्व अथवा जीवन को उच्चता, वास्तविक सफलता, श्रेष्ठता तथा सूक्ष्मता की ओर अग्रसर करना ही उस का सर्वोत्तम विकास अथवा उत्थानमयी शिक्षा, संस्कृति, एवं सभ्यता आदि की उपाधियों से पुकारा जा सकता है। स्थूलता तो जैसी भावात्मक वैसी ही निशशङ्क व्यवहारात्मक पाशविक जड़ता का ही लक्षण होती है जिस के निन्दनीय माध्यम से सतत सूक्ष्मता तथा पवित्रता की प्यासी मनुष्य की शुद्ध आत्मा को सुखद तृप्ति की प्राप्ति कभी नहीं हो सकती। पुनश्च आन्तरिक सुख व शान्ति ही स्थायी रूप से वास्तविक सुख की भावना के स्रोत सिद्ध होते हैं। अन्य बाह्य पदार्थ तो आने-जाने वाले होते हैं और प्रायः चिन्तामूलक भी कम नहीं होते। परन्तु यह भी सत्य है कि बहुत अंश में वे आन्तरिक तृप्ति के भी वैसे ही अनौपचारिक साधन होते हैं जैसे कि बाह्य सुख एवं तृप्ति के औपचारिक रूप में होते हैं। अतः स्थूलता का क्रमशः यथोचित परित्याग और नित्य अधिकाधिक श्रेष्ठता, उच्चता, सूक्ष्मता का अनुसरण मानव-जीवन में शान्ति, तृप्ति, तथा स्थायी सुख की प्राप्ति के अनिवार्य लक्ष्य भी और सफल साधन भी वन जाते हैं ।।

यह तो रहा व्यक्ति के अपने निजी व्यक्तित्व का क्षेत्र। परन्तु इस पर पूर्ण विजय के हेतु इस का समष्टिगत बृहदाकार अर्थात् सामाजिक स्वरूप जो सदा ही इस से सन्नद्ध और सम्बद्ध रहता है वह भी व्यवहार द्वारा उस निजी श्रेष्ठता एवं उत्तमता का नितान्त पोषक होना चाहिए। इस बृहत् क्षेत्र में व्यक्ति को अपने उदार 'मानस-मण्डल' की नींव अपने सुविविक्त कर्तव्य कर्मों से भी ऊपर उठ कर "सर्व भूतेषु चात्मानं (पश्यन्)" के सिद्धान्त पर रखनी पड़ेगी। यदि वह अपने लिये शान्ति व सुख की इच्छा रखता है तो उसे सहायतापूर्ण निश्चित साधनों द्वारा दूसरों की शान्ति व सुख की रक्षा और वृद्धि करनी होगी। जो वह दूसरों को देगा वही लौट कर उसे प्राप्त होगा। मनुष्य के पूर्ण कल्याण की कल्पना एवं सक्रिय सुख और शान्ति की सीमा एवं इतिश्री उस के श्रेष्ठ–उत्तम–सूक्ष्म ज्ञान तथा विचारों और भावनाओं तक ही सीमित नहीं है। ज्ञान और कर्म का सम्बन्ध अटूट है। दोनों ही एक दूसरे के पूरक हैं। बिना ज्ञान का कर्म शुभ फलदायक नहीं होता; और बिना कर्म द्वारा सम्पुष्ट ज्ञान छोछा तथा सारहीन रहता है। जगत्स्रष्टा जगदीश्वर ने भी ज्ञान पूर्वक ही सब कुछ रचा है और विविध रचनाओं पर अपनी महानता, सर्वज्ञता, एवं अपार कौशल की अमिट छाप लगाने के साथ-साथ प्रजापतित्व के श्रेष्ठतम मन्तव्य की पूर्ति के सारे सफल विधान जुटाते हुये सब का परम कल्याण किया है। जीव को, जिस के भरसक कल्याण के लिए ही जगत् के सम्पूर्ण विचित्र विधान का तथा विस्मयों से खेलते हुए मानव शरीर का सृजन हुआ है, उचित है कि अपने भौतिक एवं दैवी कल्याण के समर्थ साधनों का सजग अनुसरण करे और अपनी उच्चतम सम्भावनाओं से लाभ उठाते हुये अपने सच्चे वास्तविक स्वरूप को मोक्ष द्वारा पुनः प्राप्त करे। अपने उपास्य देव की महती अनुकम्पा का तथा अपनी साभार कृतज्ञता का स्मरण करते हुये भक्त उपासक अपने सुप्राप्त जीवन को अर्थात् बुद्धि–मन सहित शारीरिक सामर्थ्य और ज्ञान तथा कर्मयुक्त दिव्य सम्पत्ति आदि सभी कुछ परमेश्वर के लिये समर्पण करते हुये इसी विनीत भाव से प्रेरित हो कर वन्दना सहित नमस्कार करता है कि— "भगवन् !

आप स्वयं परं सुख और आनन्दमय शान्ति के अनन्त भण्डार हो। संसार के समस्त ऊंचे से ऊंचे सुख आप के इशारे पर नाचते हैं। भौतिक–नैतिक–आत्मिक इत्यादि सभी सुखों का उदय आप की असीम उदार कृपा से ही हुआ है और अब भी होता है। हे सर्वसुखधाम ! आप ही शम्भव-शम्भु हो, आप ही मयोभव–मयोभु हो। आप शङ्कर भी हो, तथा सर्वोच्च मयस्कर भी। जो स्वयं परं शान्ति व सुख का अनन्त धाम है, वही सर्वानन्दप्रद विश्वधाता, विश्वकर्मा, विश्वेश्वर, शङ्कर, महाशिव हमारा उपास्य एवं आराध्य देव है। आप के लिये हमारा पुनः–पुनः नमस्कार है। भक्तों के लिये तो आप इस से भी अधिक हो। आप क्या कुछ अपने भक्तों के लिये नहीं करते ? सारे सम्भव सुखों, सुविधाओं तथा प्रोत्साहनों और शुभ प्रेरणाओं को प्रदान करते हुये और मृत्यु–पाप–दुःख से भी पार उतारते हुये आप हो तो मोक्ष द्वारा उन्हें वास्तविक चेतनासिद्ध अनन्त–अनुपम सुधारसपान कराते हो। हे शाश्वत-हितकारी परमोदार वरणीय प्रभु ! हमारा विनम्र मस्तक आप की अगण्य और असीम, मांगी एवं बिनामांगी कृपाओं के आभार से आप के सम्मुख बारम्बार झुकने में ही अपनी कृतार्थता अनुभव करता है ॥'

(इ) दिव्य विज्ञानरूपी अखण्ड महाश्वेताश्वतर शिखर से निःसृत और निरन्तर ऊर्ध्वगामिनी सुखद सलिल–सरितासम यह विश्वसारिणी उपकार-गङ्गा समष्टि एवं व्यष्टि दोनों ही स्तरों पर एक अद्भुत सुखमय पूर्ण विकास की अधिकृत भूमि है। इस का बुद्धिसङ्गत तथा अनुभवसिद्ध स्वरूप अनुमान की अथवा कपोलकल्पना की उपज वन्दीगृह, कारागार, अथवा पीड़ास्थल मरुभूमि-रूप विकार नहीं है। यह विश्व तो चेतन जोव का जीवननिर्माण-क्षेत्र तथा दीक्षा–प्राङ्गण है और उस की शिक्षा दीक्षा का नियत सर्वोच्च विद्या–संस्थान भी। जो इस के किनारे पर बैठता अवश्य है क्योंकि उत्पन्न ही वहां हुआ है, परन्तु अपनी समस्त सम्भाव्य शक्तियों के सुशिक्षित उत्तम निर्माण तथा यथोचित सुदीक्षित बाहुबल सहित पुरुषार्थ द्वारा सभी प्रकार की परिस्थितियों पर विजय प्राप्त करने की क्षमता बढ़ाता हुआ अपने चिर अभिलषित दिव्य ध्येय का सेवन करता है तथा तटस्थतापूर्वक अपने दैवी स्व-रूप की खोज में लगता है, वह इस की प्रेरणात्मक शिक्षा-दीक्षा से लाभ उठाता है और अन्त में अपने लक्ष्य की प्रशस्य प्राप्ति का गर्व उपार्जन करता है। अन्यथा सम्यक् सामर्थ्य तथा दीक्षा बिना जो इस की मंझधार में कूदता है और तैरना भी सीखता नहीं वह तो प्रायः इस की उत्ताल तरङ्गों में ही खो जाता है। एक सम्भावित उत्कृष्टता एवं सुन्दर वरद जीवन से हाथ धो बैठता है। 'उदक' तो अपनी सीमा तथा मर्य्यादा के भीतर उद+क भी है और उसके बाहर प्रत्येक प्राकृतिक तत्त्व की भांति घातक भी। यह विचित्र विश्ववैभव पूर्णज्ञान की पूर्ण मायिक कृति है। इस सत्य व विज्ञान की अमर उपज में प्रवाहरूप से अपूर्ण कुछ भी नहीं है। अपूर्ण तो सत्य व नित्यता का अभाव होता है। और इसी कारण शून्यता तथा स्वप्न भी अपूर्ण ही होते हैं क्योंकि उन का न प्रारम्भ, त मध्य, और न कारण–कार्य द्वारा सुसम्बद्ध एवं युक्तिसङ्गत सिद्ध परिणाम तथा अन्त ही कभी सम्भव हो पाता है। जिस किसी योजना की आदि–मध्य व सङ्कल्पित अन्त या उद्देश्य कार्य–कारण रूपी ध्रुव सिद्धान्त से सम्बद्ध तीनों गतियां निश्चित होती है, वह कदापि अनर्थ अथवा अपूर्ण नहीं कही जा सकती। प्रकृति की यह प्रवाहरूपेण अनादि—तथा गतिक्रमानुसार सादि एवं अनित्य—सृष्टिगङ्गा अपना अखण्ड अस्तित्व रखती है। मानव जाति का अविरल अनुभव इस का साक्षी है। इस की उत्तम व्यवस्था इस बात का

प्रमाण है कि इस का प्रारम्भ कभी किसी महान् व्यवस्थापक द्वारा किया जाता है। और पुनः उस का विस्तार तथा सुनियोजित अन्त भी होता है। परन्तु यह सब भौतिक एवं लौकिक विनाश उत्पन्न तथा उद्भूत पदार्थजगत् का ही अदर्शनमात्र होता है। जिस प्रकार किसी एक उत्पन्न दृष्ट पदार्थ का अन्त अथवा नाश = अदृष्ट हो जाना स्वाभाविक है उसी प्रकार उस नष्ट पदार्थ की पुनरुत्पत्ति तथा पुनरुदय भी सुनिश्चित होते हैं। समष्टि की संसाररूपी इकाई इस दृष्ट-सृष्टि के साथ भी यही नैसर्गिक सिद्धान्त घटता है। आज का यह भौतिक दृष्ट-जगत् भी कभी उत्पन्न हुआ था जैसा कि आज अस्तित्व में है परन्तु इस का विनाश अर्थात् अदर्शन होना कभी न कभी अनिवार्य है और उस अवश्यम्भावी अन्त के पश्चात् भी कभी न कभी इस की पुनः सृष्टि तथा पुनरुदय आज के विश्व के समान ही होना अमिट है। यह सब केवल मौलिक प्राकृतिक गतिके अनुसार होता रहता है,अतः इसे अनित्य और विनाशसंगत कहा जाता है,किन्तु निमित्त कारण-रूप स्रष्टा और नैमित्तिक सृष्टि का नित्य सम्बन्ध सदा शाश्वतरूप से पूर्णता के आधार पर पूर्ण ही बना रहता है। उस पूर्ण कारण द्वारा सम्पादित समग्र कार्यों में अपूर्णता अथवा असत्यता का लेशमात्र कहीं भी आभासित नहीं होता। वह अनन्त विज्ञानमय सर्वज्ञ कारण स्वयं सुख व परं शान्ति का एकमात्र आश्रय है, असीमानन्दस्वरूप है। वही शम्भु है और वही सकलसुखधाम भी है। तभी तो इस पूर्णविकसित सुखमय और सुन्दरता की सजीव प्रदर्शनी का उदय हो पाया। सृष्टि की रचना के साथ-साथ वह सुख के विपरीत विषमरूप दुःख तथा अशान्ति को रच कर उन्हें उचित प्रोत्साहन कैसे दे सकता था? उस के द्वारा समस्त रचनात्मक कार्यकलाप तो सुखकारी तथा शान्ति का प्रसारक ही हो सकता था। जो जैसा जिस योग्यता का होता है उस के मुख्य सारे कार्य भी उसी रंग तथा योग्यता के हो सकते हैं और सदा होते भी हैं। अतः उस शम्भु व मयोभु परमात्मा ने शंकर और मयस्कर हो कर ही इस सृष्टि को विश्वकल्याणार्थ सुखप्राप्ति और शान्तिलाभ का पूर्ण साधन बनाने में कोई न्यूनता छोड़ी नहीं। उस ने अपनी उदारता द्वारा इस को भरसक अमृत की गङ्गा का रूप दिया है—क्या इस वास्तविकता पर कभी आशङ्का करना सम्भव है? दुःख तथा अशान्तिमय अनियमता का सारा कारण तो जड़ प्रकृति की असन्तुलित प्रक्रियाओं और चेतन जीवधारी के निरंकुश व्यापारों एवं व्यवहारों के कुचक्रों में पाया जाता है। सुखद श्रेष्ठ सृष्टि की सुसंनियोजित शिवात्मक कलाकृतियों में तो केवल सुख और शान्ति का सद्भाव ही प्रधानता रखता है। चेतन तथा सर्वथा प्रबुद्ध-सम्राट् जीव को उचित है कि इस सुलभ सुख को स्वयं संयमसहित भोगता हुआ और अन्यों को भी उसी भांति लाभान्वित कराता हुआ अपने जीवन के स्वर्णमय अवसर को सार्थक बनाये। स्वयं पूर्णतया इस विश्व के विधान का आदर करे, और सम्मान सहित उस का सेवन करता और कराता हुआ शिवरूप देवत्व को धारण करे। सत्यज्ञान और उस के पोषक धर्म द्वारा बुद्धिसङ्गत एवं निर्णीत कर्तव्य कर्म करता हुआ अर्थोपार्जन करे और सांसारिक सुखसम्पत्ति से अपनी विभिन्न कामनाओं की समुचित तृप्ति द्वारा मानसिक संयम एवं आत्मबल का उत्तम सञ्चय करे। धर्म को उत्तम प्रज्ञा द्वारा सतत स्वाध्याय का विषय बना कर समझे तथा धर्म्य कर्मों को अर्थोपार्जन तथा कामनाओं की तृप्ति का साधन बनाते हुये अन्त में मोक्ष की सिद्धि तथा आत्मा का शाश्वत स्वरूप पुनः स्थापित करना ही मानव का चतुर्मुखी लक्ष्य अथवा पुरुषार्थ-चतुष्टय कहलाता है। इस लक्ष्य की सिद्धि में ही जीव और संसार की अभिप्रेत

सफलता है जो सर्वथा व्यक्ति की आन्तरिक उन्नति और उस के चहुंओर विस्तृत वायुमण्डल की पवित्रता एवं उदारता पर निर्भर रहती है। इस प्रकार प्रत्येक मनुष्य के व्यक्तिगत श्रेष्ठ व्यवहारों एवं समाज के प्रति सम्पन्न उत्तरदायित्वों से परिष्कृत हो कर उसके उच्च आचार-विचार न केवल व्यक्ति का ही अपितु समाज तथा मनुष्य जाति का भी अभिलषित कल्याण करने में समर्थ होते हैं, संसार की आद्योपान्त सुसंगठित व्यवस्था का गम्भीर विधान इसी ईश्वरीय दिव्यप्रयोजन पर केन्द्रित है ।।

(उ) इच्छावृत्ति जीव की स्वाभाविक प्रकृति से सम्बद्ध है। इसे नितान्त नष्ट नहीं किया जा सकता है। इस की प्रवृत्ति चेतन जीव के ज्ञान की उत्तमता अथवा अधमता वा विषमता के अनुकूल ही विभिन्न सुखों तथा उन की प्राप्ति के अनेक साधनों में हुआ करती है। सुख यद्यपि स्वयं चेतना द्वारा अनुभूत एक अविच्छिन्न आनन्द की अवस्था का स्वरूप रखता है तथापि सुखार्थी की अपनी सामर्थ्य और उस के द्वारा अपनाए गए तदर्थ साधनों की क्षमता के साथ २ देश-काल-निमित्त-एवं प्रयोजन रूपी परिस्थितियों से भी प्रभावित होता है। इस कारण इस के दो रूप जैसे प्रतीत होने लगते हैं — (१) एक स्थायी और (२) क्षणिक अथवा अस्थायी। संसार के स्थूलतम पदार्थों से प्राप्त सुख सदा अस्थायी ही होता है और ऊंचे मे ऊँचे स्तर पर उस के न रहने की सम्भावना बनी रहती है। उस की विद्यमानता में भी अक्षुण्ण सुख की अनुभूति नहीं होती ; शरीर का सम्बन्ध नित्य ही जीव को उन की ओर आकृष्ट करता रहता है और वह इन शारीरिक व लौकिक सुखों से अनुरक्त होकर उन को नितान्त त्याग नहीं सकता। ऐसी स्थिति में विश्वस्त सफलता का केवल एक मार्ग उस के लिए रह जाता है कि वह शरीर, बुद्धि और मन की उत्तम स्वास्थ्यप्रद आवश्यकताओं की उपलब्धि में सतर्कता पूर्वक सप्रयत्न रहे। जीवन में सांसारिक सुखसम्पत्ति को यथासम्भव उचित स्थान देता हुआ और उस का अधिक से अधिक अधिकारी बनता हुआ भी उस में लिप्त न हो। वैराग्य एवं तटस्थता की निर्लेप भावना से उसे केवल दूसरों तक पहुंचाने का माध्यम ही अपने को माने। विचार करे कि यह सब सुखसामग्री उस की अपनी तो है; नहीं क्योंकि वह इसे न तो जन्म होने पर अपने साथ लाया था और न ही मृत्यु के समय अपने साथ ले जा सकेगा। इस प्रकार उपकार की भावना से उसे सम्यग्रूप से दूसरों को सुखी करने में लगाये और अपने मनोबल को सम्पुष्ट करता हुआ मोक्षसाधन स्वकीय अन्तःकरण एवं आत्मा की उत्तम निर्मल पवित्रता में तत्पर रहे जिस से जीवन से अन्तिम विदाई लेते समय उस शाश्वत स्थायी आनन्द का भागी बन सके जिस की सदा उसे चाह और प्यास बनी रही है। ऐसे पारमार्थिक और सर्वहितकारी जीवनध्येय तथा साध्य-साधन को अपनाता हुआ जीव देवगति एवं ब्रह्मधाम को प्राप्त होता है। त्याग-योग से प्रेरित ऐसी सच्ची उपासना करता हुआ देवयान का पथिक उपासक अपने उपास्य देव के देवत्वगुण का अनुकरण करता है और इसी कारण उस का चतुर्मुखी कल्याण सिद्ध होते देर नहीं लगती।

जब साधक प्रतिदिन प्रातः सायं अपने इष्ट शम्भु तथा मयोभु और शंकर तथा मयस्कर महादेव की विनम्रभावपूर्वक ध्यान में वन्दना करेगा और उस अपरम्पार परमशिव की शरण में स्वयं को अपने सर्वस्वसहित समर्पण करेगा, तो फिर उस की धारणा तथा कर्म अन्यथा अथवा विपरीत कैसे हो सकेंगे ? उस के भगवान् तो शिवतर भी हैं — सभी कुछ हैं — ज्ञान, बल, चेतना, समृद्धि, ऐश्वर्य, अपना अमूल्य वात्सल्यादि क्या कुछ नहीं देते ? अन्य सभी प्रकार के सुखों का अमृतसार ब्रह्मानन्द रूपी

उच्चतम और अन्तिम कल्याण का अनन्त रसास्वादन जीव को कराना उन्हीं की ब्रह्मसत्ता की देन होती है । अतः वन्दना के माध्यम से इस सुनिर्दिष्ट आत्मसमर्पण द्वारा मन्त्रगत मन्त्रणा एवं उपलक्षित उपदेश को यदि उपासक सच्ची भक्तिसहित हृदयङ्गम नहीं करता और अपने सम्पूर्ण जीवन को इस चतुर्मुखी लक्ष्य पर आधारित नहीं करता, अर्थात् (१) उत्तम प्रज्ञा द्वारा धर्म (= सत्य पर निर्मित मानवीय शारीरिक, बौद्धिक, मानसिक, नैतिक, आध्यात्मिक, एवं वैयक्तिक तथा सामाजिक कर्त्तव्यों) का उच्चतम ज्ञान और उस के अनुकूल ही सुदीक्षित व्यक्तित्व तथा निजी जीवनपद्धति का निर्माण । (२) व्यक्ति के जीवन का लक्ष्य केवल विषय-भोग का सुख नहीं है किन्तु स्थायी आध्यात्मिक पूर्णानन्द की मोक्षमय स्थिति । (३) व्यक्तिगत हित तथा सुख की वाञ्छित सफलताहेतु दूरदर्शता सहित सार्वभौम सुख एवं सार्वजनिक हित की वृद्धि उस का एक आवश्यक और पूरक साधन है । व्यक्ति स्वयं शम्भु हो सकता है, और मयोभु भी । परन्तु शंकर और मयस्कर बनने पर शिवमय होकर ही वह अपना तथा संसार का सुखद हितसाधन सम्पन्न कर सकता है । अन्यथा नहीं । (४) मानव जीवन की सतत गति चाहे वह समष्टिगत हो अथवा व्यक्तिपरक, स्थूलता – और सङ्कीर्णता से ऊपर उठ कर सूक्ष्मता तथा प्रकाश और उदारता की ओर होना ही यशस्कर और कल्याणकारी हो सकती है । — तो जब तक उस का जीवन इन चारों प्रेरणाभरी ज्योतियों से आलोकित नहीं हो जाता, तब तक वह अपनी वन्दना – उपासना और जीवन के ही पूर्णतया फलदायक होने में एक बड़ा व्यवधान उत्पन्न कर लेता है । वैदिक पुरुषार्थ – चतुष्टय अर्थात् 'धर्म–अर्थ–काम–मोक्ष' का चतुरंगी सिद्धान्त भी इसी उच्च आदर्श पर आधारित है और मानव धर्म–कर्म उपासना की एक अति सुन्दर एवं रहस्य-पूर्ण रूप–रेखा सन्द्यौतित करता है । स्वयं में अस्तित्व वा सत्तावल की ठोस वास्तविकता तथा उस के साथ ही उदार सर्वोदय एवं सार्वभौम सेवा-भाव की महत्वाकाँक्षा पर निर्मित जीवन ही सुन्दर तथा सुखद और उत्तम रूप से अपना व दूसरों का भी परमकल्याणकारी जीवन होता है । यही तथ्य 'सत्यं-शिवं-सुन्दरम्' के महान् सिद्धान्त में भी निहित है । वैदिक उपासना इसी उच्चतम आदर्श की सम्प्रेरिका मृदुलसुरनन्दिनी सरस्वती सहित समाप्त होती है । जिस से उसे सच्चे अर्थों में सार्थक व चरितार्थ करने के लिए उपासक नित्यप्रति अपने सर्वोपरि जीवनलक्ष्य को जागरूकता के साथ ध्यान में रखे ॥

इत्यो३म् शम् शमेवाऽस्माकंहि सर्वेषां नित्यं सर्वथैवाऽस्तु ॥

Short Discourse on the Mantra.

(A) The endearing outlook of pleasure as well as peace is not confined to the human world alone, but, in reality, it governs pervasively everywhere throughout the created Universe, As a matter of principle, all evolutionary and homogeneously conglomorate systems, organisms, or constitutions as well as disciplines, that are strictly controlled by certain rules and predominated over by some laws, are invariably pre-conditioned by a guiding purpose and an inner vision of achieving it, and even furthering a state of stable and enduring peace and common joyous prosperity for all their constituents and concernees. Somuch so that generally, the two essentials rest on a close and inseparable bond and mutual reliance.

Happiness and peace are, thus, usually found to go together, and respond most successfully in accordance with, and even in proportion to the extent to which lawfulness and planned organisation are effectually established in individual as well as collective work and living. On the contrary, in the absence, or even partial neglect, of these two vital approaches to life, comfortableness and tranquility themselves are, at worst, either wholly wanting, or, at best, insecurely suffering from a relative paucity, to reduce and amend which with a view to being completely happy and blessedly at peace within oneself and outside with discordant surroundings, a natural yearning in the human heart at all times and everywhere continues to haunt. If men, social communities. different sects and nations were, indeed sincerely to understand that besides themselves, others, too, had an equal claim with a natural and moral right to a life of peace and delighting prosperity, as they would like for themselves to be acknowledged without a murmur by all around them, scarcely any ill - will and heart -- burning may be found surviving and left among the people all over the world; and everybody according to his own measure of labour and merit fed on competent industry may reap the blessings of a happy and peace - loving life alongside of availing fair opportunities of development and true education for the common good and necessary welfare of all. But this, however, is hardly met with in experience. On account of the terrific irony of an un-wholesome training and schooling, not only cultured individuals and communities, but entire nations in the world often allow themselves to regard even peace and prosperity very much like other material things and possessions as though they belonged to their own God-gifted birth - right and superior prerogative, and even as their exclusive *summun bonum* and prize for excellence. Most of the so - called highly advanced and civilized brains in order to aggrandise the self - centred possibilities of their own power, prosperity, supremacy. or wider influence in the world, quite glibly forget and continuously ignore the fourfold basic principle of life. But, is not life itself, on the whole, a vital part—virtually a necessary cog in the Machine—of this vast, well - designed, whirling Organism that the Universe, after all, happens to be ? Just as an unceasing, consistent, as well as concerted activity and a systematic well - planned scheme of healthy functioning on the part of this entire Great Cosmic Circus is indispensable for the existence and well-being of its diverse component units, so, indeed, is every one of its complementary and subordinate parts responsible for a proper and healthy functioning on its own part to the sustaining Whole. Only a responsively healthy and mutually fruitful co-existence of both the Whole and its complementary components can hopefully portend the total good of all concerned;; for, bound as they are in mutual unity of purpose and usefulness, their effect on each other,

whether it is favourable, or it happens to be otherwise harmful, cannot be avoided by both of them. Let us by way of an example turn a searching look to the little system and organism of our own body; how even a minor injury to a finger re-acts on the comfortable ease of the entire body and mind; an impaired limb tells adversely upon the whole course of our life; and the ill - health of the body, or in-digent weakness of the mind itself, is after all, able to detract in its powerful way all other subservient various parts, too, from their normal functions only in a recoiling bid to the peril of the image of the Whole again. On the other hand, if the principal and its liege are both fairly healthy as well as hale and hearty in a good way, how largely the hopes and possibilities of their combined utmost development and power with gladdening joy and plenty are really enhanced in the interlinked lives of both of them. To sum up briefly, after all, let us be convinced about the fact that just as the creation of the Universe as well as its orderly and systematic conduct is governed by a Fourfold, Supreme, Eternal Law and Disci-pline, so exactly and in complete accordance with it, human life and its conduct, too, being but an inalienable part of the Whole Grand System itself has an inevi-table and incessant relationship with its fourfold directly - fostering ideals. If these are to be successfully pursued and fulfilled by men, the active path of human life and its supervising guardians in the form of Cosmic Divine Powers having become one and the same, a healthy progress (in other words, promisingly blessed Peace and Prosperity) of both, their consistent advancement as well as their pre-sent proud worth with stable happiness would certainly without blemish be en-sured; if not, a positively diesased and low profile of life in tints ot woe and wick-edness, moral and spiritual decline with accompanying reckless impetuosity and surging violence which begin to play an uncurbed havoc upon the poor and the innocent, and even upon one another; somuch so that a wide - spread nightmare of ungentle and inhuman responses in society and of a hellish anarchy in human preferences and related ways of doing things stalks into the sacred preserves of personal life as well as society and even succeeds in devouring them totally, at last.

A consummate evolution of the human 'being', or man's life, on the whole, can only imply carrying it forward, and no less sublimely, too, in the direction of steadfast refinement and excellence of a comprehensive calibre, and the real summits of its genius, or highest Destiny. That, of course, will mean its greatest success as well as cherished glory, too. usually recognised by the fairly expressive terms, such as sublime education, inspiring culture, liberal civilization, &c. Grossness, or want of true refinement as much in thought and feeling as in beha-viour is on all counts, after all, a symptom of beastly crudeness, by means of

which the human spirit, ceaselessly aspiring and yearning for a spotless beauty and cleanliness, can seldom find its eternal thirst quenched and satiably allayed. Moreover, an internal condition of peace and satisfaction alone proves to be a really lasting source of happiness as nothing else does. Other external objects and sources of physical sense - pleasure always remain too transient and uncertain for sure reliance; and are quite often no less a cause of sad revulsion. Never-the-less, the incontrovertible fact still stares us in the face that, in a great measure, they are as unavoidable though indirectly requisite helps to man's internal share of the feeling of quiet satisfaction as they happen to be, otherwise directly necessary means of the external physical comfort and satisfaction. Consequently, therefore, adepuate spirit of unconcern and gradual renunciation followed by a discarding of grossness in all spheres of life, and a constantly increasing adoption as well as pursuit of refinement, virtue or loftiness and excellence assume an indispensable importance as inevitable means and mile-stones on the path of peace and placid pleasure for all.

This much, of course, in regard to the personal sphere of the individual himself. For a thorough and successful hold on it, however, its larger and total image, including the social aspect, which is inescapably conjoined and linked to it through reciprocal needs and mutual responses affecting his behaviour with others, must altogether confirm and corroborate the personal excellence and gentleness of the individual in society. In that wider atmosphere, the individual is called upon to rise far above even the well - thought-out, day - to - day personal duties of his normal life in orber to lay firmly the foundation of a noble psyche,—or the principle of self - sublimation - cum - self - subjugation, or an All-embracing Love, as beautifully hinted at in the Upanisadic words, "*Sarvabhūteṣu Cātmōnam (pas'yan)*". If he desires to have peace and happiness for himself, he must adopt definite ways and means which protect and even augment the peace and happiness of others around him. He will no doubt get in return for himself what he chooses to extend to others. The concept of complete human well-being and the boundaries of man's actual blessedness and tranquility do not end up with the limits of his own thoughts and feelings, and even of his profound and penetratively lofty level of learning, howsoever rich and enlightening they all may be. Learning and doing are irreplaceably interlinked. Both complete and promote each other. Whereas action without a proper background of knowledge fails to bring out the desired wholesome and effective fruit, knowledge unsupported and unconfirmed by practical experience remains a mere lean pose, at its best, and no better than an ugly, empty abortion, at its worst. The Almighty Creator of this queer World of Motion as well as the Supreme Sovereign of everything within it,

Himself gave rise to all this out of His Perfect Knowledge, stamped His All - dimentioned multitudinous works with characteristics of His own Omniscience and Omnipotence, and having fulfilled exquisitely the Highest Ideal of a Divine Providence by devising flawlessly superb possibilities of His subjects' highest well-being, has ordained them all to their highest Promise and glorious Destiny. It is but meet that the finite soul for whose sole well - being alone the entire past - wonder constitution of the Material as well as the Supra - material world along with the wonder that the human body and brain, in fact, happen to be, have been designed and procured, was able to pursue the appropriate path and make the most of the related provisions of its own genuine growth, and thereby availing itself of the highest possibilities and the best opportunities thus offered to it, realized and once again recovered by means of *mokṣa* its ancient impeccable genius and true prime spiritual stature, at last. Hence. out of a deep sense of his own gratitude and indebtedness for the Great Love and Kindness of his adored Diety, while dedicating himself, that is, pledging his mind and heart, bodily competence and fortune, and life itself with all the best thoughts and deeds, to his Divine Guide, the melting devotee bows down, and inspired with the same feeling of deep devotion, says : "O my Kind Saviour Lord ! You are a Veritable Fountain of the highest joys as well as tranquility *par excellence*, indeed the greatest fortunes and glories of the world issue forth, obey, and serve the least hint of your pleasure. The rise of all moral, material, spiritual as well as other pleasing sources of happiness has been the outcome of your Kind and Generous Providence. and still continues to be so. O Heavenly Home of all Blissfulness ! You lone are *S'ambhava* or *S'ambhu* (Eternal Seat of joyous tranquility); none else save you can be *Mayobhava* or *Mayobhu* (Eternal seat of all mirthfulness), too. It is you, in truth, Who are ultimately the First Efficient Cause of all Divine Bliss (*S'aṃkara*), as also the Primordial Source of every earthly joy (*Mayaskara*) as well. The Supreme Fountain - Spring of Perfect Bliss and the Peerless Architect of this Marvellous Universe, Who is the Great Lord of lords ,the *Saṃkara* (Supreme Benefactor of all the gods, referred to in ancient mythology, and Who Himself, no doubt, surges ahead as a Shoreless Ocean of Perfect Bliss, Unassailed and Undiminishing Peace and of every other Ideal Attribute, deserves to be our Most Worshippable God, always worthy of man's unstinted devotion and adoration, after all. For Your Unfathomable Greatness and Divine Majesty so much beyond compare and the ken of human understanding, again and again, I bow my humble head in loving reverence to you, O my Mighty Lord ! For your beloved devotees, at the same time, you are Far - Greater still (*S'ivatara*) in your Boundless, Intimate Mercy. Is there anything really spared by you in helping them ? Generously conferring

upon them all possible joys of the mind and the heart, and finally delivering them across the stormy seas of bitter woe - vice - virus—and Death, you crown their pains through Sweet Deliverance with a nectar - draught of Lasting Bliss for a pure vital consumption of the resurgent soul. O Extremely Kind and Never-failing Benefector of Mankind and Supremely Merciful Lord ! Our lowly head marks its due gratitude with repeated bows in a gesture of our deep indebtedness for Your Kindly Favours, ever so countless, sought as well as unsought, and yet witout end. (1) This Celestial Stream of Goodness (*Upakāra - Gangā*) that the Universe *in toto* happens to be, like a pleasant, merrily meandering hilly brook. taking its rise from the Snowy White Highest Summits of Divine Wisdom and Absolute Will, and ceaselessly rippling and rustling but deftly rushing along through mountain clefts and gorges deep, on its own device intent, is, indeed, collectively as well as individually in both the spheres of its Grand Purpose an accredited and remarkably propitious Training - ground for a happy full - scale course of human development. A logical as well as experience - borne view of its essential import does not appear to support the inference that it is presumably either a Hellish Prison - house meant for chastisement, or a barren sandy Desert with nothing else but suffering and pain as its main fruits. For the cognitive, conscious soul, it is an active field alloted to it for a serious game of life which it is called upon to play there willy - nilly; and, nonetheless, a rare and highly educative tradition - oriented Institution of great discipline and significance, too. He who quite naturally but vigilantly taking to its harmless banks because he is born there or even riding its currents across to far safer ends on the other side, serves his goodly life's aim, and standing aloof, as it were, loses himself as well as his engaging surroundings in discovering his own true self and its divine depths, which while developing his full competence for overcoming all type of situations that may pose a threat to his advancement, by means of his suitably disciplined faculties and industriously nursed talents which lead to a well-built and dependable structure of various powers in him inherently ealling for their fullest possible evolution at all costs in his own best interests, thrives with the valuable advantage of its sober lessons and sublime disciplines only to be blest in the end with the crowning glory of a culminating spiritual fulfilment for himself. Whosoever, on the contrary, elects to plunge in its ruffled midstream, and cares not to learn swimming as well in order to keep safely above its rending billows and breakers that have no ears for pitiful cries, alas ! is in the absence of adequate skill and necessary training quite naturally bound to be at the mercy of its powerful, devouring waves, and, thus lost for good with little hope of retrieve from them, impetuously squanders away a whole precious opportunity of a rich and promising life itself. Water, like wine

within its normal limits and bounds of propriety may uplift one to exultation = (*uda*+*ka*); but when out of all proportions to them, of course, in the manner of every other material element, it tends to become fatal as well. The secret behind the reality in regard to this vast fascinating splendour of creation, which is a faultless 'charisma' of a Faultless Divine Knowledge, however, dawns upon a mind that has been nursed with careful solicitude in consistent thinking and subtle reasoning. As such, the Universe around us, we shall have to admit, proclaims itself under all rational and scientific analyses to be a Perfect Creation of an Absolutely Perfect Wisdom, manifesting itself in a Divinely Wonderful Plethora of Material Effects, which were forced to take shape at the irresistible bidding of an All-Perfect Cause as they passed through a long process of effective transformation. Judging it as an Eternal Cyclic Succession of Effects, on the whole, there is nothing in it that may be termed as transitory or imperfect, at all. To be still more exact, imperfection is associated with Non-existance; or the absence of Eternal Truth and Eternal Durability; and, as such, in the case of 'nothingness', or a mere phantasy, or hollow dream, neither a beginning, nor a middle growth, nor yet a logical and ascertained end of them with a reasonable cause-and-effect relationship is ever at all possible. On the other hand, a properly planned scheme with the three natural processes of a beginning, a middle and an end or well-resolved purpose, linked together on an eternal cause-and-effect basis and making themselves distinctly felt, cannot be said to be a haphazard waste, or imperfect work, in any meaningful sense of the term. Cyclically Everlasting and without its First Start, but during every single round of its cyclic movement subject to the Initial Forces of the Big Boom and Transition, this Preliminary Space–Time Continuum, the Creation-bound Celestial Stream of Matter has its Unbroken and Indestructible existence. Humanity's long and persistent experience has been a wise & wary witness to it. Its ideally systematic organisation is a proof that at some juncture of time, its beginning is launched by a Great All-powerful Architect of Divine Vision, and then, likewise, its ensuring intermediate composition as well as a well-regulated Final Dissolution, too, follow in their due order. All this, however, continues to take place in accordance with the first forward motion given to the Primordial Material Cause. The Formative Association of the Efficient Creative Cause with the subdued Material Cause under its creational grip subsists for ever irreversibly on this basis of an All-commanding Law of Cause and Effect wedded to the guiding power of Perfection of thought as well as its subsequent flawless Execution. Whatever destruction is there in this created, perceptible world, belongs only to the visible and mutable world of phenomena; and that, too, simply means mere change of form, or disappearance and going out of sight for the time being. Just as the end or disappearance of a visible

physical object is a natural consequence of its coming up into a created existence, so is the consequent resurgence or rebirth of a thing that has been subjected to disappearance and its pseudonym Death, as it is generally called by men, a logical necessity, of course. The same law of consequential transition in Nature is also true of, and applies to, every visible and manifest unit of Creation at its Cosmic level as well. The seen physical world of to-day did come into existence at a certain time long, long ago in the past in its present form; but its dissolution or disappearance, likewise, some time in future, albeit far, far off from now, cannot be warded off; and so, too, even in the wake of that inevitable event of its final dismemberment, some time once again, its re-appearance and new creation very much like the present one is bound to take place with all the certainty of an Eternal Law. All these changes and mutations pertain to every cyclic unit of creation, and continue to occur within its periphery in response to the first Creational urge and motion received by Matter at the very inceptive stage of every cycle, of course; but the Eternal and Endless chain of such repeated cycles remains Immortal and Unchanged. That is why every single round of creation with all things manifest in it and replete with all kinds of progressive as well as regressive changes of form &c., taken as a unit on a comparatively smaller scale is regarded as ephemeral, destructible, and transitory; while the Endless Succession of such unitary turns forming a much larger Cycle-chain and the wizardly-creative Art, Excellence, and Beauty unfailingly as much as plentifully surfeited therein are its Eternal, Indestructible and Everlasting aspects, which owing to the Eternal relationship existing between the Absolute Efficient Cause and the Instrumental Material–Everlasting–Entity last for ever with Absoluteness of conception as well as Perfection of performance. Thus, throughout the mulplicity of 'effects', so ideally carved out by the absolutely impeccable Perfect Cause of this weird Galaxy of Beauties, Beatitudes, and Bright Beams of Light and Vital Blooms of Truth, there is not the slightest suspicion of an imperfection or shadow of untruth in it attributable to the Carving Hand. That Illimitable Fountain–Spring of Unerring Wisdom and Omniscient Prime Cause of all that is to be found in this world reigns supreme and is enthroned as the sole refuge and Ultimate Source of an over-brimming Joy and perfect Peace — the very Image of Endless Blissfulness, in truth. He is the rich essence of all joy, peace, & tranquility (*S'ambhu*), and, no doubt, the Pivotal Power of Divine Glee with Solemn Sublimity in all its reaches of noblest heights. Only under such ample conditions of Divine Promptings and Creative Delight, a full artistically designed and evolved and, yet subjectively as well as objectively, superbly-enjoyable galaxy of ideal beauty as this God-nursed Wonder of Creation presents itself to the most observant human eye, could have ensued from its Matchless Past-master's beck and

Call. When He took upon Himself the Creation of this universe, being ils Heavenly Father in every sense of the term, how could he have allowed the opposites or negations of Pleasure and Peace to be fostered under His very Kind and Loving eyes by bringing about in His own Just Scheme the houndish hordes of painful woes and peaceless worries for His innocent children on earth ? From Him, of course, nothing but an entire course of Creational Constructive Processes leading purely to safe, healthy, and comfortable joys of life combined with more and more chastening influences of peace in it could well have been expected. Truly enough, what and of whatever competence, too, one actually happens to be must ever be subsequently reflected with all its complexion and force in the fairly wide range of one's main doings; and this is accordingly borne out by positive facts as well. And so, as a result, inevitably that Unbounded Ocean of Divine Bliss and Perfect Tranquility (*S'ambhu and Mayobhu*) did aptly become *S'amkara* as well as *Mayaskara*, too—an Eternal Source of overflowing joy and peace for the over-all good of all and a desirable realization of them by the otherwise helpless dwellers of this created world,—leaving out nothing that could be further wished for. By virtue of His Absolutely Generous Disposition, He spared nothing undone in giving it the real substance of a thorough-going Immortal Stream—or let us say, Paradise—of godly nectar and ambrosia for the paucity-stricken poor soul. Who can dare doubt this compelling reality, after all ? The elusive, reproductive seed of all worldly anarchy, distress, and disquiet, in reality, lies hidden in the imbalances and physical propensities of Matter, and more often than not in the unchecked indisciplines rampaging through the self-centred engagements and behaviours of ill-natured living beings, especially men, loosely pampered in their awry world itself. In the beneficial, consistently and coherently well-devised works of Nature, which are simultaneously never without their own particular beauty, an essential predominance of wholesome joy and equanimity is always notably present. Every consciously alert and sagaciously wakeful human being, as such, ought to avail himself of this universally provided common-pool of joy and satiation rather with some willing restraint and necessary discipline, and open-heartedly enabling others also to be likewise benefited, steadily march on to a golden fulfilment of the rare opportunity offered to him in this life. Let him himself whole-heartedly honour the grand and gracious Laws of the Divine World in which he has to live and grow, & turning its propitious boons to his own as well as others' good account and useful service, become a living and loving *S'iva* incarnate to his little world, within the larger one unknown to him, at least. Thus, let him earn as much wealth as he honestly, but with all possible initiative and industry, can by performing his multifarious duties in life, as ascertained for him by a right sense of propriety and matured wisdom;

and so, with his pleasing worldly riches and other welcome wealth, let him quench and adequately satiate his famishing urges and desires to the full, so that he may be able to cultivate a truly dependable psychological strength and spiritual control over himself, at last. A proper awareness of Righteousness by means of constant studies and regular self-education based on a brilliant, well-developed intellect as well as reason, always leading to duly inspired righteous deeds, which themselves, in turn, become a rightful source of valid resources for the sake of, and to be justly spent on, a moderate satisfaction of senses and other desires clinging to the body and the mind — and all of them together, in the end, opening up the gates of Spiritual Emancipation and ultimate consummation with a recovery of the soul's former Immortal Genius, constitute the Fourfold *sine que nan* Idead Discipline for man; or what is usually called the 'Quartette of Human Duties' (*Puruṣārtha Catuṣṭaya*), to cover the entire stipulated range of knowledge and action in human life, at its best. In the covetable success of this great Ideal, no doubt, lies the inherently devised and cherished success of this whole created world and human life itself; which certainly depends upon and means an intrinsic refinement on the part of the individual in every way as well as the physical, moral, and social purity of the environment around him, on the whole. In this manner, every single man's lovable ideal character and gentle behaviour, practically pruned and refined by his personal angel-like conduct, of course, allied with flawlessly well-discharged responsibilities towards the society do capably pave the way not only for the individual man's own well-being, but also for the larger society whose siginficant part he happens to be, and indirectly even for mankind's desirable welfare. The entire systematic organisation and the relentless constitution of laws governing the universe right from the beginning have had their roots sunk in the Great Vision of Divine Creator, and shall continue to be so till its very last.

(U) Desire or aspiration is a natural concomitant of the conscious entity, called the soul. It can never be completely set aside, checked, or relinquished. The trend of its inclination, however, is always set by the thinking soul's sense of priority guided either by the latter's excellent core of knowledge, its poverty, or otherwise its indecisive oddness, as the case may be, in respect of different chosen pleasures as well as several available means of obtaining them. Although happiness *per se* is a continuous state of unalloyed joy felt and experienced through a pervasive consciousness of it in the heart, still it is also generally affected by its seeker's own competence in that regard and the suitability of pertinent means adopted by him for the purpose, along with the usual factors including Time, Place, Motive, and Final Aim, all of which form the all-round contributive circumstances of every happening in the world. For this reason, it seems to be possessed of two aspects

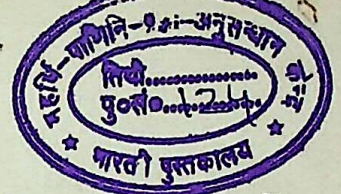
instead of one only : (1) Steadfast and lasting; (2) Ephemeral and transient. The sensation of pleasure derived out of the sheer gross sources and objects of the material world is invariably momentary and short-lived, and even at its highest level is always fraught with an uncertain nature of its continuance. During the moments of its prevalence, too, the feeling of pure, absorbing joy is absent. A lurking consciousness of the body and its irreversible alliance, which even usurps and over-shadows its superior identity, is always driving the soul charmingly towards earthly attractions, and it is hardly ever able to resist and renounce them altogether out of its life's purview without due care. Under these murky conditions of twilight, only one recource to assured success remains open for the soul that while gratifying the healthy needs of the body, the mind, and the conscience, in a word, a good and honourable life on earth, it should be devoting its ceaseless endeavours carefully to the attainment of intuitive peace and blissfulness, rather than be chasing the vanishing shadows of the senses on fleeting wings. While giving as far as possible a due place to worldly wealth and all other fair means of comfort and joy, and also having the highest title to them in life, it should not get engrossed in their beguiling fascination, at all. With a candid feeling of renunciation and an undefiling spirit of unconcern, it should look upon it all only as a means of allaying others' unfortunate woes. Let it sincerely ponder over the fact that man, after all, cannot claim to be the real owner of all these trappings and accoutrements of pleasure and pride found here, because neither does he bring them with him at the time of birth, nor shall he surely be able to take them away on his departure from here. Thus, let him develop a highly charitable psyche of universal love, and adequately use the resources at his lucky disposal in making others happy, and relieving their sufferings, while he can yet earn that credit for his blessed future; and so, gaining greahter and greater strength for his fearless spiritual resolve, let him ever pursue faithfully the path of accomplishing *mokṣa* by adroitly cleansing and purifying his own intuitive faculties as well as the soul, so that when life flows out, in the end, he may fairly deserve, without dismay and despair, the Perennial, Rich Flow of Heavenly Bliss, at last, for which he has been thirsting and yearning so long without hope. By adopting such an altruistic and universally benevolent principle of life and a positive course of access to his supreme destiny, a man is undoubtedly elevated to the highest cadre of a service-inspired 'god', like so many other Celestial Instruments or Ambassadors of Goodness as well as Divine Good-will, and so ultimately wins the finest guerdon of his life's scouring race. As a result of such sincere worship which is inspired by a spirit of loving charity and uninstinted renunciation, the devotee as an adroit Way-farer of this Celestial Path of a high significance begins to imbibe in himself the rare quality of

absolute goodness belonging to his adored Deity, and it is on account of this growing harmony of his nature with that of his Kind Lord that he is, at last, instantly granted the inner strength of fulfilling his fourfold aim of complete consummation, for which he has been steadily striving all his life.

When every day, morning and evening alike, during the thrilling moments of an intimate communion, he bows with utmost self-denial to his adored Supreme Lord, *Mahādeva* who is *S'ambhu* as well as *Mayobhu*; hls Great *S'aṃkara* as well as *Mayaskara*; and, above all, his Unsurpassable Custodian of all interests and aspirations; his best Friend—Philosopher—and Guide, *S'iva* and even *S'ivatara*, all combined in one, and cheerfully pledges himself and all that may be called his own, in the highest spirit of dedication to the care of that Supreme GOODNESS, Whose Depths shall always remain unplumbed for man, can his thoughts, feelings, and deeds be ever conflicting with one another, or contradictory to truth ? His God, indeed, is far more than exclusive goodness(*S'ivatara*), the constant pivot of all motions in the world; and virtually the centre of all things and values for him. Besides providing all other intellectual, moral, aesthetic, emotional, and material pleasures and joys for mankind as well as other living creatures with the help of dead Matter, He has taken it all quite benevolently upon Himself to look after the cherished chastity as well as the inherent excellence of the otherwise helpless human soul. Knowledge, power, skill, vitality, intelligence, prosperity, distinction, glory, His own Surpassing Parently Love, & what not ? — does He not shower upon us ? Thus it is that He alone enables the soul through His constant care and formative spiritual discipline to accomplish the highest goal of its ultimate consummation, in the end, when, out of His Immense Kindness, it is granted the enjoyment of real & lasting Blissfulness in *Mokṣa*. Accordingly, if a faithful devotee with sincere devotion fails to preserve in his heart of hearts this fair directive for his life as clearly implied and hinted by way of a friendly advice and precept through the medium of the closing prayer in this mantra, and also does not care to build up the entire structure of his dedicated life on this fundamental and crucial Principle of a Fourfold Discipline, that is : (1) First, an approprite sublimation of knowledge (*dharma*) pertaining to the Truth-oriented human duties in respect of bodily, intellectual, psychic, moral, spiritual, private as well as social sphere, and behaviour with the help of a keen and wakeful intellect, and a well-disciplined personal mode of living in full accord with it; (2) secondly, the highest purpose inherently inspiring and guiding every individual human life is not mere pleasurable gratification of senses and a fleeting sentiment of palpable delighfulness, but as in respect of the whole human race, a free and lasting state of full Spiritual Blissfulness in *mokṣa*, which implies and demands a total emancipation from grosser elements

as well as earthly encumbrances; (3) thirdly, in order to have the individual's cherished happiness and well-being, a larger and yet more harmonious atmosphere of social happiness & well-being is a necessary as well as complementary factor; for, one may become an un-inspiring and good-for-nothing *S'amblu* and *Mayobhu*, both in one's personal capacity,and be quite satisfied, even vaingloriously puffed up with the pride of his learning, riches,and authority; but only in creatively playing the role of *S'amkara* & *Mayaskara* as well to the society, where one has one's ineradicable roots, sfter all, & thus displaying the qualities of a *S'iva* & even *S'ivatara*, one ean quite hopefully re-vitalize one's own individual happiness to the best as well as the well-being of the surrounding world, ever so closely linked with one's own, on the whole; otherwise, it is almost impossible; and (4) fourthly and lastly, a gradually refined, upward trend of growth in life, whether at the individualistic level, or the collective social one, which constantly rises above what is merely gross, narrow and dull to what is inspiringly noble, refined, enlightened, and generous, is always the true hall-mark of its benefieial, mellowed worth and gloriously successful advancement; —so, surely, until the holy mansion of his earthly sojourn gets properly illumined with these fourfold inspiring lights of intuition, he is himself to blame that most irresponsibly a big stumbling impediment to the full due success of his prayers as well as sincere devotion to the Abmighty Lord still hampers his chosen path, and the very effloreseence of his life sadly remains plagued and yet unminded by him. The whole Vedic concept of this quartette of Human Worthiness (*Puruṣārtha Catuṣṭaya*), including the four definitely marked-out aspects of life and resolutely to be devoted to the quadruple of the basic guide. lines for human life on earth:-viz., *Dharma*(dispassionate devotion to righteousness); *Artha* (adequate sufficiency with rightful acquisition of power and wealth); *Kāma* (accomplishment of all noble aspirations as well as a properly balanced natural satisfaction of other dignified desires and needs of life); and *Mokṣa* (The ultimate spiritual consummation and recovery of the soul as the final fruit of all his labours, emanates from the same lofty ideal of realising the highest possibilities which the human talents are capable of grasping. At the same time, though a bit quite succinctly, it puts forward a very picturesque and yet profound outline of man's religious necessity (*dharma Vigñana*), his natural need or action (*Karma*), as well as his transcendental genius, mystically crying for its own paramount recovery through a renascence of its, Eternal Hope (*Upāsanā*). Hence, a life built upon such a firm reality of solid worth and virtuous strength in itself, and at the same time cemented with a large-hearted aspiration to serve all and promote everybody's well-being even though it may call for a necessary self-sacrifice, is alone able to gather a beautiful & praiseworthy image for itself; inasmuch as it places itself in the position

of an all-round source of comfort and joy, of peace and quietude for itslef as well as others without discrimination, and consequently carries the same essential truth and message as contained in another similarly profound and well-known maxim, '*Satyam-S'ivam-sundaram*'. Vedic prayers and Divine Worship close with a repeated note of this most comprehensive and consummate Ideal of human life, so as to remind the devotee with a particular emphasis that in order to have a meaningful fruition of what he wishes and asks for, in its full and real sense, he ought to deservedly attend lo his life's Primary Aim not only quite sincerely every day as it steals away from him, but also rather wakefully and without demur on his part.

Ityom S'am ! S'amevāsmākam hi Sarveṣām
Sarvathāivāstu, Sarvathāivāstu !!

'वेदोदय–ग्रन्थ–प्रकाशन' हेतु वेदप्रेमी अग्रिम दानवीर माननीय दाताओं की सधन्यवाद सूची ॥

रसीद नं०			
	(१)	परमपूज्य मुमुक्षु स्वामी अभ्युदयानन्द सरस्वती जी महाराज (तथा ग्रन्थ सम्बन्धी समस्त व्यय ।)	११०००)=
	(२)	श्रीमती धर्मपत्नी डा० राधेश्याम वर्मा स्वर्गीय पतिदेव की पुण्य स्मृति में	११००)=
	(३)	डा० जे०पी० सक्सेना, एम.एस.,पी.सी.एस., सीनियर सर्जन, रामपुर	११००)=
	(४)	श्री नरेन्द्र मोहन जौहरी, बी०एस०सी, एम०बी०बी०एम० ए० १३/कस्तूरबानगर–सिगरा— वाराणसी ।	११००)=
	(५)	श्रीमती इन्दु जौहरी. एम०ए०, बी०एड०, ए १३ ,, ,, ...	१०१)=
	(६)	श्री श्याम बहादुर सक्सेना, बी०ए०, सुपरिण्टेण्डेण्ट ए०जी० आफ़िस–इलाहबाद	१०१)=
	(७)	श्रीमती गार्गी देवी, २३/४७/१००-बी अल्लाह पुर-क़िदवई नगर–इलाहबाद	१०१)=
	(८)	श्रीमती सरोज सक्सेना, धर्मपत्नी डा० जे०पी० सक्सेना–रामपुर	१०१)=
	(९)	श्री सुरेन्द्र मोहन जौहरी, सिंचाई विभाग,२७२ ज़काती स्ट्रीट-बरेली	१०१)=
	(१०)	श्रीमती कमलेश कुमारी जौहरी, ,, ,, ,, ...	१०१)=
१७३	(११)	आर्य समाज शिवाजी कालोनी–रोहतक (हरियाणा)	११००)=
१७४	(११)	,, ,, मॉडल टाउन ,, ,, ...	६००)=
३०५	(१३)	श्री मनोहर लाल आनन्द-कार्यकारी अभियन्ता, एम०आई०टी०सी० अपनी माता स्वर्गीया श्रीमती मेलादेवी की पुण्य स्मृति में	५०१)=
३०६	(१४)	श्री एम० एल० आनन्द स्वर्गीय चौ० लहरी सिंह एम० पी० की पुण्य स्मृति में	५०१)=
४५१	(१५)	श्री महेन्द्र सिंह अहलावत, २७६, एच० बी० कालोनी–रोहतक	५०१)=
१६५	(१६)	आर्य वीर दल–रोहतक —हरियाणा	२५०)=
१६६	(१७)	आर्य पारिवारिक सत्संग सभा–रोहतक—हरियाणा	२५०)=
१७८	(१८)	श्री सुधीर भाटिया–भाटिया आटो स्टोर, हिसार रोड–रोहतक	१५०)=
१६२	(१९)	ब्रह्मचारी नरेश कुमार एवं हर्ष कुमार, काठ मण्डी, रोहतक	१११)=
३५२	(२०)	आर्य समाज मानसरोवर कालोनी, रोहतक	१०१)=
१८०	(२१)	श्री रत्न सिंह सिन्धू, चीफ़ इन्जीनियर, एच०एस०ई०बी० लक्ष्मी नगर–सोनीपत रोड, रोहतक	१०१)=
३१३	(२२)	श्री राममेहर, एक्सीयन केनाल, रोहतक	१०१)=
२०१	(२३)	श्री डा० उमेश विग, १४/८ एफ०एम० मेडीकल कालेज रोहतक	१०१)=
२०२	(२४)	प्रोफ़ेसर मिसेज राजरानी विग, ,, ,, ,, ...	१०१)=

१५१ (२५) श्री डा० बलदेव राज, ५/८ एफ०एम० मेडिकल कॉलेज, रोहतक .... १०१)=

१५२ (२६) श्री डा० किशन लाल सहगल, स्वर्गीय पिता ला० गणेश दास की पुण्य स्मृति में, यश क्लिनिक, काठमण्डी, रोहतक .... १०१)=

२०३ (२७) श्री नवीत विग, १४/८ एफ०एम०, मेडीकल कालेज, रोहतक .... १०१)=

२०६ (२८) श्रीमती लता विग, ई०डी० ६७, टैगोर गार्डन, नई दिल्ली .... १०१)=

२१० (२९) श्री सी०एल० विग, ,, ,, ,, ... १०१)=

२१५ (३०) कुमारी अञ्जला विग, १४/८ एफ़०एम० मेडीकल इन्क्लेव, रोहतक .... १०१)=

२१६ (३१) श्रीमती विद्यावती ,, ,, ,, ... १०१)=

२०४ (३२) श्री के०एल० सिक्हा एच २८ जंगपुरा विस्तार नई दिल्ली .... १०१)=

२०५ (३३) श्रीमती के०एल० सिक्हा ,, ,, ... १०१)=

२०६ (३४) श्री संजय सिक्हा ,, ,, ... १०१)=

२०७ (३५) श्री राजीव सिक्हा ,, ,, ... १०१)=

२०८ (३६) कुमारी सोनू सिक्हा ,, ,, ... १०१)=

२११ (३७) श्रीमती श्यामा शर्मा, कृष्णपुरा रोहतक .... १०१)=

२१२ (३८) डा० रेवा राम, धूरी गेट संगरूर .... १०१)=

२१३ (३९) डा० महेश भटेजा ,, ,, ... १०१)=

२१४ (४०) श्रीमती ज्योति चौपड़ा, एम ब्लाक ३८५ डी० डी० ए० फ्लैट्स नई दिल्ली .... १०१)=

२१८ (४१) डा० नरेन्द्र वर्मा १६/४ मरला शिवाजी कालोनी रोहतक .... १०१)=

२१९ (४२) श्रीमती मड़िया ६ जे/मेडीकल इन्क्लेव रोहतक .... १०१)=

१०१ (४३) डा० (कु०) निर्मल साङ्गवान c/o श्रीमती चन्द्रकान्ता ११ जे/३१ मेडीकल इन्क्लेव रोहतक .... १०१)=

१७७ (४४) श्री कर्म्मवीर साङ्गवान, ६२४८, क्रिग्ज पाइन्ट रोड, ग्रैण्ड ब्लैङ्क, मिचीगन, यू० एस० ए० .... १०१)=

१०३ (४५) श्रीमती सुशीला मलिक, सी-१ रेन्टल कालोनो(डबल स्टोरी)हिसार .... १०१)=

१०२ (४६) ,, स्वरूपवती, पेट्रोल पम्प, देहली रोड, माडल टाउन, रोहतक .... १०१)=

१५३ (४७) पं० विद्याव्रत शास्त्री १६/८ शिवाजी कालोनी, रोहतक .... १०१)=

१६० (४८) श्री अशोक कुमार मलिक, ३१३६/२० डी० चण्डीगढ़ .... १०१)=

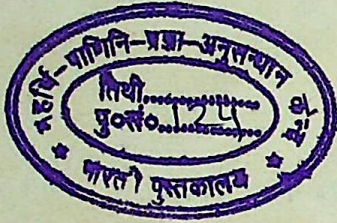
१६१ (४९) श्री प्रमोद कुमार मलिक, ,, ,, ... १०१)=

४०९ (५०) डा० विनोद कुमार मलिक, १६/८ शिवाजी कालोनी, रोहतक .... १०१)=

४०२ (५१) श्री प्रेम प्रकाश मलिक, ८२७, तीमारपुर, दिल्ली .... १०१)=

४०८ (५२) श्री यशपाल एवं श्रीमती मधु मलिक, बी–२१५, रजौड़ी गार्डन, नई दिल्ली .... १०१)=

४०६ (५३) प्रेम प्रकाश भाटिया, ३०३ गगन विहार मामलेटा, दर्बारी मल्हाड़ पश्चिमी बम्बई .... १०१)=

२५१ (५४) श्री स्वामी युक्तेश्वरानन्द संरस्वती, पी०ग्रो० गंगवां, हिसार .... १०१)=
२५२ (५५) प्रताप सिंह साहू, पी०ग्रो० जमाल, सिरसा .... १०१)=
२५३ (५६) श्री बेगराज सहारन, पी०ग्रो० जमाल, जिला सिरसा .... १०१)=
२५४ (५७) श्री डुंगर राम डूडी, " " " .... १०१)=
००२ (५८) श्री जय चन्द ६३-एल माडेल टाउन, रोहतक .... १०१)=
४०७ (५९) श्री जे०सी० मलिक " " " .... १०१)=
४५२ (६०) मेजर डी०पी० कादियान, २७०, एच०बी० कालोनी रोहतक .... १०१)=
४५३ (६१) लेफ्टी० कमाण्डर इन्द्र सिंह मलिक, विक्र० क्रास, ८० झंग कालोनी—रोहतक .... १०१)=
४५४ (६२) चौ० हवा सिंह ग्रोहलायन, ५२७/२५ कैलाश कालोनी सूरत सिंह मार्ग, रोहतक .... १०१)=
४५५ (६३) चौ० प्रताप सिंह गुलिया कंवलवीर हाऊस ग्रमलतास एविन्यु रोड, रोहतक .... १०१)=
४५६ (६४) चौ० शमशेर सिंह मोठसरा, १२४/२५ लक्ष्मी नगर रोहतक .... १०१)=
३०७ (६५) श्रीमती स्नेहलता ग्रानन्द धर्मपत्नी श्री एम०एल० ग्रानन्द एक्सीयन रोहतक .... १०१)=
३०८ (६६) श्री सुखबीर सिंह एडवोकेट, सोनीपत रोड, रोहतक .... १०१)=
३०९ (६७) चौ० बनी सिंह सोनीपत रोड, रोहतक .... १०१)=
३१० (६८) श्रीमती सुमित्रा चौधरी c/o चौ० सुखबीर सिंह एडवोकेट सोनीपत रोड—रोहतक .... १०१)=
३११ (६९) श्री बलराज, माडेल टाउन, रोहतक .... १०१)=
३१२ (७०) श्री ग्रोमप्रकाश सिकच १९/२०२, प्रेम नगर, रोहतक .... १०१)=
३१४ (७१) महाशय चन्द्रभान गनौत्रा, भिवानी .... १०१)=
३१५ (७२) श्री सुग्रीव सिंह ग्रार्य, भिवानी .... १०१)=
३१६ (७३) श्री जगदीश जी सर्राफ़, भिवानी .... १०१)=
१५४ (७४) पं० घनश्याम दास, १६५ शिवाजी कालोनी, रोहतक .... १०१)=
१६७ (७५) श्री विजय कुमार सुपुत्र पं० घनश्याम दास " .... १०१)=
१५५ (७६) कुमारी जल्लो देवी ग्रार्य, शिवाजी कालोनी—रोहतक .... १०१)=
१५६ (७७) श्री गणेश दास ग्रार्य " " .... १०१)=
१५९ (७८) स्त्री समाज, ग्रार्य समाज शिवाजी कालोनी (रोहतक) .... १०१)=
१६३ (७९) श्रीमती धन देवी ७६/८ शिवाजी कालोनी, रोहतक .... १०१)=
१६४ (८०) मेजर एवं श्रीमती जे०सी० मलिक, ५२ माह बटेलियन एन०सी०सी० बाबा नगर, नान्देड़—431602 .... १०१)=
१६८ (८१) श्री वेद प्रकाश ग्रार्य, महामन्त्री ग्रार्य वीर दल, हरियाणा राज्य ४७/८ शिवाजी कालोनी, रोहतक .... १०१)=

१६९ (८२) श्री मती प्रमोद रानी दूआ, धर्मपत्नी श्री वेदप्रकाश आर्य, ४७/८ शिवाजी, कालोनी, रोहतक .... १०१)=

१७० (८३) श्री मांगेलाल अग्रवाल, बम्बई .... १०१)=

१७१ (८४) श्रीमती विद्यावन्ती धर्मपत्नी श्री भगवानदास 4/8 शिवाजी कालोनी रोहतक .... १०१)=

१७२ (८५) श्रीमती धर्मदेवी, २७९ हाउसिंग बोर्ड कालोनी, रोहतक .... १०१)=

१७५ (८६) कुमारी तृप्तालता एम. ए. सुपुत्री श्री भगवान दास नारंग १४६, राम नगर, रोहतक .... १०१)=

१७६ (८७) श्री रामकिशन वत्स ग्राम संगाहेड़ा पी०ओ०निगाना जिला रोहतक .... १०१)=

३५१ (८८) श्रीमती सन्तोष कुमारी धर्मपत्नी श्री देसराज आर्य भारतीय जीवन बीमा निगम, रोहतक .... १०१)=

१७९ (८९) श्री सत्यपाल २०७/८ शिवाजी कालोनी, रोहफक .... १०१)=

१८१ (९०) श्रीमती चारुशीला धर्मपत्नी स्व० कर्नल बलवीर सिंह, ग्रिनेड हाउस नार्थ बाईपास रोड, रोहतक .... १०१)=

३५३ (९१) श्री जुगती राम मलिक—जीवन बीमा-निगम-रोहतक .... १०१)=

१५७ (९२) श्री सुरेन्द्र कुमार खुराना ए०/५२ कीर्तिनगर नई दिल्ली .... १००)=

१५८ (९३) श्रीमती प्रमिला रानी, नई दिल्ली .... १००)=

२१७ (९४) श्री सुभाष बत्रा, १६९ आर, माडेल टाउन रोहतक .... १००)=

२५५ (९५) श्री धर्मपाल पो० ओ० उजवा, ग्राम बाकर गढ़ दिल्ली-४३ .... १००)=

२५६ (९६) श्री घीसाराम बैनीवाल पो० जमाल, जिला सिरसा .... १००)=

००१ (९७) श्री हंसराज खुराना, माडल टाउन रोहतक .... १००)=

००३ (९८) श्री रामदित्तामल १८४ एल० माडेल टाउन, रोहतक .... १००)=

००४ (९९) श्री सस० आर० विनायक, ६४ आर० माडेल टाउन, रोहतक .... १००)=

००५ (१००) श्री देवेन्द्र आर्य, ९६-आर माडल टाउन, रोहतक .... १००)=

४०१ (१०१) सामूहिक गुप्तदान (द्वारा श्री विद्याव्रत शास्त्री 16/8 शिवाजी का०) .... १००)=